LIGHT OF TRUTH

OR

AN ENGLISH TRANSLATION

OF THE

SATYARTH PRAKASH

THE WELL-KNOWN WORK OF

SWAMI DAYANANDA SARASWATI,

Founder of the Arya Samaj; Author of a Commentary on the Vedas and various other Works.

BY

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OM

We repeatedly bow unto God Who is a true personification of Existence, Consciousness, and Bliss.

INTRODUCTION.

AT the time when the first edition of this book, called the *Satyárth Prakásh*, was published and before that, we spoke Sanskrit and made use of the same in reading and writing, while our mother-tongue was Gujrati. For this reason we had a poor knowledge of the language (*i. e.* Arya *Bhasha*) in which this book is written. Consequently the language of the first edition was very defective. Now that we have acquired fair practice in speaking and writing *Bhasha*, we have corrected the language in accordance with the rules of grammar and brought out this (second) edition. Emendations in words, idioms and the construction of sentences have been made here and there because it was found absolutely necessary to do so. It was difficult to improve the literary style without making these changes. But no alteration has been made in the subject matter, though some new matter has been added. The book has been carefully revised, all misprints, which had crept into the first edition, having been carefully corrected.

How the second edition is an improvement upon the first.

This book is divided into 14 Chapters. Out of these the first ten constitute the first *Part*, while the remaining four form the second *Part*. But ths last two Chapters and "A Statement of my Beliefs" were, through some cause, left out in the first edition and have been incorporated into this edition.

Contents

Chapter I is an exposition of "Om" and other names of God.

Chapter II treats of the up-bringing of children.

Chapter III treats of *Brahmacharya*, the duties and qualifications of scholars and teachers, good and bad books and the scheme of studies.

Chapter IV treats of *marriage* and *married* life.

Chapter V treats of Vanaprastha (the Order of Asectisism). and of Sanayas Ashrama (the Order of Renunciation).

Chapter VI treats of Raj Dharma (Science of Government).

Chapter VII treats of the Veda and God.

Chapter VIII treats of the Creation, Sustenance and Dissolution of the Universe.

Chapter IX treats of knowledge and ignorance, and emancipation and bondage.

Chapter X treats of Conduct—desirable and undesirable, and of Diet—permissible and forbidden.

Chapter XI contains a criticism of the various religions and sects prevailing in India.

Chapter XII treats of the Charvaka, Baudha (Buddhist) and Jain religions.

Chapter XIII treats of Christianity.

Chapter XIV treats of Muhammadanism.

At the end of the book we have given a summary of the teachings of the eternal *Vedic* religion which we profess.

The aim of the author in writing this book

My chief aim in writing this book is to unfold truth. I have expounded truth as truth and error as error. The exposition of error in place of truth and of truth in place of error does not constitute the unfolding of truth.

To speak of, write about, and believe in a thing as it is constitutes truth. He that is prejudiced tries to prove that even his error is truth, while the truth of his religious opponent is error. He cannot, therefore, know what the true religion is. Hence it is the bounden duty of truthful and learned men to unfold this right nature of truth and error before all men in their writings and speeches and then to leave them free to judge what promotes their welfare and what is prejudicial to their interests, and to embrace what is true and reject what is false. This will lead to the happiness of the people at large. Though the human soul possesses the capacity for ascertaining truth, yet through self-interest, obstinacy, wrong-headedness, ignorance and the like, it is led to renounce truth and incline towards untruth. We have freed ourselves from these influences while writing this book. It is not our object to hurt any one's susceptibilities or to injure anyone. On the other hand, our aim it is to further the advancement and advance the well-being of

mankind, to help (all) men in the ascertainment of what is right, and to enable them to accept truth and reject falsehood. In our opinion there is no other way of elevating the human race.

All errors or omissions, typographical or otherwise, on being pointed out to us, will be rectified, but no heed will be paid to anything that is said or written though prejudice with the object of unnecessarily criticising this book. Of course, any suggestions made by persons actuated with the spirit of furthering the welfare of humanity, on being found good, will be most acceptable. There are undoubtedly many learned men among the followers of every religion. Should they free themselves from prejudice, accept the universal truths—that is those truths that are to be found alike in all religions and are of universal application—, reject all things in which the various religions differ and treat each other lovingly, it will be greatly to the advantage of the world, for it cannot be denied that differences among the learned create bad blood among the ignorant masses. This leads to the multiplication of all sorts of sorrows and sufferings and destroys human happiness. This evil, which is so dear to the heart of the selfish, has hurled mankind into the deepest depths of misery. Whoever tries to do anything with the object of benefitting mankind is opposed by the selfish people and various kinds of obstacles are thrown in his way. But finding solace in the belief that ultimately truth must conquer and not error and that it is the path of rectitude alone that men of learning and piety have always trodden, true teachers never become indifferent to the promotion of public good and never give up the promulgation of truth.

It is our firm belief that everything calculated to the advancement of knowledge and righteousness is like poison to begin with but like nectar in the end. We have kept all this in view while writing this book. Let all those who read or hear it being read keep an open mind, enter into the spirit of the author and form an independent opinion.

The author has taken no sides in the way of jarring creeds

We have incorporated into this book whatever is true in all religions and in harmony with their highest teachings but have refuted whatever is false in them. We have exposed to the view of men—learned or otherwise—all evil practices whether resorted to secretly or openly. This will help our readers to discuss re-

ligious questions in a spirit of love and embrace the one true religion. Though we were born in Aryavarta (India) and still live in it, yet just as we do not defend the evil doctrines and practices of the religions prevailing in our own country—on the other hand expose them properly—in like manner we deal with alien religions. We treat the foreigners in the same way as we treat our own countrymen in recognition of our common humanity. It behoves all the rest to act likewise. Had we taken the side of one of the prevailing religions of India; we would have but followed (blindly) the example of sectarians who extol, defend and preach their own religion and decry, refute and check the progress of other creeds. In our opinion, however, such things are beneath the dignity of man. .

Should a man act like an animal; which if strong oppresses the weak and even puts them to death, he is more an animal than a man. He alone can fitly be called a man who being strong protects the weak. He that injures others in order to gain his selfish ends can only be called a big animal.

A detailed statement of the contents of chapters dealing with religions other than Vedic.

In the first eleven chapters we have chiefly dealt with the religions of the people of Aryavarta (India). We believe in the religion that has been expounded in the first 10 chapters as it is in harmony with the Vedic teachings, but we disbelieve in the false teachings of the *Puranas* (which are of a recent origin), the *Tantras* and the like books which we have condemned (in the 11th chapter).

In the twelfth chapter we have discussed the *Charavaka* faith as well as the *Jain* and Buddhist religions. The *Charavaka* greatly resembles the *Jain* and the Buddhist religions in being an atheistic creed and in many other respects.

It has greatly declined in our day but it is the most atheistic of all; hence it is absolutely necessary to check its activity. If nothing be done to eradicate false ideas and practices, disastrous consequences are sure to follow. The *Buddhist* and the *Jain* religions are also dealt with along with the *Charavaka* in the twelfth Chapter and we have set forth their points of agreement and of difference with one other. The reader should consult that Chapter for further information on the subject. In our criticism of the

Buddhist religion we have quoted the most ancient and authentic book of the Buddhists, such as *Dipavansha, Baudhamata Sangraha* and *Sarvadarshana Sangraha, etc.*

The following are the authentic books on the Jain religion :—

I.—Four *Sutra* books :—

(1) *Avárshya Sutra*, (2) *Visheshúvashyaka Sutra*, (3) *Dhisha Vaikálikes Sútra*, (4) *Pákspika Sutra.*

II.—Eleven *Angas* (Limbs) :—

(1) *Acharánga Sútra*, (2) *Sugadanga Sútra*, (3) *Thánaga, Sútra*, (4) *Somaványa Sútra*, (5) *Bhagavati Sútra*, (6) *Inátádharma Sútra*, (7) *Upasakadashá Sútra*, (8) *Antagadá Sútra*, (9) *Anuttarovavai Sútra*, (10) *Kapabadisayá Sútra*, (11) *Puppyá Sútra.*

III.—Twelve *Upángas* (*Sublims*) :—

(1) *Upavâyi Sútra*, (2) *Ráyapaseni Sútra*, (3) *Jiwabhigama*, (2) *Rayapaseni*, *Sútra*, (3) *Jiwabhigamn Sútra*, (4) *Pannavana Sútra*, (5) *Jambudirnapannati Sútra*, (6) *Chandapannati Sútra*, (7) *Surápannti Sutra*, (8) *Nirayavali Sutra*, (9) *Kapyáyá Sutra*, (10) *Kayabadi Sayá Sutra*, (11) *Pupyá Sutra*, (12) *Pupyáchulyá Sutra.*

IV.—Five *Kalpa Sútras* :—

(1) *Uttradlujana Sútra*, (2) *Nishitha Sútra*, (3) *Vyavahára Sútra*, (5) *Jatikalpa Sútra.*

V.—Six *Chhedas* :—

(1) *Mahánishitha Vrihadvachachana Sútra*, (2) *Mahánishithala ghubáchaná Sútra*, (3) *Madhyamaváchaná Sútra*, (4) *Pindanirukti Sútra*, (5) *Ogha nirukta Sútra*, (6) *Paryúshaná Sútra.*

VI.—Ten *payanná Sútra* :—

(1) *Chatussarawa Sútra*, (2) *Pachchakhaúa Sútra*, (3) *Tadulvaipalika Sútra*, (4) *Bhaktiparigndua Sutra*, (5) ... (6) *Chandavigaya Sútra*, (7) *Ganivijaya Sútra*, (8) *Marana Samadhi Sútra*, (9) *Devendrastavana Sútra*, (10) *Sansara Sútra*, *Nandi Sútra* and *Yogadhára Sútra* are also regarded as authentic.

VII.—Five *Panchánga* :—

(1) Translations of the above books, (2) (Etymological explanations) of the above-mentioned books, (3) *Charni* Poetical expositions), (4) *Bhásya* (Commentaries).

These four constitute what are called *Avayasas* (parts).

5. All the books (mentioned under the above headings) are original.

The *Dhundia* sect does not believe in the *Avayavas.* There are many other books besides the above that are believed in by the *Jainis.* Their religion is discussed in detail in the twelfth Chapter. There are millions of repetitions in the *Jain* books. It should be borne in mind that some of the *Jainis* are in the habit of disavowing books that fall into the hands of the *non-Jainis* or are published. They are, not at all, justified in doing so since books that are believed in by some, though repudiated by others, cannot be said to be unauthentic. Of course a book that is not believed in by any *Jaini* nor has even been is unauthentic, but there is not a single book (referred to by us in our criticism) which is not believed in by some *Jainis* at least; hence our criticism of a *Jain* book will hold good for him who believes in that particular book. But there are many *Jainis* who though they really believe in a book repudiate it in public controvesy. The *Jainis* hide their books from *non-Jainis* and do not let others see them, because they are full of absurdities to such an extent that no *Jaini* could ever answer any objections urged aganist them. The best answer, however, that one could give to an objection raised against a false belief is to give it up.

How to judge the spirit of an author's teaching.

In the thirteenth chapter we have discussed Christianity. Its followers believe the Bible to be their Holy Book. For further information the reader is requested to consult the said chapter. Muhammadanism has been dealt with in the fourteenth chapter. Its followers hold the Qoran to be their sacred book. The reader is advised to consult this chapter for detailed information on the subject. Then we have given a brief summary of the teachings of the Vedic religion. Whosoever will read this book with a biassed mind will fail to understand what the author's aim (in writing this book) is.

There are four elements necessary to convey a complete sense of a passage, *viz.*, (1) *Akankashá*, (2) *Yogyata*, (3) *Asatti*, (4) *Tatpatya*—

Akankasha consists in entering into the spirit of the speaker or the author.

Yogyata in the fitness or compatability of sense. For instance, when it is said "water irrigates" there is nothing absurd in the mutual connection between the objects signified by the words.

Asatti consists in reading or speaking words in proper sequence, *i. e.*, without detaching them from their context.

Tatparya is to give the same meaning to the words of a writer or a speaker which he intended that they should convey.

There are many people who, through bigotry and wrong-headedness, misconstrue the meaning of the author. The sectaries are the greatest sinners in this respect because their intellect is warped by bigotry. Just as we have studied the Jain and Buddhist scriptures, the Puranas, the Bible and the Qoran with an unbiassed mind and have accepted what is good in them and rejected what is false and endeavour for the betterment of all mankind, it behoves all good men to do likewise. We have but very briefly pointed out the defects of these religions. The perusal of this book will help men to sift truth from error and to embrace the former and renounce the latter. It does not become wise men to mislead people. The ignorant are sure to misinterpret what we say, but if the wise will realize what our aim is in writing this book, we shall consider our labour amply rewarded. We place this work before all men in the hope that they will embrace the truth and make our labour fruitful. We consider it the first and the foremost duty of every man to publish the truth without fear or favour. May the Omniscient, Omnipresent, Supreme Spirit Who is the true personification of Existence, Consciousness and Bliss through His grace diffuse this spirit and give it permanency.

A word to the wise.

(SWAMI) DAYANANDA SARASWATI.

UDEYPUR, 1939 *Vikrum*,
BHADARPAD SHUKUL PAKSH
(A. D. 1882).

We repeatedly bow unto the Great Lord, the Supremely Conscious and Blissful Being.

CHAPTER I.

A HOLY PRAYER.

"MAYEST Thou (AOM)[1] O God, Who art (*Mitra*), Friend of all, (*Varuna*) Holiest of all, and (*Aryama*) Controller of the Universe, be merciful unto us. Mayest thou (*Indra*) O Lord Almighty, (*Brihaspati*) the Lord of the Universe, the Support of all, endow us with knowledge and power. Mayest Thou (*Vishnu*) O Omnipresent and (*Urkramá*) Omnipotent Being, shower Thy blessings all around us."

Rig Veda

"We bow unto Thee (*Brahma*), O most Powerful Supreme Being. Thou alone art our Omniscient God whom we feel in the interior of our hearts. I will call Thee, Thee alone, my true God. Thy Will, as truly revealed in the *Vedas*, will I obey and preach. I will be truthful in word, deed and thought. Thou art my shelter. Mayest Thou protect me—Thy servant—who speaketh nought but truth, so that my understanding be firm in Thy Will, and never turn away from it. Thy Will is Truth and Righteousness. That which is contrary to it is Untruth and Unrighteousness. Mayest Thóu again shelter and protect me.[2] O Lord, be merciful and

ओ३म् शन्नो मित्रः शं वरुणः शन्नो भवत्वर्यमा । शन्न इन्द्रो बृहस्पतिः शन्नो विष्णुरुरुक्रमः ॥ नमो ब्रह्मणे नमस्ते वायो त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मवदिष्यामि ऋतंवदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्तारमवतु । अवतु मामवतुवक्तारम् । ओ३म् शान्तिश्शान्तिश्शान्तिः ॥

1 Generally written and pronounced as 'OM'. I have, for brevity, translated it into God, the detailed exposition of this word will follow later on —*Tr.*

2 This repetition is meant to emphasize the prayer for protection and shelter. Just as one, in ordinary language, says to another: "Go to the village go." By the repetition of the word 'go', he means to say—"go at once." Similarly, the devotee, by repeating this prayer for shelter and protection, wishes to emphasise that he prays for immediate protection at His Hands, so that he may have firm faith in truth and righteousness and hate untruth and unrighteousness.

grant this, my prayer, for which I shall feel grateful unto Thee for ever and ever. Peace! Peace!! Peace!!!"[1].

(In other words) Mayest Thou free us from all pain and grief, and always guide us to the path of rectitude which leads to true happiness, because Thou alone art true Bliss. Thou showerth blessings on all and bestoweth beatitude on the truly righteous seekers after *Emancipation.*[2] Mayest Thou, O Lord! Thyself of Thy grace, reveal Thyself in the hearts of all men whereby all may avoid sin and vice, and follow truth and virtue, and consequently, be freed from pain and sorrow, and enjoy *supreme bliss.*

THE HIGHEST NAME OF GOD AND OTHER NAMES.

'AOM' is the highest name of God; it is composed of three letters, A, O, M. This one name comprises many other names of God. Thus, briefly—

A stands for *Virát, Agni* and *Vishwa, etc.*
O „ „ *Hiranyagarbha, Váyu* and *Tajas, etc.*
M „ „ *I'shwara, A'ditya* and *Prajná, etc.*

It is clearly explained in the *Vedas* and other true *Shastras*, that wherever they treat of God; all these names stand for Him.

There are no gods. The multitude of names like Indra signify not different Divine beings but different aspects of one Absolute Existence.

O.[3] Why not take them to stand for other objects? Do they not also mean earth, heaven, *devtás* as *Indra* and, in the Medical Science drugs such as green ginger.

A. Yes, they do, but they also mean Gods.

O. We believe that they only mean gods. Why do you not believe the same?

1 The word *peace* is repeated three times because the devotee prays unto God to rid him of all kinds of pain and sorrow which is threefold *viz,*:—
Adhyátmika—Pertaining to body and soul as ignorance, lack of true knowledge, passions and hatred, physical pain and disease (as fever).
Adhibhautika—Arising from the outside world, animate or inanimate; as from one's enemies, tigers and snakes, etc.
Adhidaivika—Arising from natural causes, such as excessive rains, extremes of heat or cold, or from mental worry or disquietude and distraction of the senses

2. The words *Emancipation, Liberation, Salvation, Final Beatitude* and *Supreme bliss* are all used synonymously in this book.—*Tr.*

3. Throughout this book wherever any subject is treated in the form of questions and answers, I have, for various reasons, used the letters *O* and *A* instead of the customary *Q* and *A*. *O* in such places stands for Imaginary Objector while *A* for the Author.— *Tr.*

A. What proofs have you in support of this assertion ?

O. They signify *devtàs*[1] because the *devtas* are manifest and also good.

A. Is not God also Manifest ? Is there any one holier than, or superior to, Him ? Why do you not believe that these names signify God as well ? When God is Manifest and Incomparable, how can there be any one superior to Him ? There are many objections against your belief. Suppose, a man placed food before another and requested him to eat. Now, if that man were to reject that food and look for it elsewhere, he would not be considered wise ; because he rejects what he has and runs after what he has not. The same is true of your statement, because you refuse to accept that names like *Virat,* signify God—Who is Real and Whose existence is proved by every possible evidence—as well as the real tangible universe, etc. ; whilst you readily believe that they mean gods—who are neither real nor can possibly exist. You can neither substantiate your statement by authority nor by argument. The subject-matter should determine the meanings of these words. For instance, a man said to his servant ; " Get me *saindhava.*" Now that man, in order to find out what his master wants, ought to take time and place into consideration ; because *saindhava* means salt as well as a horse. If it be meal time, he ought to bring salt ; while, if it be time for going out, he should bring the horse. If, however, he brings the horse at meal time and salt when his master wants to go out, his master will get angry and will, most likely, say : " O you ignorant fellow ! What was the object of your bringing the horse at meal time, and salt when I was going out ; you are ignorant of the fitness of things. You ought to have taken time and place into consideration, and done what suited the occasion. You have failed to do that, you are, therefore, senseless. Get away from me". It is clear, therefore, that a word ought to be taken to mean what fits in with the occasion, circumstances, and the subject under discussion.

VEDIC AND OTHER HOLY TEXTS IN SUPPORT OF THIS VIEW.

We quote the following authorities from the *Vedas* and the *Upanishadas* in support of the statement that AOM and such other words, as *Virát*, are the names of God.

1. Generally, though wrongly, translated into *gods* by the orthodox Pundits and the European scholars —*Tr.*

Yajur Veda, XL—17. "AOM is the Great God Who is Omnipresent (like ether)."

Chhandogya Upanishad. "He alone, Whose name is AOM, Who is Immortal, is worthy of our adoration and none other".

Manduk Upnishad, I I. "All the *Vedas* and the *Shastras* declare AOM as the primary and natural name of God. All others are His secondary names."

Kath Upanishad, VII, 15. "He, Whom all the *Vedas* declare worthy of homage, Whom all devotion and righteous actions lead to, and for Whose realization, the life of *Brahmacharya* (chastity) is led, is called AOM".

"He, Who is the Teacher of all, subtler than the subtle, Resplendent, Who can be known through understanding begotten of *Samadhi*, *i.e.* 'superior condition' of the soul, when the mind is perfectly concentrated by means of psychical practices, is the Great Being."

Manu, XII, 122, 123. "Being All-glorious, some call Him *Agni*. Being Embodiment of all true knowledge, others call Him *Manu*. Others call Him *Indra*, being All-powerful and Protector of all. Others *Praná*, as the source of all-life. Others, again, call Him *Brahma*,[1] the Greatest of all beings".

ओ३म् खम्ब्रह्म ॥ यजुः ० अ ० ४० । मं ० १७ ॥

ओमित्येतदक्षरमुद्गीथमुपासीत ॥ छान्दोग्य उप ० मं ० १ ॥

ओमित्येतदक्षरमिद ँ सर्वं तस्योपव्याख्यानम् ॥ माण्डूक्य मं ० १ ॥

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण ब्रवीम्योमित्येतत् ॥
कठोपनिषत् । वल्ली ३ मं ० १५ ॥

प्रशासितारं सर्वेषामणीयांसमणोरपि ।
रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम् ॥
एतमेके वदंत्यग्निं मनुमन्ये प्रजापतिम् ।
इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥ मनु ० अ ० १२ ॥ श्लो ०
११२ । ११३ ॥

1. None of God's names are meaningless. They are all connotative, unlike what we see in the world, where a poor man is very often named *Dhanpati*—lord of riches.

Kaivalya Upanishad

"He is called *Brahmá*—the Creator[1] of the Universe; *Vishnu*—All-pervading; *Rudra*—Punisher of the wicked, whom He causes to weep; *Shiva*—Blissful and Benefactor of all; *Akshara*—Immortal, Omnipresent; *Swarát*—Self effulgent; *Káldgni*—Cause of the *dissolution*[2] of the world and Regulator of time; *Chandramá*—the true Source of Happiness."

Rig Veda, Mandal 1, 22, 164.

"He is One, but the wise call Him by different names; such as, *Indra, Mitra, Varuna, Agni*,[3] *Divya*—One who pervades all the luminous bodies, the source of light; *Suparná*—the Protector and Preserver of the Universe, Whose works are perfect; *Matrishwá*—Powerful like wind; *Garutmán*—Mighty by nature[4]".

Yajur Veda, XIII, 18.

"He is *Bhumi*—the abode of all, etc."

Atharva Veda XI, 2. 2, 1.

"He is *Indra, etc.*"

स ब्रह्मा स विष्णुः स रुद्रस्स शिवस्सोऽक्षरस्स परमः स्वराट्।
स इन्द्रस्स कालाग्निस्स चन्द्रमाः॥ कैवल्य उपनिषत्॥

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यस्स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः॥
ऋ० मं १। अनु० २२। सू० १६४। मं० ६४॥

प्राणाय नमो यस्य सर्वमिदं वशे।
यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम्॥ अथर्ववेदे कांड ११।
अ० २ सू० ४। मं० १॥

1. The word *Creator* is used in the sense of *Maker*, as according to the *Vedic* philosophy there is no such thing as creation or the evolution of something out of nothing—*Tr.*

2. He reduces all this visible and invisible world into its primary elementary condition at the end of creation, or one cycle of evolutionary existence—*Tr.*

3. The meanings of these names have been explained on the first page—*Tr.*

4. Other names we shall explain later on—*Tr*

O

4. *Hiranyagarbha* (*Hiranya*—light and *garbha*—source) means One who is the source and support of all light and luminous bodies such as the sun. This is also substantiated by the *Yajur Veda*, which says:—

Yajur Veda XIII, 4.

"In the beginning was *Hiranyagarbha*—the One Lord of the creation. He sustains the sun and the earth. We adore Him—the all Blissful Being."

Yajur Veda, XIII, 4.

5. *Vāyu* (from the root *Va* to move, to kill) means One who is the life and support of the Universe, the cause of its dissolution, mightier than the mightiest.

6. *Taijas* (from *Teja* to shine or enlighten) is One who is Resplendent and gives light to the sun and other luminous bodies.

M

7. *I'shwar* (from *I'sh*—power, knowledge) is One whose knowledge and power are infinite.

8. *A'ditya* (from *a*—not, *do*—to break, decay) is One who never dies or decays—is Immortal.

9. *Prajna* (from *Pra*—perfectly and *Jna*—to know) One whose knowledge is perfect, Who is Omniscient.

10. Aom. (See above).

Thus we have briefly described the meanings of the three letters A, O, M of the word AOM. Besides those already mentioned it also covers other names of God. Similarly *Mitra*, *Varuna*, and other names occurring in the *mantra* quoted at the head of this chapter are all names of God, because He alone is worthy of homage and adoration, who is *Varuna* (good, pure and holy), *i. e.*, Superior to others, in nature, attributes, power and good works. But God is called *Varuna*, because he is greatest among the great; Holiest among the holy, and purest among the pure. There is no one equal to Him, nor shall any one ever be. How can then any one be greater than Him? Neither

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हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् । स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ यजु० अ० १३ । मं० ४ ॥

matter nor soul possesses such infinite powers and attributes as Truth, Justice, Mercy, Omnipotence, Omniscience. A thing that is true and real, has nature, attributes and characteristics also true and real. It behoves, therefore, all men to worship and adore God and God only, none besides Him, because, even the men of yore, saints or sinners as *Brahma*, *Vishnu*, *Mahádeva*, *Dáitya*, *Dánava*, believed in and worshipped Him and Him only. They adored no other God. We shall take up this subject in detail in the chapters on 'Divine Worship' and 'Emancipation.'[1]

Q. The Words such like *Mitra* should be taken to mean *friend*, etc., and the words like *Indra*, *etc.*, the well-known *devas*[2] of this visible universe.

A. No, not here (*i. e.*, in the verses such as above, wherein prayers are addressed). A man, who is friend to one, is an enemy of another and indifferent to a third person. Hence *Mitra* here cannot be taken to signify an ordinary friend, but it here means God, because He is One who is an absolute Friend of all, unfriendly or indifferent to none. No man can ever be like Him. This is the *primary* meaning of the word. But its *secondary* meaning is an ordinary friend.

11. *Mitra* (from *umidà* to love) means God, because He loves all and is worthy of being loved by all.

12. *Varuna* (from *vrin*—good or *vara*—to desire) is One who is best, holiest of all and desired and sought after by all righteous, pious and learned men who are seekers after truth and salvation.

13. *Aryama* (from *re* to obtain, to go and *mang* to respect) is One who respects or rewards the good and, the just, and punishes the wicked—The Great Judge who gives souls the fruits of their deeds, good or evil.

14. *Indra* (from *Idi*—power) is One who is all-powerful.

15. *Vrihaspati* (*pa*—to protect or govern, *Vrihat*—great) is One who is greatest among the great, and governs the entire universe.

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1 See Chapters VII and IX.

2 Generally, though wrongly, translated into *gods* by the orthodox Pundits and European scholars.—*Tr.*

16. *Vishnu* (*Vishri*—to pervade) is One who pervades all the universe, animate and inanimate.
17. *Urukramá* (*uru*—great, *krama*—energy) is One who possesses infinite energy.
18. *Brahma* (*vriha* or *vrihi*—to lord) is One who lords over all.
19. *Bhumi* is One who is the abode of all and greater than all.
20. *Surya* is One who is the life and light of the universe, animate or inanimate.
21. *A'tma* (*ata*—to pervade) is One who pervades the soul as well as the material universe.
22. *Paramátmá* (*para*—great, *átmá* see above) is One who is holier than the soul, subtler and more powerful than the soul and matter, who pervades and controls the soul.
23. *Parameshwar* (*Param*—great, *I'shwara*—powerful, *see* No. 7) is One who is All-powerful among the powerful, Almighty.
24. *Savitá* (*shun*—to create) is One who is the Creator of the universe.
25. *Deva* (from the root *diva*, which means to operate, desire to win, work, illuminate, praise, please, punish, sleep, desire and know) is One who operates in the universe and governs it and does all His works by His Own powers without help from others; Who desires or helps the good and the righteous to win and is Himself invincible, gives all power and means to work; Who knows everything and is just and glorious, illuminates and enlightens all, is worthy of praise, All-blissful, bestows happiness on others, punishes the wicked and gladdens the hearts of the good and Himself enjoys perpetual bliss; Who has ordained night for all to sleep and rest, and is the cause of *dissolution*, when He causes souls to rest in the indefinable, imperceptible, primeval elementary matter—*prakrati*; Whose will is holy and Who is desired and sought after by the good, and Who pervades all and knows all.
26. *Kuvera* (*kuvi*—to cover or spread) is One who covers all or overspreads all.

27. *Prithvi* (*prath*—to spread) One who has spread this extensive universe.

28. *Jala* (*jala*—to beat) One who beats or punishes the wicked and beats the atoms into shape, or beats them asunder in the Creation or Dissolution of the universe, respectively.

29. *Akásh* (*kashri*—to illuminate or enlighten) is One who illuminates or enlightens the whole world.

30. *Anna* and *atta* (from *adu* to eat) is One who eats or absorbs into Himself or contains the universe, animate and inanimate. As grubs are born in the inside of the fruit of a Fig tree, live and die in the same, so is the universe born, lives and perishes[1] in God.

Taitreya Upnishad, II 10.

Vedant Shastra I, 29.

31. *Vasu* (*vasa*—to abide or dwell) is One who dwells in all things, and is the abode of all.

32. *Rudra* (*Rudri*—to shed tears), is One who makes the wicked and the unjust shed tears. It is said in the *Shatapatha Brahmana* "Whatever a man thinks, he speaks; whatever he speaks, the same he acts; whatever he acts, he reaps". In other words, a man reaps whatever he sows. When the wicked suffer pain in consequence of their sins at the hand of Divine Justice, they wail and weep. He is, therefore, called *Rudra.*

33. *Nárâyana* (*Nará*—water and souls, *âyana*—abode) signifies, God, because He is the abode of souls and pervades them.

Manu, 1, 10.

34. *Chandra* (*chadi*—to please) is One who is All-bliss, and gives pleasure and happiness to others.

अद्यतेऽत्ति च भूतानि तस्मादन्नं तदुच्यते ॥ १ ॥
अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादः ॥ २ ॥
तैत्ति० उपनि०। अनुवाक २। १० ॥

अत्ता चराचरग्रहणात् ॥ वेदान्तदर्शने । अ० १। पा० २। सू० ६ ॥

यन्मनसा ध्यायति तद्वाचा वदति यद्वाचा वदति तत् कर्मणा करोति यत् कर्मणा करोति तदभिसम्पद्यते ॥ शतपथब्राह्मण ॥

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥ मनु० ॥ अ० १ श्लो० १० ॥

1. *i. e.*, reduced to its elementary condition.—*Tr*

35. *Mangala* (*magi*—has the same meanings as *gati*, see No. 2) is One who is All-blissful, and showers bliss on the soul.

36. *Budha* (*budha*—to know) is One who is All-knowledge and endows souls with knowledge.

37. *Shukra* (*shuchya*—to purify) is One who is All-holy, and by Whose contact souls are also purified.

38. *Shanaishchara* (*shanais*—with ease, *chara*—to go, eat) is One who reaches or gains access to all with ease, and possesses great fortitude.

39. *Rahu* (*raha*—to avoid, reject) is He Who is one without admixture of anything else, Who rejects the wicked, and frees others from the hands of the wicked.

40. *Ketu* (*kita*—to abide or reside and cure disease) is One Who is the abode of the universe, free from death and disease. He frees the *emancipated* souls from disease and suffering during the period of *Salvation*.

41. *Yajna* (*yaja*—to shine, worship, combine, devise and give) is One who combines the different elements together and evolves this world and its objects out of them, Who is worthy of being worshipped by the wise, was worshipped by all the sages and seers from *Brahma* downwards and will always be. He is the Omnipresent God. "*Yajna* is the Omnipresent God", says the *Shatapatha Brahmana*.

42. *Hotá* (*hu*—to give or take) is One who gives all that is worth giving to souls and takes from them what is worth taking.

43. *Bandhu* (*bandha*—to bind, connect) is One who keeps all the worlds bound by laws to Himself, and helps to keep them in order so that they cannot move out of their orbit or the laws of their constitution. He is like a brother unto all the world and supports, protects, and gives happiness to all.

44. *Pitá* (*pá*—to protect, rear) One who protects all. Just as a *father*, through paternal love and kindness always desires the good of His children, even so does God—the *Father* of all—desire happiness for all.

45. *Pitámaha*—The Father of fathers.

46. *Prapitámaha*—The Great-Grandfather.

47. *Mátá*—God is named *mata* (mother), because He has happiness and prosperity of all souls at heart just as an earthly mother, out of extreme love and kindness, desires happiness and prosperity for her offspring.

48. *A'charya* (*chara*—to conduct, move, go and eat) God is called so because He is the source of all true knowledge and righteousness. It is through Him we receive knowledge, and live virtuous lives.

49. *Guru* (*Gree*—to speak) the Teacher of all true knowledge and learning Who revealed the Word of Salvation (*Vedas*) in the beginning of the world, the Teacher of even all the early teachers such as *Agni*, *Vayu*, *A'ditya*, *Angira* and *Brahma*. He is Immortal, says the *Yogashastra*. "He is the Teacher of even the most ancient teachers. He is Immortal. Time cannot influence Him."

Yogashastra Samadhi 26.

50. *Aja* (*aja*—to combine, join, manifest or evolve) is One who combines the elements and atoms properly, and evolves the word out of them ; unites bodies with souls, and brings them out into the world, which is called their birth. He is Himself never born.

51. *Brahma* (*brihi*—to develop, multiply) is One who has created the world and multiplies it.

52. *Satya* (*sat*—to exist) is One who is the true emodibment of existence among all existences.

53. *Jnána* is One who knows all the world, animate and inanimate. "The Great God is *Satya*, *Jnana* and *Ananta*."—*Treyteya Upanishad.*

54. *Ananta* is One who has no limitations, boundaries, end or dimensions.

55. *Anádi* is One who has no beginning, nor a first cause.

56. *Ananda* is One who is All-blissful and endows the emancipated souls with bliss and bestows happiness on the good and the righteous.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ योगसू० समाधि पाद सू० २६ ॥

57. *Sata* (*asi*—to be) is One who exists in all times, the past, the present and the future, and is not limited by time.
58. *Chit* (*chiti*—to know) is one who is a truly conscious Being and endows souls with true knowledge of right and wrong.
59. *Sachiddánanda* (*sata*+*chit*+*ananda*) is One who is a truly conscious, blissful Being.
60. *Nitya*—Firm, Immortal, Eternal,
61. *Shadha* (*shudi*—to purify) is One who is Himself pure and purifies others.
62. *Mukta* (*muchlari*—to free) is One who is always free from all sin and impurity, and frees souls from sin and suffering.
63. √*Nitya shudha budha mukta subháva* is One who is Eternal, Holy, Omniscient and Free.
64. *Nirákára* (*nir*—no, *akár*—form) is One who has no form nor body nor is ever embodied.
65. *Niranjana* (*Nir*—no,—*anju*—form, colour, immorality, disorder) is One who is free from immoral conduct, disorders, etc., nor is He the object of senses such as the eyes.
66. *Ganapati* (*Gana*—host, *pati*—Lord) is One who is the Lord of host, *i. e.*, of all the Material and Spiritual world, which He also protects.
67. *Ganesha* (*Gana*—host, *I'sha*—Lord), Lord of Hosts.
68. *Vishveshwara* (*Vishwa*—universe, *I'shwara*—Lord), Lord of the Universe.
69. *Kutastha*, is One who pervades all, supports all, and yet Himself undergoes no transformation.
70. *Devi* has the same meanings as the word *Deva*, which is of Masculine gender, whilst *Devi* is of feminine gender. God has names in all the three genders.
71. *Shakti* (*shatri*—power) is One who is powerful enough to create the world.
72. *Shri* (*shriñya*—to serve) is One who is served by all saints, sages and seers.
73. *Lakshmi* (*Laksh*—to see and mark) is One who sees all the universe and endows it with distinguishing

marks or features, as bodies with eyes, ears, etc.; trees with leaves, fruits and flowers; liquids and solids with different colours as black, white, red, etc.; earth with dust and rock, etc.; and sees them all. He is the most beautiful among the beautiful. The chief aim of the *Vedas* is to teach, of the *Yogis* and wisemen to realize Him.

74. *Saraswati* (*sri*, to achieve and know) is One who is possessed of infinite knowledge of the universe, of words, their objects and their relations.

75. *Sarvashaktimán*, one who does not require the assistance of another in accomplishing His works, Who by His Own innate power does all His work.

76. *Niyaydkári*. *Niyáya* is what is proved to be true by all the eight kinds of evidence such as, Direct Cognition, Inference, Analogy. It is the dispensing of justice without favour or partiality. *Niyáyákari* is One who practices *Niyáya*, *i.e.*, truth, justice and righteousness.

77. *Dayálu* (*Daya*—to give, take, go, know, protect injure) is One who makes you fearless, knows all, protects the good, and punishes the wicked.

78. *Adwaita* is One who is only one, and indivisible without any admixture, either of the *same kind* (as, man and man are of the same kind), or of a *different* kind (as trees and rocks are of different kinds from man), or made up of *different parts*. Consequently there is no relation of whole to its parts, as of body with its parts such as, eyes, ears.

79. *Nirguna* is One who is free from the (distinguishing) properties of *matter* such as, *Satwa, Rajas, Tama*,[1] colour, taste, touch, smell and of the *soul*, such as finite power and knowledge, ignorance, passions and desires, and pain of all kinds. This definition is substantiated by the authority of *Upanishada*. "He is free from sound, touch, colour, and such other qualities."

80. *Saguna*[2] is One who possesses such attributes, as perfect knowledge, perfect bliss, purity, infinite power.

1. See Chapter VIII, for their meanings.—*Tr.*
2. Possessed of certain specific attributes.

Everything in this universe is *saguna* (positive) and *nirguna*[1] (negative.) For instance, the material objects are called *nirguna*, because they are void of the properties and powers of conscious beings, as will and feelings. Whilst they are also *saguna* (positive), because they possess their own material properties. The same is true of God. He is *saguna*, when He is looked upon as possessed of His own attributes, as Omniscience, Omnipotence, but He is also *Nirguna*, being free from the properties of matter and soul.

81. *Antaryámi* is One who pervades the animate as well as the inanimate universe, and controls it.

82. *Dharma Raja* is one who is free from sin and evil, and rejoices in truth, justice and righteousness—The Great Judge.

83. *Yama* is One who governs all, administers justice to all and is the personification of Justice.

84. *Bhagwán* (*Bhaga*—to serve) is One who is possessed of all might and power, and is worthy of being served and worshipped.

85. *Manu* (*mana*—to know) is He Who is the true embodiment of knowledge, and worthy of being known and believed.

86. *Purusha* (*Pree*—to fill, sustain) is One who fills the whole universe.

87. *Vaishwambhara* is One who sustains and preserves the world.

88. *Kála* (*kala*—to count) is One who counts and classifies the material objects and souls.

89. *Shesha* is One who undergoes no change during Creation or Dissolution. He is the one Unchangeable Eternal Being.

90. *A'pta* (*ápri*—to pervade) is One who pervades the universe, is filled with all true knowledge and righteousness, is the true Teacher of all, accessible only to the good and the righteous, and free from such bad attributes, as dishonesty, fraud, etc.

1. Devoid of certain specific attributes.

91. *Shankara* (*sham*—good, *karam*—from *dukram*—to do) is one who is the Benefactor of all, and Giver of happiness.
92. *Mahádeva* (*mahá*—great+*deva*) is One who is greatest among the great, the good, and the learned, and is the Light of the world.
93. *Priya* (*Preen*—to please and desire) is One who gladdens the good, the righteous and the true seekers of salvation, and is worthy of being sought after—The embodiment of Love.
94. *Swayambhu* (*Swayam*—self and *bhu*, to be) is One who is Self-existent, Uncreated.
95. *Kavi* (*ku*=word) is One who is all-knowledge and reveals true knowledge through His Word (The *Veda*).
96. *Shiva* is One who is all Bliss and the Giver of happiness to all.
97. *Swarát*—Self effulgent.
98. *Suparná*—the Protector and Preserver of the Universe.
99. *Mátrishwá*—Powerful like wind.
100. *Garutmán*—Mighty by nature.

We have here explained the meanings of only one hundred names, but there are millions of other names of God besides these. His names are without number, because His nature, attributes and activities are infinite. One name stands for each of them. These hundred names are like a drop in the ocean. In the *Veda* and the *Shastras*, the infinite attributes, powers, characteristics of God, are described, and can be learnt by the study of those books. A perfect knowledge of even other subjects can only be gained by those who study them.

Why has this work not been commenced with a benedictory and auspicious porolgue?

Q.—How is it that you have set down nothing in the way of *manglacharana*[1], like other authors, who do it in the beginning, the middle and the end of a book?

य न्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि ॥
तैत्तिरी० उप० । ११

1. The custom of writing set words and phrases, indicative of auspiciousness in the beginning, middle and end of a book by way of Prologue, Interlouge (I owe the reader an apology for coining this word) and Epilogue.—*Tr.*

A.—Because it is not right to do so. He who only writes good things in the beginning, the middle and the end of his book, would write bad things in the intervening parts of the book. Says the *Sánkhya Shástra* "*Manglácharana* consists in constantly obeying the Will of God by the practice of truth, and justice, without prejudice or partiality, as enjoined by the *Vedas*, under all conditions and circumstances." Throughout his book, from beginning to end, an author should write honestly and justly, what is true and only that. This is *manglácharana*. It is not *manglácharana* to write what are true things at one place, and those that are false at another. This practice of *manglácharana* is nowhere to be found in the *Vedas* or the *Shastras*—the books of sages and seers. They either begin with the word *atha* (Now) or AOM. We quote the following as corroborative of our position :—

"(*Atha*), Now we shall discourse on the 'Science of language'" *Mahábhashya.*

"Now we shall discuss the 'Science of morals'", *i. e.*, after the study of the *Vedas*. *Purva Maimánsá.*

"Now we shall describe in detail the chief features of religion", and so on. *Vaisheshika Shástra.*

"Now we shall teach the science of *Yoga.*"—*Yoga Shástra.*

The *Rig Veda* begins with the word '*Agni*'.

"अथ शब्दानुशासनम्" अथेत्ययं शब्दोऽधिकारार्थः प्रयुज्यते ।
इति व्याकरणमहाभाष्ये ।

"अथातो धर्मजिज्ञासा" अथेत्यनन्तर्ये वेदाध्ययनानन्तरः ।
इति पुर्वमीमांसायाम् ।

"अथातो धर्मं व्याख्यास्यामः" अथेति धर्मकथनानन्तरः । धर्मं विशेषेण व्याख्यास्यामः । वैशेषिकदर्शने ।

"अथ योगानुशासनम्" अथेत्ययमधिकारार्थः योगशास्त्रे ॥

"अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः" सांसारिक विषयभोगानन्तरं त्रिविधदुःखात्यन्तनिवृत्यर्थः प्रयत्नः कर्त्तव्य ।
सांख्यशास्त्रे ॥

"अथातो ब्रह्मजिज्ञासा" इदं वेदान्तसूत्रम् ।

"ओमित्येतदक्षरमुद्गीथमुपासीत" इदं छान्दोग्योपनिषद्वचनम् ।

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानम्" इदं च माण्डूक्योपनिषद्वचनम् ॥

The *Yajur Veda* begins with the word *'It'*.
The *Sáma Veda* " " *'Agni'*.
The *Atharva Veda* " " *'Ye trishapta'*.

In no case do the *Vedas* and the *Shastras* begin with "I bow unto the god *Ganesha*," etc. Wherever even *Vedic* scholars start with *Hari Aom*, they have contracted this pernicious habit from the *Pauraniks*[1] and the *Tantriks*.[2] Nowhere in the the *Vedas* and *Shastras* is the word *'Hari'* written in the beginning. Hence a book ought to start either with *Athá* (Now), or *AOM*.

We have, in this Chapter, briefly discoursed on the different names of God. In the next, we shall treat of the 'UPBRINGING OF CHILDREN.'

THE END OF CHAPTER I.

1 Believers in the *Purands*—books on Indian Mythology.—*Tr.*
2 Followers of *Tantras*—books on *Vam Marg*, a religious sect whose tenets are discussed in the 11th chapter of this book

CHAPTER II.

THE UPBRINGING OF CHILDREN.

Mátrimán Pitrimán A'charyaván Purusho Veda—Shatapatha Brahmana.

"VERILY, that man alone can become a great scholar who has had the advantage of three good teachers, *viz.*, father, mother, and preceptor." Blessed is the family, most fortunate is the child whose parents are godly and learned. The mother's healthy influence on her children surpasses that of everyone else. No other person can equal a mother in her love for her children, or in her anxiety for their welfare. This explains the use of the word *Matrimán* in the above quotation, meaning thereby :— "He alone is said to have a mother whose mother is devout and learned." Blessed is the mother who never ceases to impart a religious tone to the mind of her child from the time of conception till his knowledge is perfected.

It behoves both parents before, during, and after conception to avoid the use of such foods and drinks as are intoxicating, decomposed (Lit. foul-smelling), non-nutritious (Lit. dry), and prejudicial to the growth of the intellect; and to use those articles that are productive of mental tranquility, health, strength, intellect, energy, and good temper—qualities that go to make a man refined. Such foods are milk, butter, sugar, cereals, etc.,—foods and drinks that help to make the reproductive element (both male and female) of the highest quality, free from all faults and imperfections. They should follow the rules of sexual intercourse, which are as follow :—

From the time of menstruation to the 16th day following is the proper time for (sexual intercourse) barring the first four days and

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मातृमान [illegible]वान् पुरुषो वेद ॥ शातपथब्राह्मण ।

In the text the word *mata, i e*, mother preceeds the word *pita, i e.* father. In the *Sanskrit* language and all vernaculars derived from it, it is a invariable practice to use the word *mata* before the word *pita* whenever they happen to come together—*Tr.*

Not only this but the word wife comes before the word husband and the name of the wife before that of the husband. We speak of Sitaram and not Ramsita. This shows in, what veneration the female sex was held by the ancients.—*Rama Dev.*

the 11th and 13th of the (lunar) mouth; so that there are altogether left ten nights out of which it is best to chose one for sexual intercourse.

After the 16th day there should be no sexual intercourse till the return of the aforesaid period, or, in case of pregnancy for one year. At the time of sexual intercourse husband and wife should be perfectly healthy, mutually happy, and free from sorrow. In the matter of diet and dress they should follow the rules laid down by *Charak* and *Sushrut*,[1] and in the matter of keeping each other happy they ought to practice the system taught by *Manu*, During the time of conception the mother ought to be very careful as to her diet and dress. Till the birth of the child those articles only should be used as are productive of intellect, strength, beauty, health, energy and mental tranquility, and such other good qualities.

After the child is born and its cord has been tied, it ought to be bathed with scented water, and *Homa*[2] performed with scented clarified butter. The mother should also be well looked after in the matter of bath, diet, etc., so that both mother and child may gradually gain in health and strength. The child's mother or wet-nurse should take such foods and drinks as are productive of good qualities in the milk. The mother should suckle the child only for the first six days, thereafter the wet-nurse; but the parents should see that the wet-nurse gets good food and drink. If the parents be too poor to afford a wet-nurse, cow's or goat's milk diluted with an equal quantity of water should be used; and such drugs as are productive of intellect, energy, and health should be added to the milk after being well soaked in pure water boiled, and strained. After confinement the mother and the child should be removed to another room, where the air is pure, and which is well furnished with scented and beautiful things. They should move about in a pure atmosphere. When neither the wet-nurse nor milk (cow's or goat's) can be procured, the parents should do what they think best at the time; but they must remember the child's body is made up of the elements derived from the body of the mother, which fact accounts for the mother getting weaker after each confinement. It is best, therefore, for the mother not

1. Two great authorities on Medical Science in *Sanskrit*.
2. See Chapter III,

to suckle her child. Plasters should be applied to the breast that will soon dry up the milk. By following this system the woman becomes strong again in about two months. Till then the husband should have thorough control over his passions, and thus preserve the reproductive element. Those that will follow this plan will have children of a superior order, enjoy long life, and continually gain in strength and energy so that all their children will be of a high mental calibre, strong, energetic, and devout. The woman should have her reproductive organs properly seen to, and the husband should practice continence.

A mother should so instruct her children as to make them refined in character and manners, and they should never be allowed to misconduct themselves in any way. When the child begins to speak, his mother should see that he uses his tongue properly, so as to pronounce letters distinctly in the right place and with the right amount of *effort.* For pronouncing the letter 'p' for example, the right place is the lips and the amount of 'effort' required is what is called *Full.* In speaking, vowels should be *exactly timed*—short, long, or prolonged as the case may be. She should try to cultivate a sweet, subdued and pretty voice in her child. In his speech, letters, syllables, words, conjoined words, and stops should be distinctly discernible. When he begins to talk and understand a little, he should be taught how to address his superiors and inferiors, father, mother, king and a learned man, and how to conduct himself in their presence ; so that he may never be slighted in company, but be always treated with respect. Parents should endeavour to inculcate in the minds of their children an intense desire for the love of knowledge, elevating company, and control of the senses.

Children should avoid useless playing, crying, laughing and wrangling. They should not give way to excess of pleasures and sorrows, nor become completely engrossed in a thing. Jealousy and malice they should not harbour. They should never handle or rub the reproductive organs, as it causes the loss of the reproductive element and, consequently besides soiling the hand, leads to impotence. The parents should try, in every possible way, to develop in their children such sterling qualities as truthfulness, heroism, patience, cheerfulness, etc. When children attain to the age of 5 years, they should be taught the *Sanskrit* Alphabet, as well as that of foreign languages ; thereafter the parents should make them

understand and learn by rote such verses (*Vedic*), poetical pieces, aphorisms, prose passages, etc., as are full of good precepts, inculcate truth and virtue, love of knowledge and God; and give advice as to the general behaviour towards father, mother, sister and other relatives, friends, teachers and other learned men, guests, king, fellow-subjects and servants, so that they may not, as they grow up, be duped by any *unprincipled* person. They should also counsel them against all things that lead to superstition, and are opposed to true religion and science, so that thay may never give credence to such imaginary things as ghosts (*Bhuts*) and spirits (*Preta*).

Preta (in Sanskrit) really means a dead body, and *Bhuta* means who is deceased.

In support of this contention we quote *Manu*—

Manu V, 65.

" After his death, the pupil who helps in cremating his teacher's *Preta* is purified in ten days together with other people who carry the *preta* to the crematorium."[1]

It is clear, then, that *Preta* in the above quotation cannot mean anything else but the dead body. After the body has been cremated, the dead person is spoken of as *Bhuta*, *i. e.*, deceased—one who lived but does not live now. All those that are born and cease to breathe after having lived in the present are spoken of as *Bhutasth*, *i. e.*, deceased. Such has been the belief of all learned men from *Brahama* to the present day. But we do not wonder that one, who is ignorance-ridden, superstitious, and associates with low people, is constantly troubled by all sorts of ghosts, spirits, and devils, in the shape of fear and doubt. When a person dies, his soul, by Divine laws, takes on a new body—to reap the fruit of his deeds, according to their nature, in pleasure and pain. Breathes there a man who can undo this eternal law of God?

People ignorant of the principles of Medical and Physical Sciences look upon persons afflicted with physical and mental diseases, such as high fever and lunacy, as possessed of devils (*Bhut* and *Preta*). But instead of having such persons treated medically,

गुरोः प्रेतस्य शिष्यस्तु पितृमेधं समाचरन् ।
प्रेतहारैः समं तत्र दशरात्रेण शुध्यति ॥ मनु ० अ ० ५ । ६५ ॥

1. This verse from *Manu* has been quoted by the author for the sole object of supporting his statement regarding the meaning of the word *Preta*. But it does not follow that the author believes in the superstition inculcated by the verse which is clearly an interpolation in *Manu*.—*Tr.*

dieted properly, otherwise cared for, they trust them to such rogues, scoundrels, cheats, idiots, profligates and extremely low, selfish, despicable and dirty charlatans as victimize them by their trickery, quackery, so-called charms, and magic incantations. They waste their money and bring misery and suffering on their children by the increase of disease. When these people who really have 'more money than brains' go to those ignorant, wicked and mean rascals and say to them " Sirs, would you kindly tell us what is wrong with such and such a person or child" ? they are answered this:—" He is possessed with a big devil or ghost, *Bhairava* (god of drink) or *Shitla* (goddess of small-pox). It will never leave him unless you adopt proper means for its removal. It may even take his life, but if you offer us a round sum, or give us a present, we will exercise the devil out of him by incantations, recitation of magical formulae and prayers, etc." Then those ignoramuses and their friends say " Please, Sirs, cure him though it may cost us our last penny". On this the rogues feel triumphant and say " Well, bring us such and such material, our fee, offerings to the god, and presents to ward off the influence of unlucky stars. " Then, they sing, beat upon drums, play on castanels, cymbals, etc., in front of the man who is supposed to be possessed of a devil ; by and by, one of those scoundrels begins to dance and skip about as if in a fit of madness and says " I will even take his life ". and the ignoramuses fall at the feet of that mean rascal, saying " O ! save him Sir ! save him. You shall have anything you like ". Upon this the rogue says "I am *Hanuman*[1] ; bring me my offerings—sweets, oil, a basket of loaves and a red dress." Or " I am god, or *Bhairava*, bring me five bottles of liquor, twenty fouls, five goats, sweets, and clothes ", and when these dupes answer "You shall have anything you like"—the rogue begins to skip about and dance still more. But if a sensible man were to give them an offering of a good thrashing or shoe-beating, kicking or smacking on the face instead, their *Hanuman*, god, or *Bhairava* is at once propitiated, and they immediately take their heels as all this quackery is simply meant for robbing the simpletons of their money.

1. In Pauranic Mythology the monkey-god who helped Rama—the incarnation of Vishnu to defeat Ravana—the Rakshash king of Celyon. He was a historic person who was afterwards defied. He was a brave and learned man—well read in the Vedas—who was commander-in-chief of Rama's forces.—*Rama Deva.*

Similarly, when these ignorant people go to an astrologer and say "O Sir! what is wrong with this person"? He replies "The sun and other stars are maleficent to him. If you were to perform a propitiatory ceremony, or have magic formulæ chanted, or prayers said, or specific acts of charity done, he will recover. Otherwise I should not be surprised, even if he were to lose his life after a long period of suffering."

Inquirer—"Well, Mr. Astrologer, you know, the sun and other stars are but inanimate thing like this earth of ours. They can do nothing but give light, heat, etc. Do you take them for conscious being possessed of human passions, of pleasure and anger, that when offended, bring on pain and misery, and when propitiated, bestow happiness on human beings?"

Astrologer—"Is it not through the influence of stars, then, that some people are rich and others poor, some are rulers, whilst others are their subjects?"

Inq.—"No, it is all the result of their deeds—good or bad."

Ast.—"Is the *Science of stars* untrue then?"

Inq.—"No, that part of it which comprises Arithmetic, Algebra, Geometry, etc., and which goes by the name of Astronomy is true; but the other part that treats of the influence of stars on human beings and their actions and goes by the name of Astrology is all false."

Ast.—"Is then the *horoscope* of no value?"

Inq.—"No, and it should be named not *horoscope*, but *death-knell of happiness*; because the birth of a child gladdens every heart in the family, but this happiness lasts only so long as the *horoscope* is not cast, and the *aspect* of the planets is not read out to the parents."

When the priest, after the birth of the child, suggests the casting of a *horoscope*, his parents say to him. "Oh, Sir! Cast a very good *horoscope*." Then the astrologer brings the *horoscope*, well bespangled with red and yellow lines if they be rich, or a plain one if they be poor. They ask him if the *aspect* is beneficient. He answers "I will read it out to you as it is; his *stars of nativity* are good, and so are the stars that govern the relation of social intercourse, consequently he will be a rich man and will make a name for himself; he will command respect among his associates; will have

good health; and be a ruler among men." Upon hearing this, the parents say "Well done Sir! Well done! You are a very nice man." The astrologer thinks it would not pay him to say nice things only, so he adds "These are all his lucky stars, but there are others that are *maleficent.* On account of the position of such and such stars he will meet with his death in his 8th year." On hearing this, all their happiness is converted into great distress, and they say to the astrologer "Oh Sir! What shall we do? What shall we do now?" The astrologer answers "Propitiate the stars". They ask "How can we do it"? He says "Do such and such an act of charity, have the hymns relating to the stars chanted, feed the priests, and it is *very likely* that the maleficence of the stars will be warded off." The qualifying words *very likely* have been used by way of precaution, because, if the child died he could say "How could I help it? I cannot override the will of God. I did my utmost and so did you, but it was so ordained from the first on account of his mis-deeds in the previous life." But, if the child lived he could say "Behold the power of our incantations, gods and priests; I have saved the life of your child." But really, if their incantations and prayers fail, and the child die, these rogues should be made to pay double or treble the money given them, and if the child lives, they should still be made to pay because, as they themselves say, there is no soul living that can undo the law of God or evade the consequence of one's deeds. The parents can say to them "This child has survived in consequence of his deeds, and according to the laws of God, and not through your help." The same answer should be given to *Gurus* (so-called spiritual fathers or teachers), who prescribe certain acts of charity to their dupes and then appropriate the gifts themselves, as has been given to the astrologers above. Lastly, a word about *Shitla*[1] and *Charms.* These are nothing but downright frauds and quackery. Should any one say: "If I were to give a charmed bangle or locket to any person, my god or saint would ward off all evils from him through the power of the charm or of incantations". To such a person the following questions should be put: "Can you by your charms evade death, or the laws of God, or the consequences of your deeds? Many a child dies in spite of your charms and incantations; ay, even your own children die; why

1. Small-pox,—It is looked upon as a goddess by the superstitious people in India.

can't you save them? Will you be able to save yourself from death?" These questions, that rascal and his fraternity can never answer, and they soon find that the game is not worth the candle.

Therefore, it behoves all to do away with all kinds of false and superstitious practices and do all in their power to promote, in return for their services, the welfare of those pious, learned men, who are devoted to their country and are altruistic teachers of humanity, teaching and preaching to all without the least amount of hypocrisy.

All alchemists, magicians, sorcerers, wizards, spiritists, etc., are cheats and all their practices should be looked upon as nothing but downright fraud. Young people should be well counselled against all these frauds, in their very childhood, so that they may not suffer through being duped by any unprincipled person. They should also be taught that the preservation of the reproductive element begets happiness and its loss the reverse. *He, in whose body, it is well preserved, gains in health, strength, energy and intellect; and, consequently feels happy.* The only way to preserve it is to keep aloof from hearing and reading obscene literature; associating with libidinous people, indulging in lascivious thoughts; looking upon women (with an eye of lust); engaging in conversation with them; embracing or having sexual intercourse with them. Children should be taught to lead a pure and virtuous life; and devote themselves to the acquisition of perfect knowledge and culture.

He, in whose body the reproductive element is not preserved, becomes impotent, void of good qualities, and suffers from spermatoria and such like diseases. He is, in fact, a ruined man, through loss of health, strength, intellect, courage, pluck, energy, patience and such other good qualities. Parents should not neglect to impress upon their children that, if they fail to acquire knowledge and wisdom, and preserve the reproductive element when young, they will never have again another chance like this in this life. They must bear in mind that it is only so long as the parents are alive, and able to look after the household, that they can prosecute their studies, and perfect their bodies. Both the father and the mother should also advise them regarding other necessary matters. This is the reason the words, *Matriman* and *Pitriman*, appear in the quotation heading this chapter. The mother should instruct them from birth to the 5th year, and the father from the 6th to the 8th. In the

beginning of the 9th year *Dwijas*[1] should, after their *Upnayan*[2] ceremony has been performed, send them to school (*Acharyakul*),[3] where the teachers are thorough scholars, imbued with piety and well versed in all the sciences. *Shudras* should also send their children to school, but without performing their *Upnayan*.

Those children alone become well-behaved, refined, and scholarly, whose parents do not indulge them ; but on the other hand, always reprimand them when necessary. Says *Patanjali*, in his *Mahabhashya* :—

Mahabhashya VIII, 1 8.

"Those parents and tutors who are not slow to reprimand their children and pupils (when needed) are as if giving them a drink of immortality; but those who indulge them are, in fact, giving them poison, and are thus the cause of their ruin, because indulgence spoils children, whilst (occasional) reproof develops good qualities in them ". Children should also feel pleased when reprimanded, and feel uneasy when fondled. But parents and teachers should never reprimand them out of malice or spite. Outwardly they should keep them in awe ; whilst inwardly they should be tender hearted and kind to them. Likewise they should advise them to abstain from stealing, sexual abuse, contracting habits of indolence, arrogance, drunkenness untruthfulness, malevolence, wickedness, malice, jealousy, blind passion ; and to cultivate good qualities, such as, truthfulness, virtue.

सामृतैः पाणिभिर्घ्नन्ति गुरवो न विषोक्षितैः ।

लालनाश्रयिणो दोषास्ताडनाश्रयिणो गुणाः ॥ महाभाष्य । अ० ८ । १ । ८॥

1. Persons of the three upper classes are called *Dwijas* or the *twice-born*, because of their rebirth through the acquisition of knowledge and culture. First is the physical birth, whilst the 2nd is their spiritual birth. The three upper classes are : *Brahmans*, *Kshatryis* and *Vaishayas* The reader is referred to the 4th Chapter, for detailed information regarding this subject—*Tr.*

2. The ceremony of initiation into knowledge ; it is performed just before a student leaves home for the seminary ; in this ceremony he has to take vows of living a chaste life, of truthfulness, of devotion to studies, etc —*Tr.*

3. *A'charyakula* is the academy for the education of the children of all *Classes* In this institution the teacher is not a mere tutor, he is also *loco parentis* (See Appendix).

This system of education has been revived after the author's death by his followers. There are at present three Gurukulas or residential colleges for teaching the Vedas conducted on these lines. The biggest is at Kangri, Hardwar. It teaches up to the degree-standard and has trained out many graduates. The second one is at Bindraban At present it teaches up to the Matriculation. The third one is at Deolali in the Bombay Presidency—*Ram. Dev*

Once a person has committed theft or sexual abuse or has spoken an untruth in your presence you can never respect or trust him any more. A broken pledge injures a man's character more than anything else. Therefore, once you make a promise, keep it; suppose, you say to a man; "I will meet you at such and such a place and time" or "I will give you such and such a thing, at such and such a time"; but always keep your promise; otherwise no one will ever trust you. All should, therefore, speak the truth and keep their word. One should never be vain. Deceitfulness, hypocrisy, and ingratitude are painful even to the soul that harbours them. How much more so then to others? It is *hypocrisy* to believe one thing and say another, and thus mislead people in order to gain selfish ends. *Ingratitude* is that condition of mind in which you do not feel thankful to one who has been good and kind to you.

A child should not lose his temper, or say a rude word; he should rather cultivate a speech that is pacific and sweet. He should avoid useless talk, and speak only as much as is necessary, neither more nor less. He should respect his superiors. At their approach, a child should stand and salute them, and offer them the best seat available. In an assembly, each person should occupy a seat in accordance with his rank and position, so that he may never have to suffer the indignity of having to yield his seat to another He should never bear malice towards any one. He should try to acquire virtues and shun vices; associate with the good and avoid the wicked. Father, mother and tutor, a child should serve with all his capabilities and resources, all his heart, and all his souls. Says *Taitteya Upanishad*—

Taitrya Upnishad, VII, II.

"Fathers, mothers, and tutors should always give their children and students good counsel and they should also advise them to imbibe their virtues but avoid their vices." Children should always speak the truth, and should never trust a hypocrite or a man of low character. They should obey their parents and tutors in all things that are good. Tutors should help their pupils to revise all that their parents had taught them at home,—the *Vedic mantras*, aphorisms, poetical pieces and prose passages, inculcating the love of righteousness, knowledge, and

यान्य ...कैं सुचरितानि तानि त्वयोपास्यानि नो इतराणि ॥ तैत्ति० प्रपा० ७ अनु० ११ ॥

good character. They should understand the nature and attributes of God[1] and worship Him accordingly. In the matter of dress and diet, they should so conduct themselves as to gain in health, strength and general behaviour, and knowledge. They should eat a little short of their appetite, and abstain from animal diet and spirituous liquors. They should never enter deep water lest they be attacked by dangerous creatures (such as, crocodiles), or even be drowned, if they be unable to swim. Therefore, says *Manu*—"Never bathe in water of unknown depth".

On the general conduct of life the same sage has said:—"Look down while you walk. Filter your water before you drink it. Speak in accordance with truth. Think well before you act."

Manu VI, 46

Says another poet:—"Parents who neglect the education of their child are his veritable enemies. In company, he is like a goose among swans." To give their children the highest education possible, to instruct them in the ways of truth, to make them refined in character and manners, in short to devote all their resources, body and mind, to accomplish this object is the paramount duty, the highest virtue, and the glory of parents.

We have thus briefly discoursed on the 'Upbringing of Children' in the hope that 'a word to the wise' will prove sufficient.

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।
सत्यपूतां वदेद्वाचं मनः पूतं समाचरेत् ॥ मनु० अ० ६ । ४६ ॥

माता शत्रु पिता वैरी येन बालो न पाठितः ।
न शोभते सभामध्ये हंसमध्ये बको यथा ॥ चाणक्यनीति अध्या० २ । श्लो० ११ ॥

1. As taught in the first chapter.

THE END OF CHAPTER II.

CHAPTER III.

EDUCATION.

HIGHEST DUTY OF PARENTS TO EDUCATE THEIR CHILDREN.

IT is the highest duty of parents, preceptors and relatives to adorn children with good sound education, nobility of character, refinement of manners, and amiability of temper.

The wearing of jewellery (gold, silver, pearls, rubies, diamonds, etc.) adds no beauty to the soul. It only arouses vanity and other lower passions, gives rise to fear of robbery, and may even be the cause of death. Many a child has been known to lose its life at the hands of cut-throats because of wearing jewellery.

"Blessed are the men and women whose minds are centred on the acquisition of knowledge; who possess sweet and amiable tempers; who cultivate truthfulness and other similar virtues; who are free from vanity and uncleanliness; who enlighten the minds of those who are in ignorance; whose chief delight consists in promoting the happiness of others by the preaching of truth, by generous distribution of knowledge without fee or reward; and who are engaged in altruistic work as prescribed by the *Vedas*."

Jagnopivila to be performed at the age of 8, both in the case of boys and girls.

Boys and girls, when they attain to the age of 8 years, should be sent to their respective schools. In no instance, should they be placed under the tuition of teachers of low character. Only those persons are qualified to teach who are masters of their art and are imbued with piety. *Dwijds* should have the *Upnayan** of their children (both sons and daughters), done at home, before sending

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विद्याविलासमनसो धृतशीलशिक्षाः
सत्यव्रता रहितमानमलापहाराः ।
संसारदुःखदलनेन सुभूषिता ये
धन्या नरा विहितकर्मपरोपकाराः ॥

* Initiation into student life of which the outward symbol is the sacred thread. —*Rama Deva.*

them to their respective schools. The seminary should be situated in a sequestered place. The Boys' school should be at least 3 miles distant from that for Girls. The preceptors and employees, such as servants, should, in the Boys' school, be all of the male sex, and in the Girls' school of the female sex. Not even a child of 5 years of the opposite sex should be allowed to enter the school. As long as they are *Brahmchâris* (students) they should abstain from the following eight kinds of sexual excitement in relation to persons of the opposite sex :—

The students of both sexes to be guarded from sexual excitement of all sorts.

1. Looking upon them with an eye of lust ;
2. Embracing them ;
3. Having sexual intercourse with them ;
4. Intimately conversing with them ;
5. Playing with them ;
6. Associating with them ;
7. * Reading or talking of libidinous subjects ;
8. * Indulging in lascivious thoughts.

The Principles underlying the Gurukula system of Education.

Teachers should see that they keep aloof from the above things, and thus perfect their knowledge, cultivate amiable dispositions and manners, gain in strength both of body and mind, and thereby grow in happiness. The school must not be nearer than 5 miles to a town or a village. All the scholars should be treated alike in the matter of food, drink, dress, seats, etc. Be they princes and princesses or the children of beggars, all should practice asceticism.[1] They should not be allowed to see the parents, or hold any communication whatever with them. Being thus freed from all worldly worries and cares, they should devote themselves heart and soul to their studies. Their teachers should accompany them in all their recreations, so that they may not fall into any mischief, get indolent

* The last two constitute a sort of mental intercourse with persons of the opposite sex.—*Tr.*

1. By *asceticism* is here meant severe bodily and mental discipline—in other words simple living and high thinking should be the motto of the students. They should not solicit bodily comfort, instead bear all kinds of hardships in order to wholly and solely devote themselves to the acquisition of knowledge, culture, etc.—*Tr.*

or naughty. *Manu* says:—"Both state and society should make it compulsory upon all to send their children (both male and female) to school after the 5th or 8th year. It should be made a penal offence to keep a child at home after that age."

Manu VII, 152.
Free compulsory education

THE GAYATRI MANTRA—A PRAYER FOR ILLUMINATION OF THE UNDERSTANDING.

The first *Upnayan* ceremony should be performed at home, and the second in the school. Parents as well as teachers should teach *Gayatri Mantra**to the children with its meetings, thus:—"O Lord! O Personification of True Existence, Intelligence and Bliss! Everlasting, Holy, All-wise, Immortal, Thou art Unborn, without any symbolical distinction and organization, Omniscient, Sustainer and Ruler of the Universe, Creator of all, Eternal, Protector and Preserver of the Universe, O All-pervading Spirit! O Ocean of mercy! Thou art the Life of the Creation, Thou art an All-blissful Being, the very contemplation of Whom wipes off all our pains and sorrows; Thou

Yajur Veda xxxvi, 3.

कन्यानां सम्प्रदानं च रक्षणम् ॥ मनु ० अ ० ७। श्लोक १५२ ॥

ओ३म् भूर्भुवः स्वः ॥ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ॥ धियो यो नः प्रचोदयात् ॥ यजु० अ० ३६ ॥ मं० ३ ॥

* The word—meanings of the *Gayatri mantra* are—

Oum—See Chapter 1, page 2.

Bhu—One Who is Life and Support of the whole Universe, is dearer than life itself and is Self-existent.

Bhuvah—One Who Himself is free from all sorrows and pains, and Whose contemplation wipes off all over, pains and sorrows.

Swah—One who pervades this multiform universe and is the Support of all

Tat—Him.

Savituh—Of One Who is the maker of the Whole World and from whom all power proceeds.

Varneyam—One Who is All-holy and worthy of our adoration.

Bhargo—is One Who is Himself pure by nature and purifies others and Who is All-intelligence.

Devasya—Of One Who bestows happiness on all and is sought after by all.

Dhimahi—May we contemplate.

Dhiyoh—Understandings.

Yah—Who.

Nah—Our.

Prachodayat—May guide.

art the Sustainer of the Universe, Father of all; may we contemplate Thy holy adorable nature so that Thou mayest guide our understanding Thou art our God, who alone art to be adored and worshipped. There is none beside Thee, who is equal to Thee or above Thee. Thou alone art our Father, Ruler, and Judge. Thou alone bestoweth happiness."

After they have learnt the above *mantra* with its meanings, they should be taught the method of 'Divine Worship' (*Sandhya-opásaná*)* with its preliminaries and accessories as Bathing, *Achmana* and *Fránáyáma*.

PRELIMINARY ACCESSORIES OF SANDHYA OR DIVINE MEDITATION.

The preparatory, non-essential stages of worship are :—

(i) *Bathing*, which effects bodily cleanliness, and ensures health. *Manu* says,—"Water washes off the impurities of the body. Truth exalts the mind. Knowledge and strict devotion to duty elevate the soul. Possession of ideas refines the intellect." Every man should, therefore, bathe before his first meal.

Manu v, 109

(ii) *Achamana*—This consists in taking in as much water as can be held in the palm of one's hand by applying the lips to the root and centre of it. The quantity of water should be just sufficient to reach the lower part of the throat. Its object is to relieve irriration of the throat or dryness thereof if present.

(iii) *Márjana* is to sprinkle water, with the points of the middle and index fingers, on the face and other parts of one's body. Its object is to remove drowsiness. If a person be not drowsy, or if water be not obtainable, it can be dispensed with.

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥ मनु० अ० ५ । श्लो० १०६ ॥

* Only the stages of 'Divine Worship' are here given. The author has treated this subject in detail in his book called "The Five Great Daily Duties."
—*Tr.*

THE ESSENTIAL STAGES OF DIVINE MEDITATION.

The essential stages of *Sandhyopásná* are as follows :—

(i). *Pránáyáma*, or control of the breath. Says *Patanjali*, in his *Yoga Shástra* :—"The practice of *Pránáyáma* gradually burns off all impurities and exalts the soul. The light of knowledge in the soul goes on continually increasing till the soul is emancipated." *Manu* says :—"Just as a goldsmith, by blowing strongly against a piece of impure gold, removes its impurities by oxidation, so does *Pránáyáma* burn off all impurities of the mind and senses."

Yoga Shástra, Sádhanapáda, 28.

Manu vi, 71.

Method of *Pránáyáma*—"As in the act of vomiting all the contents of the stomach are violently expelled, so should the breath be expired forcibly, and held out as long as possible by drawing up the pelvic viscera." When discomfort is felt, the air should be gently inspired. This process should be repeated according to one's desire and strength. While practising *Pránáyáma*, AOM should be contemplated. This exalts and purifies the soul and develops concentration of mind.

Yoga Shastra, Samadhipada. xxxviii

Pránáyámá is of four kinds :—

(*a*) *Báhya Vishaya*—It is the process described above in which the breath is held *out* as long as possible.

(*b*) *A'bhyantara*—In which the breath is held *in* as long as possible.

(*c*) *Stambha Vritti*—In which the breathing is suddenly stopped at any stage of respiration.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥ योग० साधनपादे सू० २८ ॥

दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् ॥ मनु० अ० ६ ॥ ७१ ॥

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ योग० समाधिपादे सू० ३८ ॥

(*d*) *Báhyábhyantarákshepi*—In which the ordinary course of breathing is reversed, expiration is forcibly begun when inspiration is going on, and *vice versa*. By thus reversing the course of respiration, both expiration and inspiration are in turn stopped, and thus the processes of respiration, and consequently the mind and senses come under the direct control of the Will.

By the increase of bodily strength and activity, the intellect becomes so subtle that it can easily grasp the most abstruse and profound subjects. It also helps to preserve and perfect the reproductive element in the human body, which, in its turn, produces self-control, firmness of mind, strength, energy, and acuteness of intellect.

Girls, as well as boys, should practice *Pránáyáma.*

(ii) *Aghamarshana*—Repentance and intense desire to keep aloof from even the thought of sin.

(iii) *Manasá Prakrimana*—Mental Rotation, *i. e*, turning one's mind in all the six different directions of space —North, South, East and West, Above and Below— and feeling in each the presence of God.

(iv) *Upasthána*—Realization of God as the source of all Light, Life, Knowledge, etc.

(v) *Stuti*—Glorification ; *Práthaná*—Prayer ; *Upásaná*—Communion.

THE SITE SUITABLE FOR DIVINE MEDITATION.

This *Sandhyopásna* should be performed in some lonely spot, with a concentrated mind. *Manu* says—" Seek some lonely spot, by the side of the water, concentrate your mind and perform your *Sandhyopásana*. Never forget to recite[1] the *Gayatri Mantra* and contemplate its manifold meaning. Act accordingly."

Manu ii, 104.

अपां समीपे नियतो नैत्यिकं विधिमास्थितः। सावित्रीमप्यधीयीत गत्वारण्यं समाहितः॥ मनु० अ० २ ॥ १०४ ॥

1. It is best to recite *Gayatri* mentally.

Teachers should also teach all that is necessary regarding diet, dress and proper behaviour towards superiors and inferiors.

THE SECOND GREAT DAILY DUTY.

Devayagna, the second Great Daily Duty, comprises *Agnihotra*—the feeding of fire with clarified butter and aromatic substances for sanitary purposes—and associating with, and serving devout and learned persons.

These two duties—*Sandhya and Agnihotra*—are to be performed twice daily,—morning and evening—it is only twice during 24 hours that day and night meet.

One hour, at least, should be devoted to Divine Contemplation, which should be practised with perfect concentration of mind, as *Yogis* practice *Yoga*.

The time for *Agnihotra* is twice daily, *i. e.*, just after Sunrise and just before Sunset.

The vessels to be used are :—

Fig. 1.

1. *Vedi*—a vessel (earthen or mettalic), having the shape of an inverted truncated pryramid, for making fire in. It should have the following dimensions :—Depth and each side of the base being 9 to 12 inches, and each side of the apex 2¼ to 3 inches, *i. e.*, each side of the base being four times the side of the apex.

Fig 2

Fig. 3.

2. Two vessels (see Figs. 2 and 3,) for containing water, which may be required for washing hands, etc.

Fig. 4.

3. A Butter dish, to keep the clarified butter n (Fig. 4).

Fig 5.

4. A spoon, made of wood, silver or gold. (Fig. 5).

Method :—Let a few sticks of wood (*Sandal, Butea Frondosa* or *Mango*) in sound condition be laid at the bottom of the *Vedi*, fire

be placed in the middle and similar pieces of wood on th's again. Let the clarified butter be properly warmed, mixed with odoriferous substances and then poured over the fire in the *Vedi*, the *Homa mantras* being recited the while, one spoonful each time a *mantra* is recited.

Reasons for performing *Homa* are given below in Question and Answer form :—

Q.—What is the good of doing *Homa* ?

A.—It is a well-known fact that impure air and impure water are productive of disease, which, in turn, causes so much pain and misery, whilst pure air and pure water are productive of health, and consequently of happiness.

Q.—I should think it would do people more good to apply *Sandal* locally as a plaster, and to eat butter instead. Is it wise to waste these things by destroying them in fire ?

A.—That only shows your ignorance of Physical Science, for it is one of its cardinal principles that nothing is really lost in this world. You must have noticed that, even when you are standing at some distance from the place where *Homa* is being performed, you can smell a sweet fragrant odour in the air. That alone proves that an odoriferous substance put into the fire is not destroyed, but, on the other hand, being rarified, fills the room, and is carried by the air to distant places where it rids the air of its foulness.

Q.—If this be the case, the keeping of such odoriferous things, as saffron, musk, camphor, scented flowers and *attar*, in the house will serve the same purpose.

A.—That scent has not the oistintegrating power to rid the house of its impure air, and replace it by the fresh pure air. It is fire alone which possesses that power, whereby it breaks up the impurities of the air, and reduces them to their component parts, which, getting lighter, are expelled from the house and replaced by fresh air from outside.

ओं भूरग्नये प्राणाय स्वाहा। भुवर्वायवेऽपानाय स्वाहा । स्वरादित्याय व्यानाय स्वाहा । भूर्भुवः स्वरग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा ॥

विश्वानि देव सवितर्दुरितानि परा सुव । यद्भद्रं तन्न आसुव ॥

यजु० अ० ३०। ३ ॥

Q.—What is the object of reciting *mantras* whilst performing *Homa* ?

A.—The objects are three :—

(i) The *Mantras* explain the uses of *Homa.*

(ii) In this way Vedic texts are learnt by heart.

(iii) It helps the study of the *Veda* and preservation thereof.

Q.—Is the omission of *Homa* a sin ?

A.—Yes, the amount of suffering, a man inflicts on his fellow-beings by polluting the air and water with the waste products of his system and consequently bringing on disease, becomes the measure of his sin, to atone for which it becomes incumbent on him to perform *Homa* and thereby purify air and water to an extent, equal to, or greater than the mischief he has done. As regards the internal use of these things, that are used in *Homa,* such as butter, that would benefit only the individual who takes them ; but the same amount of material, used as directed above, benefits hundreds of people. If people were not to eat and drink such nutritious substances as butter and milk, they could never gain in strength, physical or mental. Therefore, it is only right, that they should do so, but more material should be used in *Homa* than as food and drink. It is, therefore, our bounden duty to perform *Homa* daily.

Q.—How many *áhútis* * (spoonfuls) should a man pour, and how much clarified butter should each *áhúti* contain ?

A.—Sixteen *áhútis* and a drachm and a half clarified of butter in each *áhúti* at the least ; but it is permissible to put more butter in each spoonful.

In the ' Golden Days' of India, saints and seers, princes and princesses, kings and queens, and other people used to spend a large amount of time and money in performing and helping others to perform *Homa* ; and so long as this system lasted, India was free from disease and its people were happy. It can become so again, if the same system were revised.

* At the end of each *Homa mantra* a definite quantity of clarified butter is poured over the fire This is called an *a'hûti.—Tr.*

We have described these two *Yajnás* which, alone, are enjoined upon students (*Brahmcháris*).

Who is entitled to invest students with the sacred thread?

"A person can perform *Yajnopavita* of his own class, and of the *classes* below his own. These he can also teach. Thus a *Brahmana* can perform it for *Bráhmans*, *Kshatriyás* and *Vaishyás*. A *Kshatriya*, for *Kshatriyás* and *Vaishyás* only; and a *Vaishya*, for *Vaishyás* only. An intelligent, respectable *Sudra*, should also be taught all the *Shástrás* barring the *Veda*, but without performing his *Upnayana*. This view is held by many authorities."

Sutra Sthana, Chapter II.

Period for Brahmchárya—Maximum and minimum.

Says *Manu* :—"A student should observe *Brahmchárya* and study the *Vedas* with their subsidiary subjects for 9, 18, 36 years, or until they are completely mastered".*

Manu, iii, 1.

"*Brahmachárya* is of three grades :—The lowest, the intermediate and the highest :—

The lowest.—"Man, who is composed of a *body*—formed out of the elements derived f om foods and drinks—and a *soul* that resides in the body, is verily a *yajna*. He should be endowed with the most excellent qualities; and in order to accomplish gain, longevity, strength (physical and mental), and the like qualities, the shortest period for which a student should observe is 24 years, just as there are 24 letters in the *Gayatri* metre (*Chhanda*). He should, during this period, keep

Brahmacháryа.

ब्राह्मणस्त्रयाणां वर्णानामुपनयनं कर्त्त मर्हति
राजन्यो द्वयस्य वैश्यो वैश्यस्यैवेति। शूद्रमपि
कुलगुणसम्पन्नं मन्त्रवर्जमनुपनीतमध्यापयेदित्येके॥ सुश्रुतसूत्रस्थान॥
षट्त्रिंशदाब्दिकं चर्य्यं गुरौ त्रैवेदिकं व्रतम्।
तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा॥ मनु० अ० ३।१॥

* Thus after joining the school at the age of 8 years, if a student studies the *Vedás* with their subsidiary subjects for 36 years, (*i. e.*, he devotes 12 years to the study of each of the three *Vedás*), he completes his education at the age of 36+8=44, if for 18 years, at the age of 8+18=26 years, if for 9 years, at the age of 8+9=17 years. (The last period of *Brahmachárya* is meant for a girl who wants to marry at the age of 17 years.—*Tr.*)

perfect control over his passions[1] and devote himself to the acquisition of the knowledge of the *Vedas* and of culture, etc. By virtue of this *Brahmacharya*, vital forces, called *Vasus*, are fully developed and matured. These help to produce the noblest qualities in his body, *manas*[2] and the soul. Should anyone advise a *Brahmachari* to marry or have sensual enjoyment before the age of 25, let the *Brahmachari* answer him thus: "Look you here, my dear fellow! If my vital forces, mental faculties and physical organs were not fully developed and strong, I should not be able to observe *Brahmacharya* of the next grade (which lasts till one is 44 years old), as the observance of the *lowest grade* helps one to keep *Brahmacharya* of the *intermediate grade*. Am I a fool like you that I should ruin my body, my vital forces, my mental faculties and even my soul—which, if properly looked after, endow one with a noble nature and produce sterling qualities and help one to perform great deeds —waste my precious life, deprive myself of the fourfold fruit of human life, destroy my *Brahmacharya* which is the main spring of all *Ashramas* or Orders,[3] the best of all good works and the source of all that is good and noble in life, and consequently sink to the lowest depths of misery and degradation?"

Chhándogya Upanishad, iii, 16.

"Since he that observes his *Brahmacharya* properly during the first period of his life, by virtue of this *Brahmacharya*, acquires

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विँशतिवर्षाणि तत्प्रातः सवनं चतुर्विँशत्यक्षरा गायत्री गायत्रं प्रातः सवनं तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसव एते हीदँ सर्वं वासयन्ति ॥ १ ॥

तञ्चेदेतस्मिन् वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणावसव इदं मे प्रातः सवनं माध्यन्दिनँ सवनमनुसंतनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

1. And even after marriage should not give a free license to his passions.—*Tr.*

2. Under the term *manas* are included the *principles of attention, thought, memory* and *individuality*.—*Tr.*

3. Life is divided into 4 stages or Orders—1. *Brahmacharya* or the period of student life 2 *Grih ashram* or married life. 3 *Vanaprastha* or the Period of Ascetic life devoted to the perfection of character, the study of Spiritual Science, and divine contemplation. 4 *Sanyas ashram* or the period of Renunciation devoted to the preaching of truth and righteousness all over the world by abandoning all worldly connections.—*Tr.*

knowledge and grows in health and strength, remains free from disease and attains to the age of 70 or 80 years. I will never, therefore, listen to the advice of such fools, as you, and destroy my *Brahmacharya.*"

The intermediate—He, that observes *Brahmacharya* for 44 years, —there are 44 letters in *Trishtup Chhanda* (metre)—by virtue of this *Brahmacharya*, attains to that degree of *pranás* or vital forces called *Rudras*, *in other words*, he becomes a terror to the wicked and an asylum for the good. No rascal dare practise his rascality before him. Should any one advise such a *Brahmachári* to abandon his life of *Brahmacharya*, marry and enjoy himself, let him answer such a man, thus: "The happiness that results from the observance of *Brahmacharya* of a higher degree, cannot even be dreamt of by one who has not led a life of *Brahmacharya* and even sensuous pleasures are more keenly enjoyed by the former than by the latter. Since it is a *Bahmachari* alone, who attains to success in worldly affairs, enjoys perfect sensuous pleasures and spiritual happiness, I will never destroy my *Brahmacharya*—the source of the highest happiness, on the other hand by virtue of thorough observance of this *Brahmcharya* become learned, virtuous, strong in body and mind and enjoy longevity and perfect happiness. I will never listen to the advice of such senseless creatures as you are, marry early, and bring ruin on myself and my family."

The highest.—He that remains a *Brahmachári*, till he is 48 years of age,—there are 48 letters in the *Jagati Chhanda* (metre)—by virtue of this highest kind of *Brahmacharya* acquires perfect knowledge, perfect physical strength,[1] perfect wisdom, perfect develop-

अथ यानि चतुश्चत्वारिँ्शदवर्षाणि तन्माध्यंदिनँ्सवनं चतुश्चत्वारिँ्शदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यांदिनँ्सवनं तदस्य रुद्रा अन्वायत्ता: प्राणा वाव रुद्रा एते हीदँ्सर्वँ्रोदयन्ति ॥ ३ ॥

तं चेदेत[illegible] किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यंदिनँ्सवनं तृतीयसवनमनु[illegible] माहं प्राणानाँ्रुद्राणां मध्ये यज्ञो विलोप्सीये[illegible]द्धैव तत एत्यगदो ह भवति ॥ ४ ॥

अथ यान्यष्टाचत्वारिँ्शद्वर्षाणि तत्तृतीयसवनम[illegible]रिँ्शदक्षरा जगती जागतं तृतीयसवनं तद[illegible] अन्वायत्ताः प्राणा वावाऽऽदित्या एते हीदँ्सर्वमाददते ॥ ५ ॥

1. And enjoys the full span of life which is 400 years,

ment of good qualities, nature and characteristics, shines like the sun, enlightening all, and is enabled to master all kinds of knowledge. Should any one tempt such a *Brahmachári* to destroy his *Brahmachárya*—which is really the highest virtue—let him answer thus : "O you, foolish wretch ! Get away from me, your foul smelling, filthy words cannot affect me. I will never destroy this *Brahmcharya* of the highest order. May the Supreme Spirit, through His grace, help me to keep this holy vow so that I may be able to enlighten such fools as you and teach you and particularly your children, and thereby help you all to lead happy lives."

There are four stages of the human body :—

Sushrata Sutra Sthana, Chap. XXXV

(i) Period of Adolescence—from the 16th to the 25th year.

(ii) Period of Manhood,—from the 25th to the 40th year.

(iii) Period of Maturity—about the 40th year, when the tissues, organs and secretions of the body reach their highest state of perfection. Thereafter comes the

(iv) Period of Loss—in which excess of such secretions. as the reproductive element, begins to be lost, in sleep or through perspiration, etc.

The best time for marriage, therefore, is the 40th, or rather the 48th year.

Does this law of marriage apply equally to both sexes ?

No. If a man were to remain celebate (*Brahmachari*) for 25, 30, 36, 40, 44, or 48 years, a woman should do so only for 16, 17, 18, 20 or 24 years, respectively.

तं चेदेतस्मिन् वयसि किञ्चिदुपतपेत्स ब्रूयात् प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसंतनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलो-प्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ छान्दोग्योपनिषत् । ३ । १६ ॥

चतस्रोऽवस्थाः शरीरस्य वृद्धिर्यौवनं सम्पूर्णता किञ्चित्परिहाणिश्चेति । आषोडशाद् वृद्धिः । आपञ्चविंशतेर्यौवनम् । आचत्वारिंशतः सम्पूर्णता । ततः किञ्चित्परिहाणिश्चेति ॥

पञ्चविंशे ततो वर्षे पुमान् नारी तु षोडशे ।
समत्वागतवीर्यौ तौ जानीयात् कुशलो भिषक् ॥ सुश्रुत । सूत्रस्थान । ३५ ॥

This rule applies only to those people who intend to marry; but those who intend not to do so, are welcome to remain celebates till death, if they can. But they must bear in mind that this is possible for those persons alone whose knowledge is perfect, who have full control over their mind and senses, and who are perfect *Yogis*, free from all vices. It is a most difficult task to be master of the senses, and restrain the flood of carnal desires. The following rules should be observed both by pupils and teachers :—

"Let them conduct themselves properly, and study and teach, be truthful in word, deed, and thought and study and teach, be indifferent to joy or sorrow, worldly applause or censure, walk in the path of righteousness, and study and teach (the *Vedas* and the other true sciences), keep their senses under perfect control, and study and teach, restrain their minds from evil pursuits (such as the practice of injustice), and study and teach, learn the properties of heat, light, electricity, and other natural forces, and study and teach, perform *Homa* daily, and study and teach, serve *atithis*, and study and teach, fulfil their duties and obligations towards other men, and study and teach, protect their subjects and children, and study and teach, preserve and perfect the reproductive element, and study and teach, protect and educate their children and pupils, and study and teach."

Taitrey Upnishad vii, 9.

"A wise man would do well to practise both *Yamás*[1] and

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्याय-प्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रश्च स्वाध्याय-प्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्याय-प्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च ॥ तैत्तिरीयोपनिषद् ॥

1. *Yama's* are 5 in number :—

(*a*) Harmlessness; (*b*) Strict devotion to veracity; (*c*) Honesty in word, deed, and thought; (*d*) Abstinence from sexual indulgence; and (*e* Abstinence from the headlong pursuit of worldly things and freedom from the pride of one's possessions (such as wealth and power —*Tr.*

Yoga Shastra Sadhanapada xxx.

तत्राहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ योग ० साधनपादे सूत्र ३० ॥

Nyamás[1] and He and practises one without the other, never makes any progress, on the contrary he simply degenerates, in other words, leads a degraded life in this world".

Nyamás Manu iv, 204.

"Neither inordinate desire nor its total absence is conducive to a man's happiness, since it would be simply impossible, either to lead a virtuous life, or to acquire (*Vedic*) knowledge without desiring for the same".

Manu II, 2

"The study and teaching of all true sciences; observance of the vows at *Brahmacharya*, and truthfulness; performance of *Homa*, as well as the acceptance of truth and the rejection of untruth; dissemination of true knowledge; leadiug a virtuous life, as enjoined by the *Veda*, communion with God, and acquisition of the knowledge of the *Veda*; performance of seasonal *Homa*,[2] reproduction of good children, performance of the *Five Great Daily Duties*,[3] and doing such other good actions as are productive of beneficial results to the community such as developing technical arts; all the eight things go to make a *Brahman*, in

Manu ii, 27

यमान् सेवेत् सततं न नियमान् केवलान् बुधः ।
यमान्पतत्यकुर्वाणो नियमान् केवलान् भजन् ॥ मनु ० अ ० ४ । २०४ ॥
कामात्मता न प्रशस्ता न चैवेहास्त्यकामता ।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ मनु ० अ ० २ । २ ॥
स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥ मनु ० २ । २८ ॥

1. *Nyama*'s are also 5 in number :—

(*a*) Cleanliness (physical and mental); (*b*) Contentment—which does not mean contentedness with physical inertia, but which does mean that you do your utmost to attain your object, but are not carried away by the resulting profit or loss, joy or sorrow; (*c*) Devotion to duty regardless of consequences; (*d*) Acquisition and dissemination of true knowledge; (*e*) Resignation to the Will of God through extreme devotion to Him

Yoga Shastra Sadhanapada xxxii.

शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ योगे ० साधनपादे सू० ३२ ॥

2. Specials *Homas* are performed at the change of season, as well as on the occasion of full moon, etc.—*Tr.*

3. The *Five Great Daily Duties* are, (1) Worship of God, (2) *Homa* and duty towards the learned, (3) Service of one's parents and other learned and righteous persons, (4) Duty towards animals and the poor and helpless, and (5) Duty towards the altruistic teachers of humanity and ordinary guests, *i.e.*, to show them proper respect and serving them to the utmost of one's power and means—*Tr.*

other words, his mind ought to be the repository of *Vedic* learning and devotion to God". Without the practice of these an individual is never entitled to be called a *Bráhman*.

Manu ii 88.

" As skilful driver keeps his horses under control, even so should a wise man keep his senses—which are apt to lead both mind and soul into the pursuit of wicked objects—under complete control".

Manu ii, 93

" Verily, that man alone can achieve his heart's desire who is a master of his senses ; he who allows himself to become their slave soon loses[1] his character".

Manu ii, 97.

" A man of low character can never succeed in acquiring knowledge of the *Veda* ; in keeping up his vows of celibacy, truthfulness, etc. ; nor in fulfiling his duties towards man and God, keeping control over his passions and desires, being steadfast in his devotion to truth and righteousness, and performing good deeds.

Manu ii, 105, 106

" There should be no omission in the study of the *Veda* and performance of the *Five Great Daily Duties* and other good works even on holidays, as there is no omission in the act of respiration without risk to life, so there can be no omission of one's daily duties ; a good deed done even on an *Anadhyáya*—so-called day of exemption from study, etc., cannot but bear good fruit".

As it is always a sin to tell a lie, and always a virtue to speak the truth, a man should on all days shun vice and practice virtue.

इन्द्रियाणां विचरतां विषयेष्वपहारि[illegible] ।
संयमे यत्नमातिष्ठेद्विद्वान् यन्तेव वाजिनाम् ॥ मनु० २ । ८८ ॥
इन्द्रियाणां प्रसङ्गेन दोषमृच्छ[illegible] ।
सन्नियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥ मनु० २ । ९३ ॥
वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।
न [illegible] सिद्धिं गच्छन्ति कर्हिचित् ॥ मनु० २ । ९७ ॥
वेदोपकरणे चैव स्वाध्याये चैव नैत्यके ।
नानुरोधोऽस्त्यनध्याये होममन्त्रेषु चैव हि ॥
नैत्यके नास्त्यनध्यायो ब्रह्मसत्रं हि तत्स्मृतम् ।
ब्रह्माहुतिहुतं पुण्यमनध्यायवषट्कृतम् ॥ मनु० २ । १०५ । [illegible]०६ ॥

1. Lit., becomes addicted to great vices —*Tr*

Manu vi, 121.

"He who has a sweet and amiable disposition and serves the wise and old with all his heart, continually gains in knowledge, reputation and strength and enjoys a long life". Whilst he that is otherwise, never advances in knowledge, etc.,

Manu ii, 159, 160.

"Let a wise man bear malice to no living soul and let him show all men the path that leads to true happiness, let his speech be sweet and kindly, let him be truthful in word, deed, and thought. This alone can lead to the spread of truth and righteousness. Verily, he alone can have a true conception of the teachings of the *Vedas* whose mind and speach are pure and well under control."

Monu ii, 162.

"That *Brahmana* alone is said to possess true knowledge of the *Veda* and God, who shuns the world's applause like poison and courts its censure like immortality."

Manu ii, 164.

"Thus let the twice-born students (male and female) who had their *Upnayana* performed go on gradually acquiring knowledge of the *Vedas*, which is their highest duty".

Manu ii, 168.

"A *Dwija* as well as his children who, instead of studying the *Veda*, wastes his time in doing other things soon goes down to the level of a *Shudra*".

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्द्धन्त आयुर्विद्यायशोबलम् ॥ मनु ० २ । १२१ ॥
अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम् ॥
वाक् चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥
यस्य वाङ्मनसो शुद्धे सम्यग्गुप्ते च सर्वदा ।
स वै सर्वमवाप्नोति वेदान्तोपगतं फलम् ॥ मनु ० २ । १५६ । १६० ॥
सम्मानाद् ब्राह्मणो नित्य[illegible] द्विजेत विषादिव ।
[illegible] वाकाङ्क्षेदवमानस्य सर्वदा ॥ मनु ० २ । १६२ ॥
अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः ।
गुरौ वसन् सञ्चिनुयाद्ब्रह्माधिगमिकं तपः ॥ मनु० २ । १६४ ॥
योऽनधीत्य द्विजो [illegible] कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥ मनु० २ । १६८ ॥

"A *Brahmachári* (male or female) should abstain from meat and alcohol, perfumes, garlands of flowers, tasty foods and drinks, the company of the opposite sex, sour articles, and injury to all living things, from anointing the body and handling the reproductive organ unnecessarily, from the use of collyrium, from the use of boots and shoes and of an umbrella, or a sunshade, from harbouring low passions such as anger, avarice, carnal passion, infatuation, fear, sorrow, jealousy, malice, from singing, dancing, playing, gambling, gossiping, laying and back-biting, from looking upon women (with the eye of lust), and embracing them, and from doing harm to other people, and indulging in such other evil habits. Let every student sleep alone and never lose his reproductive element. He who loses it through passion breaks his vow of *Brahmacharya*".

Manu ii, 177 - 180

Teachers should instruct their pupils in the following way :--

"My children ! Always speak the truth, lead a virtuous life, abstain from sexual indulgence, never be negligent in learning and teaching, devote yourselves to sciences (physical and spiritual), till your knowledge is perfect, then procure for your preceptor anything that he needs, thereafter go and get married. Never be indifferent to truth and religion. Never neglect your health or the

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वर्जयेन्मधु मांसञ्च गन्धं माल्यं रसान् स्त्रियः ।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥
अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम् ।
कामं क्रोधं च लोभं च नर्त्तनं गीतवादनम् ॥
द्यूतं च जनवादं च परिवादं तथाऽनृतम् ।
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ॥
एकः शयीत सर्वत्र न रेतः स्कन्दयेत्क्वचित् ।
कामाद्धि स्कन्दयन्रेतो हिनस्ति व्रतमात्मनः ॥ मनु० २ । १७७-१८० ॥

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मंचर । स्वाध्यायान्मा प्रमदः । आचार्य्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्य्यदेवो भव । अतिथि देवो भव । यान्यनवद्यानिकर्माणि तानि सेवितव्यानि नो इतराणि । यान्यस्माकꣳ सुचरितानि तानि त्वयोपास्यानि नो इतराणि । येके चास्मच्छ्रे-

cultivation of any skill or talent you may possess. "Never be indifferent to the acquisition of wealth, power, etc. Never neglect your studies. Never neglect to serve your father, mother, teacher, and all preachers of the true religion (*atithi,*) Love virtue and shun vice. Imbibe our virtues, not our faults and imperfections. Always keep the company of those Brahmans amongst us who are learned and imbued with piety; put your trust in them and them only. Be charitable. Give—in faith or without faith. For fame, or through shame, give. Give—Whether through fear of public opinion, or simply for keeping your word. Always give. If you are ever in doubt as to the truth of any practice of religion, or any doctrine, or mode of divine worship, follow the practice of those highly virtuous Brahmans, whether Yogis or not, who are free from prejudice, charitable in disposition, and well versed in philosophy and science (physical and spiritual), and extremely desirous of furthering the cause of righteousness. This is the advice. This is the commandment. This is the mandate of the Vedas. Ay, this is the Law. Follow this advice. Obey this law."

Taitreya Upnishad VII, xi, 1—4.

Let all bear in mind that "even the most insignificant action, in this world, is impossible without a desire on the part of the doer. Therefore whatever a man does is the outcome of his will."

Manu II, 4.

"Character or righteous living as taught by the Vedas, as well as, Smritis[1] in conformity with the Vedas, is the highest virtue,

याः के चास्मच्छ्रेयांसो ब्राह्मणास्तेषां त्वयासनेन प्रश्वसितव्यम्। श्रद्धया देयम्। अश्रद्धया देयम्। श्रिया देयम्। ह्रिया देयम्। भिया देयम्। संविदा देयम्। अथ यदि ते कर्म विचिकित्सा वा वृत्तविचिकित्सा वा स्यात्। ये तत्र ब्राह्मणाः सम्मर्शिनो युक्ता अयुक्ता अलूक्षा धर्मकामाः स्युर्यथा ते तत्र वर्त्तेरन्। तथा तत्र वर्त्तेथाः। एष उपदेशः। एषा वेदोपनिषत्। एतदनुशासनम्। एवमुपासितव्यम्। एवमु चैतदुपास्यम्॥ तैत्तिरीय० ७ अनु० ११ कं० १। २। ३। ४॥

अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित्।
यद्यद्धि कुरुते किञ्चित् तत्तत्कामस्य चेष्टितम्॥
मनु० २। ४॥

1. Writings of Aptas in conformity with the Veda.
(An Apta is a pious, truthful, unprejudiced, honest and learned man.—*Tr.*)

This is the end-all and be-all of all reading and reciting, studying, teaching and preaching. Let a man, therefore, always walk in the path of righteousness. He that swerves from it can never enjoy true happiness—which is born of strict adherence to the conduct of life enjoined by the Veda. He alone enjoys, all true happiness, who acquires, knowledge and leads a righteous life."

Manu i, 108, 109.

He is an atheist, and a slanderer of the Vedas, who disparages their teachings, as well as the writings of true teachers in conformity with the Vedas. He should be excluded from good society, aye, even expelled out of the country, (if necessary)."

Manu ii, 11.

"The Vedas, the Smritis, the practice of men, good and true, in conformity with the Vedas—the Word of God, and the satisfaction of one's own soul—these undoubtedly, are the four criteria of true religion, which enable one to distinguish between Right and Wrong."

Manu ii, 12.

Equitable dealings, the acceptance of truth and the rejection of untruth, under all circumstances, constitute the true conduct of life; or Religion,[1] and the reverse of this is Irreligion.

"It is only those, who stand aloof from the headlong pursuit of both wealth and carnal pleasures, that can ever attain a knowledge of true religion. It is the duty of everyone, who aspires after this object to determine, what true

Manu ij, 13

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन्सदा युक्तो नित्यं स्यादात्मवान् द्विजः ॥
आचाराद्विच्युतो विप्रो न वेदफलमश्नुते ।
आचारेण तु संयुक्तः सम्पूर्णफलभाग्भवेत् ॥ मनु० १ । १०८ । १०९ ॥
योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद् द्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥ मनु० २ । ११ ॥
वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥ मनु० २ । १२ ॥
अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते ।
धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥ मनु २ । १३ ॥

1. The word used in the text is *Dharma* which is a very comprehensive term If translated into the guiding principle of all human activities, it may give some idea to the reader as to its meaning.- *Tr.*

religion is by the help of the *Vedas*, for a clear and perfect ascertainment of true religion is not attained fully, without the help of the *Vedas*."

Teachers should instill the aforesaid teachings into the minds of their pupils. They should take care that they do not neglect the education of *Classes* other than *Bráhmans, viz.,*—Princes and other *Kshatriyás, Vaishyás*, and intelligent *Shudras*. Because, if *Bráhmans* only were to acquire knowledge, there could be no advance in knowledge, religion and government, nor increase in wealth, for *Bráhmans*, whose sole duty is to acquire knowledge and disseminate it, depend for their living on *Kshatriyás*, etc., to whom they *are law-givers*. *Bráhmans* would be relieved of all restraint and fear from *Kshatriyás*, who, being uneducated, would be quite incapable of judging the soundness or unsoundness of their teachings. They would thus gradually use their power for their own selfish ends, drift into hypocrisy and do whatever they liked and their example would be followed by other *Classes*. But when *Kskatriyás* and other *Classes* are also well educated, *Bráhmans* study still harder to keep ahead of the other *Classes* and walk in the path of righteousness. They could never then falsely teach a d lead selfish, hypocritical lives. It follows, therefore, that it is in their own interest, as well as that of the community at large, to try to their best to teach the *Veda* and other true sciences and philosophies to the *Kshatriyás*, etc. It is *Kshatriyás* and other *Classes*, that are the real cause of advance in knowledge, religion, and government, and of increase in wealth, etc. They never live on alms, and, therefore, can have no reason to be partial in religious or scientific matters. When all the *Classes* are well educated and cultured, no one can set up any false, fraudulent, and irreligious practices.

All this goes to prove that it is the *Bráhmans* and the *Sanyásis*, who keep *Kshatriyás* and others in proper order and *vice versa*. Therefore all persons of all *Classes* should be given good and sound education and be well instructed in the principle of true religion.

The truth of everything that is learnt or taught should be carefully examined by the following five tests :—

(i) The *Veda and nature of God*.—All that conforms to the teachings of the *Vedás*, nature and attributes and characteristics of God is right, the reverse is wrong.

(ii) *Laws of Nature.*—All that tallies with the laws of nature is true, the reverse untrue; *e.g.*, the statement that a child is born without the sexual union of its parents, being opposed to the laws of nature can never be true.

(iii) *The practice and teachings of A'ptás, i. e.*, pious, truthful, unprejudiced, honest, and learned men. All that is unopposed to their practice and teachings is acceptable and the reverse is unacceptable.

(iv) *The purity and conviction of one's own soul.*—What is good for you is good for the world. What is painful to you is painful to others. This ought to be the guiding principle of one's conduct towards others.

(v) *Eight kinds of Evidence, viz.*; (1) Direct Cognizance, (2) Inference, (3) Analogy, (4) Testimony, (5) History, (6) Deduction, (7) Possibility, (8) Non-existence or Negation.

(1) *Direct Cognizance* (*Pratyaksha*) is that kind of knowledge, which is the result of *direct* contact of the five senses with their objects,[1] of the mind (faculty or organ of attention) with the senses, and of the soul with the mind.

Nyáya Shástra 1, 1, 4.

(*a*) But this knowledge must not be that of the *relation of words* with the *things* signified, as of the word *Water* with the fluid called water. For example, you ask your servant to bring you some water. He brings water, puts it before you, and says: 'Here is water, Sir'. Now, what you and your servant see is not the word *water* but the object signified by it. So you have the *direct knowledge* of the object called water. But the knowledge

इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकम्प्रत्यक्षम् ॥ न्याय० अ० १। आ० १ सू० ४॥

1. As of *eyes* with *light*, of *ears* with *sound*, of *olfactory sense with colours*, of *tongue* or *question sense* with *flavours*, of *tactile sense* with *objects that give rise to the sensation of touch*.

of the *relation* of an object with its *name* comes under the fourth kind of evidence called *Testimony*.

(*b*) This knowledge must not be of a *temporary* or *transcient* character, *i.e.*, not the product of observation under uufavourable circumstances; for example, a person saw something at night and took it for a man, but when it was daylight he found out his mistake and knew that it was not a man, but a pillar. Now, his first impression of the thing was of a *temporary* or *transcient nature*, which gave place to *permanent* knowledge later on, when the true nature of the thing was revealed in the light.

(*c*) It should be *free from all elements of doubt*, and be certain in character. For example, you see a river from a distance and say: "Is it water there or white clothes spread to dry". Or take another example, you see a man from a distance and say: "Is it Deva Datta standing there or Yajna Datta". Now, as long as you are in doubt and consequently not sure about a thing you observe, your knowledge cannot be called *Pratyaksha* (Direct cognizance). To be that the element of doubt must be absolutely eliminated from it.

Briefly, therefore, that knowledge alone is said to be *Pratyaksha*, which is not the outcome of the *relation* of a name with the object signified by it, nor gained under circumstances unfavourable for observation or experiment (hence *transcient* in character), nor into which any element of *doubt* enters.

(2) *Anumána = Inference.* Literally it means that which follows *direct cognizance.* Two things have been observed to exist together at some time and place, when on some other occasion, one of the two is observed, the other, *i. e.*, the unknown can be inferred.* For instance, you see a child and you at once infer that he must have had parents. Again, seeing the smoke issuing from behind a hill you infer the existence of fire there. Or, to take another example. You infer the previous incarnation of the soul from observing unequal joy and sorrow in this world at the present moment.

Nayáya Shástra I, i, 5.

Inference is of three kinds :—

(*a*) *Purvavat* is one, in which you reason from *cause to effect*, *e. g.*, the inference of coming rain from the sight of clouds ; or, again, you see a wedding and naturally infer that some day the wedded couple will have children. Or, again, you see students engaged in the pursuit of knowledge and you infer that some day they will become men of learning.

* NOTE —In order to make this point clear I subjoin the following quotation from 'Evidences of Human Spirit', by the late Pundit Guru Datt Vidyarthi, M. A., bearing on the subject of Inference —*Tr.*

"The known *datum* or *data*, from which the unknown something is inferred its called in *Sanskrit* Logic, the *Linga* and the something inferred is called the *Anumeya*. With reference to this question of Inference, says *Kashyap* the logician :—That alone is a valid *datum for inference (linga)* which has, *firstly*, been known to co-exist with the thing to be inferred at some time or place, *secondly*, is also known to be present wherever the like of the thing to be inferred exists, and *thirdly*, to be absent wherever the unlike of the thing to be inferred exists. To take, for instance, a concrete example. From the fall of the barometer is inferred the decrease of the pressure of air. Let us see if such an inference can be a valid inference. The fall of the barometer is known. But we know, from a *specific* experiment, *i e.*, an experiment conducted at a particular time and place, that the

अथ तत्पूर्वकं त्रिविधमनुमानं पूर्ववच्छेषवत्सामान्यतोदृष्टञ्च ॥ न्याय० अ० १। आ० १। सू० ५॥

(*b*) *Sheshavat* inference is one, in which you reason from *effects to causes*. Examples:—You see a flood in the river, and infer that it must have rained on the mountain from which the river issues. Again, you see a child and at once infer that the child must have had a father. Again, you see this world and infer the existence of the Spiritual cause—the *Creator*, as well as of a Material cause—*the elementary matter*. Or, again, take another example. When you see a man in pleasure or pain, you at once infer that he must have done a virtuous or sinful deed before, since you have noticed that the consequence of a sinful act is pain, and that of a virtuous deed pleasure.

(*c*) *Sámányatodrishata* is that kind of *inference*, in which there is no relation of cause and effect between the known *datum* and the thing to be inferred, but there is some kind of similarity between the two. For example, you know that no one can get to another place without moving from the first, and hence, if you find a person at a certain place, you can easily infer that he must have come to the latter place by moving from the first.

decrease of pressure produces the fall of barometer This fulfils the first condition. *Secondly*, similar cases of the decrease of pressure, by whatsoever cause, are attended with the fall of baromater, but the *third* condition is not fulfilled. It is not true that wherever there is no fall in the barometer, there is no decrease of pressure, for, there may be no fall of barometer, although, the pressure may have been decreased The mercury, through rise of temperature expands and becomes lighter. Had the same pressure continued, the column of mercury would have risen higher up, but the fall of pressure compensated for the rise, and left the mercury apparently where it was. The three conons of *Kashyap*, therefore, conclusively proved that the fall of the barometer is not the *linga* of the decrease of pressure. Similar reasoning will show that the decrease in the weight of the superincumbent column of mercury is the *linga* (inference) of the decrease of pressure."

(3)—*Upamána*—*Analogy*—is the knowledge of a thing from its likeness to another. The thing which is required to be known is called *Sádhya*, and that which becomes the means of this knowledge from some kind of likeness between the two is called *Sádhana*.

Niyáya Shástra I, i, 6.

Examples:—A man says to his servant: "Go and fetch Vishnu Mittra." The latter answers that he does not know him, as he has never seen him before. Thereupon the master says: "You know Deva Datta, don't you?" Upon the servant's answering in the affirmative, his master continues: "Well, Vishnu Mittra is just like Deva Datta." So the servant went out to find Vishnu Mittra. As he was passing through a street, he saw a man very much like Deva Datta, and thought that, that man must be Vishnu Mittra, and forthwith brought him to his master. Or, take another example. You want to know what a *Yak* is. Well, some one tells you, it is just like an ox. Next time you go to a jungle and happen to see an animal very much like an ox, you at once know that it is the *Yak* you asked your friend about. Now this kind of knowledge, *i. e.*, knowledge of Vishnu Mittra from his likeness to Deva Datta and of a *Yak* from its likeness to an ox is called *Uapmána* or knowledge by *Analogy*. The words Vishnu Mittra and *Yak* are called *Sádhya*, whilst Deva Datta and ox *Sádhana*, in the above two instances.

प्रसिद्धसाधर्म्यात्साध्यसाधनमुपमानम् ॥ न्याय० ॥ अ० १ । आ० १ । सू० ६ ॥

(4)—*Shabdá—Testimony* (literally, *word*).

Niyáya Shástra I, i, 7.

The word of an *A'pt* is called *Shabda.*

An *A'pt* is a person who is a thorough scholar, well-versed in all the sciences and philosophies, physical and spiritual, is virtuous, truthful, active, free from passions and desires, imbued with love for others, and who is an altruistic teacher of humanity solely actuated with the desire of benefiting the world by his knowledge, experience and convictions. God being the truest and greatest of all *A'ptas*, HIS *Word* the *Veda* is also included in *shabda* (Testimony).

(5)—*Itihás* is that which tells us that such and

Nyáya Shástra, II, 2, 1

such a person was so and so, he did such and such a thing. In other words, *Itihás* is the *history* of a country or the *biography of a person.* [The experience of the past recorded in history can be applied to solve many a difficult question of the day.—*Tr.*]

(6)—*Arthápatti.—Conclusion or deduction.*

It is a conclusion which naturally follows from the statement of a fact; for instance, one says to another: "Rain falls from clouds" or "an effect flows from a cause." The natural conclusion that can be drawn from the above statement is: "There can be no rain when there are no clouds," or "no effects follow when a cause does not exist."

(7)—*Sambhava*—possibility.

When you hear a thing, the first thing that enters your mind is whether such and such a thing is *possible.* Anything that runs counter

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आप्तोपदेशः शब्दः ॥ न्या० ॥ अ० १ । आ० १ । सू० ७ ॥

न चतुष्ट्वमैतिह्यार्थापत्तिसम्भवाभावप्रामाण्यात् ॥ न्याय० ॥ अ० २ । आ० २ । सू० १ ॥

to the laws of nature is not possible, and hence it can never be true; for example, if you are told that a child was born without parents, such and such a person raised the dead to life again, or made stones float on the sea, lifted mountains, broke the moon into pieces, was God incarnate, or saw horns on the head of a man, or solemnised the marriage of a couple born of sterile mothers. You could at once know that it could not have possibly happened, being opposed to the laws of Nature. That alone is *possible* which is in conformity with the laws of Nature.

(8)—*Abhâva—Absence or Negation.* You infer the existence of a thing in some other place from its *absence* from the place where you were told you would find it; for instance, a gentleman said to his man: "Go and bring the elephant from the elephant-house." He went there but found that the elephant was not there. He naturally concluded that he must be somewhere near about. So he went out and looked about for the elephant and found him not very far from its proper place and brought him to his master.

These eight kinds of evidence have been briefly described. Their number can be reduced to four if *History* be included under *Testimony*, and *Deduction*, *Possibility* and *Negation* under *Inference*.[1]

It is only by means of these five criteria that a man can ascertain what is right or wrong and not otherwise.

Supreme Bliss (*Moksha*) is obtained by living a truly righteous life and thereby getting the soul purified and exalted, and gaining a true conception of the six entities, *viz.*, *Noumenon*, *Attribute*, *Action*, *Commonness*, *Dissi-*

Vaisheshika Shástra, I, i, 4.

धर्मवि[illegible]ताद् द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवै[illegible] तत्त्वज्ञानान्निःश्रेयसम् ॥ वै० ॥ अ० १ । आ० १ । सू० ४ ॥

1. They can even be reduced to three. *viz*, *Direct Cognizance*, *Inference*, and *Testimony* if *Analogy* be included under *Inference*.—*Tr*.

-militude, and *Inherent relation*, (as of cause and effect, of whole with its parts).

Dravyás (*Noumena*), are nine in number :—*Prithivi* (Solids), *A'pdh* (Liquids), *Teja* (Luminous matter), *Vâyu* (Gases) and *Akâsha*, *Time*, *Space*, *Soul* (human and Divine), and *Manas* (Principle of thought and attention).

Vaisheshika Shástra, I, i, 5

Characteristics (*Lakshana*)[1] of a *Dravya* (Noumenon) :—It is something in which attributes and actions or attributes only reside, and which is capable of becoming a coinherent[2] cause of an effect. A cause always preceeds its effect. Out of the nine *Noumena*, *Solids*, *Liquids*, *Luminous matter* (Ether), *Gases*, *Manas* and *Soul* possess both attributes and actions ; whilst *A'kâsha*, *Time* and *Space* possess attributes only but no action.

Vaisheshika Shástra, I, i, 15.

" *Prithivi* (Solids) is something, which excites the optic, gustatory, olfactory and tactile impulses. Colour,[3] taste and touch are derived from Liquids, Luminiferous, matter or Ether, and Gases, respectively."

Vaisheshika. Shástra, II, i, 1.

" The power of exciting olfactory impulses is the natural inherent attribute of solids", similarly taste is the attribute of Liquids, Light of Luminiferous matter (Ether), touch of Gases and *Shabda*,[4] of *Akâsh*.

Vaisheshika Shástra, II, ii 2

पृथिव्यापस्तेजोवायुराकाशं कालो दिगात्मा मन इति द्रव्याणि ॥ वै० ॥ अ० १। आ० १। सू० ५ ॥

क्रियागुणवत्समवायिकारणमिति द्रव्यलक्षणम् ॥ वै० ॥ अ० १। आ० १। सू० १५ ॥

रूपरसगन्धस्पर्शवती पृथिवी ॥ वै० ॥ अ० २। आ० २। सू० १ ॥

व्यवस्थितः पृथिव्यां गन्धः ॥ वै० ॥ अ० २। आ० २। सू० २ ॥

1. A *Lakshana*, is that by means of which, an object (to be known) is known, for example, colour is seen with eyes. Eyes are therefore called a *Lakshana*.

2 *Co-inherent* means capable af combining

3. *i. e*, the power of exciting visual, gustatory, and tactile impulses. These terms are used in this sense throughout this chapter —*Tr*.

4. *Shabdâ* is erronenously translated into *sound* Now *shabda* is not sound, though it is true that *shabda* is accompanied by sound, when it is spoken. It is very difficult to convey to the reader what the term *shabda* in the *Sanskrit* philosophy signifies. The *Sanskrit* philosophers hold that man being incapable of inventing language, the root-language must be inherent in nature itself. The *root-language*, which is the mother of human speech is called *shabda*, and is supposed to inhere in a noumenon called *A'kâsha* This *root-language* is revealed to man by God in the beginning of each creation.—*Tr*.

Vaisheshika Shástra, II, i, 2

"*A'pdh* (Liquids) is something which excites the optic, gustatory, and olfactory impulses, and in which fluidity and moisture are to be found. The attribute of exciting gustatory sensation is naturally inherent in *Liquids*, whilst *colour* and *touch* are derived from *Ether* and *Gases*."

Vaisheshika Shástra, II, ii, 3.

"Coldness is also a natural attribute of *Liquids*".

Vaisheshika Shástra, II, i, 3.

"*Teja* is something which excites the optic and tactile impulses." The former is its own inherent attribute, whilst the latter is derived from *Gases*.

Vaisheshika Shástra, II, i, 4.

"*Váyu* (gases) is something which excites tactile impulses." Though heat and cold are also to be found in it but they are derived from *Teja* and (*A'páh*) Liquids.

Vaisheshika Shástra, II, i, 5.

"*Akásha* has not the attribute of exciting these impulses," *i. e.*, of light, touch, taste and smell. *Shabda* alone is the attribute of *Akásha*.

Vaisheshika Shástra, II, i, 20.

"Egress and Ingress are the *linga*[1] of *Akásha*."

Vaisheshika Shástra, II, i, 25

"*Shabda*, not being observed to be produced by solids and other substances, is not their attribute." It resides only in *Akásha*.

Vaisheshika Shástra, II ii 6,

"*Time* is that of which nearness, futurity, simultaneity, slowness and quickness are predicated."

रूपरसस्पर्शवत्य आपो द्रवाः स्निग्धाः ॥ वै० ॥ अ० २ । आ० १ । सू० २ ॥
अप्सु शीतता ॥ वै ० ॥ अ ० २ । आ ० २ । सू ० ३ ॥
तेजो रूपस्पर्शवत् ॥ वै ० ॥ अ ० २ । आ ० १ । सू ० ३ ॥
स्पर्शवान् वायुः ॥ वै ० ॥ अ ० २ । आ ० १ । सू ४ ॥
त आकाशे न विद्यन्ते ॥ वै ० ॥ अ ० २ । आ० १ । सू ० ५ ॥
निष्क्रमणं प्रवेशनमित्याकाशस्य लिङ्गम् ॥ वै० ॥ अ० २ । आ० १ । सू० २० ॥
कार्य्यान्तराप्रादुर्भावाच्च शब्दः स्पर्शवतामगुणः ॥ वै ० ॥ अ ० २ । आ ० १ । सू ० २५ ॥

अपरस्मिन्नपरं युगपच्चिरं क्षिप्रमिति काललिङ्गानि ॥ वै० ॥ अ ० २ । आ ० २ । सू ० ६ ॥

1. *I. e.*, the datum from which the existence of *A'kash* is inferred.—*Tr.*

"It is an essential element in the production of effects, whilst causes are independent of it. Time is, therefore, spoken of as a cause".

Vaisheshika Shástra, II, ii, 9.

"That to which "this side" or that side (*i. e.* North, South, East and West), above and below are applicable, is called *Space*."

Vaisheshika Shástra, II, ii, 10.

"That direction of space where the sun is first seen to rise is called *East*, where he sets, is *West*. A man facing the East has *South*, on his right and *North* on his left."

Vaishesika Shástra, II, ii, 14

"The other directions are South-East, South-West, North-East and North-West."

Vaishesika Shástra II, ii, 16.

"That substratum, in which desire, repulsion, feelings of pleasure, feeling of pain, conscious exertion (will), and consciousness,[1] are found is called *Atmá* (soul)."

Niyáya Shástra, i, 10.

The *Vaisheshika* philosophy defines *soul* thus :—

"That substance, in which respiration, nictitation, physical building and animation, movement, sensation, activity of the senses, organic feelings (such as hunger and thirst, fever, pain, etc.),[2] desire, repulsion, feeling of pleasure, feeling of pain, conscious exertion, and consciousness are found, is called *soul.*"

Vaisheshika Shástra III ii, 4.

नित्येष्वभावादनित्येषु भावात्कारणे कालाख्येति ॥ वै० ॥ अ० २ । आ० २ । सू० ९ ॥

इत इदमिति यतस्तद्दिश्यं लिङ्गम् ॥ वै० ॥ अ० २ । आ० २ । सू० १० ॥

आदित्यसंयोगाद् भूतपूर्वाद् भविष्यतो भूताच्च प्राची ॥ वै० ॥ अ० २ । आ० २ । सू० १४ ॥

एतेन दिगन्तरालानि व्याख्यातानि ॥ वै० ॥ अ० २ । आ० २ । सू० १६ ॥

इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गमिति ॥ न्याय० ॥ अ० १ । सू० १० ॥

प्राणाऽपाननिमेषोन्मेषजीवनमनोगतीन्द्रियान्तरविकाराः सुखदुःखेच्छाद्वेषप्रयत्नाश्चात्मनो लिङ्गानि ॥ वै० अ० ३ । आ० २ । सू० ४ ॥

1 Here only the voluntary functions of the soul are enumerated —*Tr.*

2. So far the involuntary attributes and functions are mentioned, then follow the voluntary functions which are the same as in the foregoing definition.—*Tr.*

Niyáya Shástra, I, i, 16.

"The existence of *Manas* (the mind or the organ of attention) is established from the fact that one is only capable of attending to one thing at a time."[1]

Vasheshika Shástra, I, i, 6.

"The powers of exciting impulses,[2] of colour, taste, smell, touch; number, measure, separableness, property of combining, divisibility, proximity, distance, consciousness, pleasures, pain, desire, aversion, conscious exer-

युगपज्ज्ञानानुत्पत्तिर्मनसो लिङ्गम् ॥ न्याय० ॥ अ० १। आ० १। सू० १६॥

रूपरसगन्धस्पर्शाः संख्यापरिमाणानि पृथक्त्वं संयोगविभागौ परत्वाऽपरत्वे बुद्धयः सुखदुःखे इच्छाद्वेषौ प्रयत्नाश्च गुणाः ॥ वै० ॥ अ० १। आ० १। सू० ६॥

1. To give the reader a clearer idea of this substratum called *Manas*, I cull the following from *Evidences of Human Spirit*:—"It is said of a Greek Philosopher that he was engaged in solving a mathematical problem when an army passed by and he was altogether unconscious of it till a soldier effaced the circle, the philosopher had drawn on the earth, a fact which alone disturbed the attention of the philosopher. What followed may be left to history. Was the movement of an army entirely noiseless? Were no sound waves propagated when the philosopher was solving his mathematical problem? Did not the waves enter the cavity of his ear and put to vibration the tympanic membrane, the delicately placed stapes and the grain filled liquid in the internal labyrinths of the ear, in fact the invisible medium of sensation upon the nerves the *indriyas?* All this did take place but the philosopher was not *attending* to it. There was in the philosopher a *something* which when engaged in thinking (*i. e.*, solving the problem was not in contact with the internal ear, a something whose contact with one *indriya* or faculty precluded its contact simultaneously with another. Its contact with an *indriya* and therefore with an organ is called what is called *Attention*; its separation from this cuts the cords of connection and the result is what we call *Absent-mindedness*. Nor is this *Manas* the conscious faculty, for who does not know that all the ideas, that our experience has acquired for us, lie for the most part in a latent state in the brain or more correctly in the *manas* but each and any of them is *remembered* whenever it is *recalled*" —*Tr.*

2 What is perceived by the eye is called *colour*. What is perceived by the tongue is called *taste*, which is of different kinds such as sweet, salt, etc.

What is perceived through the nose is called *smell*.

What is perceived through the skin is called *touch*.

What conveys the idea of one, two, etc., is called *number*.

What conveys the idea of lightness and heaviness is called (*measure*)

Seperableness is the quality of being separate from others.

Sanyoga=power of combining, explains itself.

Divisiblity is the quality of being divisible.

Proximity is immediate nearness either in place, time or relationship

Distance (in time or place) explains itself.

Virtue=just conduct.

Sinfulness=unjust conduct

Other terms explain themselves.—*Tr.*

tion, gravity, fluidity, oiliness, and love, impressibility, virtue and roughness, sinfulness and smoothness or laxity and *shabda* (sound and language) are twenty-four *attributes or qualities* (*Gunás*)."

Vasheshika I, ii, 16

"An *Attribute* (*Guna*) is that which is dependent upon or resides in a substratum which cannot itself possess an attribute, is not the cause of combination or of division into parts, and is *anápeksha*, *i. e.*, independent of another attribute."

Mahábháshya

"*Shabda* is that, which is received through the ears, grasped by the intellect, expressed through speech, and resides in *A'kasha*."

"Ascent, descent, contraction, expansion, coming, going, and rotation, etc., are the different kinds of *Karma*, (*motion* or *action*)."

Vaisheshika I, i, 17.

"That which resides in a substratum, possesses no attributes, and is an absolute cause of a combination or a division, is called *Karma* (*motion*)."

Vaisheshika I, i, 18.

"Among effects :—Substrata, attributes, motions (or actions), that which is the cause of all and is, therefore, common to all, is called *Sámánya* (common-element)."

Vaisheshika ", 1, 32.

"Among effects of the same *Dravya* (Substratum), the *Sámánya* (common-element), is the fact of their being all effects."

द्रव्याश्रय्यगुणवान् संयोगविभागेष्वकारणमनपेक्ष इति गुणलक्षणम् ॥ वै० ॥ अ० १ । आ० २ । सू० १६ ॥

श्रोत्रोपलब्धिर्बुद्धिनिर्ग्राह्यः प्रयोगेणाऽभिज्वलित आकाशदेशः शब्दः ॥ महाभाष्ये ॥

उत्क्षेपणमवक्षेपणमाकुञ्चनं प्रसारणं गमनमिति कर्माणि ॥ वै० ॥ अ० १ । आ० १ । सू० ७ ॥

एकद्रव्यमगुणं संयोगविभागेष्वनपेक्षकारणमिति कर्मलक्षणम् ॥ वै० ॥ अ० १ । आ० १ । सू० १७ ॥

द्रव्यगुणकर्मणां द्रव्यं कारणं सामान्यम् ॥ वै० ॥ अ० १ । आ० १ । सू० १८ ॥

द्रव्याणां द्रव्यं कार्यं सामान्यम् ॥ वै० । अ० १ । आ० ८ । सू० ३२ ॥

Among *dravyás* (Substances), *dravyáship*,[1] among *gunás* (attributes), *Gunáship*; among *karmás* (actions) *karmáship*[1] are *Sámánya* (common-element), as well as *Vishesha (distinctive element)*. For example—*dravyáship*, *i. e.*, the fact of being a *dravyá* (substance), is common to all substances (*dravyás*), but it also distinguishes them from attributes (*gunás*). Therefore it (*dravyáship*) is *Sámánya* (common-element), as well as *Vishesha* (distinctive element).[2]

Vaisheshika I, 4, 5.

"*Commonness* and *Dissimilitude* are relative terms"; for instance, among *human humanship*,[1] *i. e.*, the fact of being *human*, is the *Common-element* (*Sámányá*), whilst it also distinguishes *human* beings from animals, thus in this sense it is also the *distinguishing-element* (*Vishesá*); similarly, masculinity or femininity is *Common* to all men and women respectively, but *Bráhmanism*, *Kshatryism* and *Vaishyism* are the *distinguishing-element* among men and women, whilst *Bráhmanism* is the common-element among all *Bráhmans*, *Kshatryism* is the *common-element* among all *Kshatriyás* and so on.

Vaisheshika Shastra I, ii, 3.

Samávdya (Inherent relation) is the inseparable and eternal relation between the whole and its parts, between an action and its agent, between an attribute and its substratum, between genius and its species, and between a cause and its effect.

Vaisheshika VII, 2, 26

The mutual relation of *substrata* with one another being in the nature of a combination (Physical or Chemical—*Tr.*), is of a *temporary* character.

द्रव्यत्वं गुणत्वं कर्मत्वञ्च सामान्यानि विशेषाश्च ॥ वै० ॥ अ० १। आ० २। सू० ५ ॥

सामान्यं विशेष इति बुद्ध्यपेक्षम् ॥ वै० ॥ अ० १। आ० २। सू० ३ ॥

इहेदमिति यतः कार्यकारणयोः स समवायः ॥ वै० ॥ अ० ७। आ २। सू० २६ ॥

द्रव्यगुणयोः सजातीयारम्भकत्वं साधर्म्यम् ॥ वै० ॥ अ० १। आ० १। सू० १ ॥

1. I apologise to my readers for coining such terms as these. For want of equivalent words in English I have been compelled to do so in order to make the text intelligible.—*Tr.*

2. We take for example a cow :—

All that is common to all cows is called the *Common-element* (*Sa'manya*). Now this *common element* distinguishes every cow from the rest of the creation, hence it is also the *differentiating-element* (*Vishesha*).

The relation between substances, that they possess some attributes in common and can also be converted into different forms which are always essentially of the same nature as the substances out of which they were made, is called *Sádharmya*. For example, take *earth* and *water*. Both are inanimate substances, both can be converted into different forms, as earth can be moulded into a pot, etc., and water into a lump of ice, etc. Therefore, earth and water are *Sádharmya* (similar) in this respect.

The reverse of *Sádharmya* is *Vaidharma* (dissimiliar), when the attributes are dissimilar, as in the case of *earth* and *water*, *earth* is hard, *dry* and excities[1] olfactory impulses, whilst *water* possesses moisture, fluidity and the power of exciting gustatory impulses.[2] These attributes are quite different from each other, hence *earth* and *water* (*Vaidharmá*) in this respect.

Vaisheshika VI, 1, 3 — "An effect presupposes a cause."

Vaisheshika I, ii, 2. — "Where there is no cause, there can be no effect."

Vaisheshika I, ii, I — "Absence of an effect does not prove the non-existence of the cause."

Vaisheshika II 1, 24. — "The effect only reveals whatsoever pre-existed in the cause. No new attribute can spring up." "*Small* and *Great* are relative terms" as a tetratomic molecule is *smaller* than a *likshá*[3] but *greater* than a diatomic molecule; or as a mountain is *smaller* than the earth, but *greater* than a tree.

Vaisheshika I, ii 7 — "*Satt* (existence) is the state of *being* whether of a substratum, an attribute or an action."

कारणभावात्कार्यभावः वै० ॥ अ० ४ । आ० १ । सू० ३ ॥
न तु कार्याभावात्कारणाभावः ॥ वै० ॥ अ० १ । आ० २ । सू० २ ॥
कारणाभावात्कारणभावः ॥ वै० अ० १ । आ० २ । सू० १ ॥
कारणगुणपूर्वकः कार्यगुणो दृष्टः ॥ वै ॥ अ० २ । आ० १ । सू० २४ ॥
अणुमहदिति तस्मिन्विशेषभावाद्विशेषाभावाच्च ॥ वै० ॥ अ० ७ । आ० १ । सू० ११ ॥
सदिति यतो द्रव्यगुणकर्मसु सा सत्ता ॥ वै० ॥ अ० १ । आ० २ । सू० ७ ॥

1 As earth is a kind of *Prithvi*.
2. As water is a kind of *A'páh*.
3. *i. e.*, a mote.

Vaisheshika I, ii, 4

"*Satt* can be affirmed of everything that exists. Therefore *satt* is called the *Greatest Common element* (*Mahá sámányа*) *i. e.*, common to all the entities."

So far entities have been described. Now we shall briefly describe *non-entities* (non-existences or *abhává*) which are of 5 kinds :—

Vaisheshika IX, i, I.

(1). "*Prágábháva*.—That kind of non-existence which *precedes* the formation of a thing is called *Prágábháva*." For instance, a piece of cloth or a pot did not exist before either of them was made. This non-existence of a piece of cloth or a pot before its formation is called *Prágábháva*.

Vaisheshika IX, i, 2

(2). *Pradhwansábhává*.—"*Non-existence following* the existence of a thing is called *Pradhwansábháva*"; as when a pot is broken it ceases to exist as a pot, its non-existence then is called *Pradhwansábháva*,

Vaisheshika IX, i, 4.

(3). *Anyonyábháva*.—"That which exists in relation to one thing and does not exist in relation to another is called *Anyonyábhava*." As a cow exists as a cow, or a horse exists as a horse, but a cow is *not* a horse, *nor* is a horse a cow. That is, a cow in relation to itself exists, but a cow as a horse, or a horse as a cow, does not exist, This kind of non-existence is called *Anyonyábháva*.

Vaisheshika IX i 5

(4). *Atyantábháva*.—"That which is different from the aforesaid three kinds of non-existences, is called *Atyantábháva*', as the horns of a man, or an ethereal flower, or the child of a barren woman. This impossibe sort of non-existence is called *Atyantábháva*.

भावोऽनुवृत्तेरेव हेतुत्वात्सामान्यमेव ॥ वै० ॥ अ० १ । आ० २ । सू० ४ ॥

क्रियागुणव्यपदेशाभावात्प्रागसत् ॥ वै० ॥ अ० ६ । आ० १ । सू० १ ॥

सदसत् ॥ वै० ॥ अ० ६ । आ० १ । सू० २ ॥

सच्चासत् ॥ वै० ॥ अ० ६ । आ० १ । सू० ४ ॥

यच्चान्यदसदतस्तदसत् ॥ वै० ॥ अ० ६ । आ० १ । सू० ५ ॥

(5). "Non-existence of a thing in one place whilst it exists in another, is called *Sansarga Pratishedha*"; as, for example, a person says: "the pot is not *in the house*", *i. e.*, it is *outside* in some other place. Here the pot and the house are not related to each other in any way.
Vaisheshika IX, i, 10.

"Ignorance (*avidyá*) is the result of defective faculties and education."[1]
Vaisheshika IX, ii, 11.

"It is another name for *incorrect knowledge*."
Vaisheshika IX, ii. 12.

"The correct knowledge or the knowledge of a thing as it exists, is called *knowledge* (*Vidyá*)."
Vaisheshika IX, ii, 12.

"All those substrata, as *Prithivi, etc.*, and their attributes that are effects, are *non-eternal* or *transient* (*Anitya*); whilst those that are causes are *Eternal* (*Nitya*)."
Vaisheshika VII, i, 2.

"That which exists and has no cause is called *Nitya* (*Eternal*); whilst that which has a cause or has been *made* is *Non-eternal* (*Anityá*)."
Vaisheshika VII, i. 3.

There are 6 kinds of Inferential knowledge, *i. e.*, knowledge derived from the relation of a sign with the object signified :—

1. When we proceed *from causes to effects*. *Example*. A man at some distance sees a man clap his hands and at once infers that sound will be produced.

नास्ति घटो गेह इति सतो घटस्य गेहसंसर्गप्रतिषेधः ॥ वै० ॥ अ० ९। आ० १। सू० १० ॥

इन्द्रियदोषात्संस्कारदोषाच्चाविद्या ॥ वै० ॥ अ० ९ ॥ आ० २। सू० ११ ॥

तद्दुष्टज्ञानम् ॥ वै० ॥ अ० ९। आ० २। सू० १२ ॥

अदुष्टं विद्या ॥ वै० ॥ अ० ९। आ० २। सू० १२ ॥

पृथिव्यादिरूपरसगन्धस्पर्शा द्रव्यानित्यत्वादनित्याश्च ॥ वै० ॥ अ० ७। आ० १। सू० २ ॥

एतेन नित्येषु नित्यत्वमुक्तम् ॥ वै० ॥ अ० ७। आ० १। सू० ३ ॥

1. I have used the word *Education* in the widest sense possible, whether it be the result of direct teaching or of association with other people or of environments. The word used in the text is *sansaka'ra* which means an *impression* made on the soul either subjectively or objectively,—*Tr.*

2. When we proceed *from effects to causes. Example.* A person hears the sound (peculiar to the clapping of hands) and at once infers that there has been clapping of hands close by.

Vaisheshika IX, ii, 1

3. *Samyogi* (concurrent) knowledge is that which is obtained from the concurrence of one thing with another. *Example.* The mention of the word *body* at once suggests the existence of *skin* along with it.

4. *Samvdyi*[1] (Inherent) knowledge is that which is obtained from the inherence of something (*i. e.*, an attribute substance or an action) in another. *Example.* We know Extension inheres in Ether, therefore, from the mere mention of the word *Ether*, *Extension* is at once inferred.

5. *Ekártha Samvdyi* knowledge. When two things (such as attributes) reside in a substance, the knowledge of one at once suggests the other. This kind of inferential knowledge is called *Ekártha Samvdyi.* For example. We see the *orange colour* of an orange and at once infer that it must be smooth to *touch* or *sweetish* in taste.

6. *Viradhi* (Antethetic) knowledge ; is that which is gained from the natural opposition of ideas or things. *White* colour will suggest *black* colour ; *sweet* taste suggests *bitter* taste ; hissing of a snake at once will suggest that its natural foe, the mungoose, must be close by.

Vyápti is the relation of two things (one of which is a *known datum* and the other not *known*) which are related to each other in a definite, fixed relation so that either of them always accompanies the other, or only one accompanies the other ; as an example of the latter we

Sankhyá, Vachan v, 26.

सद्कारणवन्नित्यम् ॥ वै० ॥ अ० ४ । आ० १ । सू० ॥

अस्येदं कार्यं कारणं संयोगि विरोधि समवायि चेति लैङ्गिकम् ॥ वै० ॥ अ० ९ । आ० २ । सू० १ ॥

नियतधर्मसाहित्यमुभयोरेकतरस्य वा व्याप्तिः ॥ सांख्यप्रवचने । ५ । २९॥

1. *Samva'yi* is the inseparable, inherent relation of a substance, an attribute on an action with another substance, just as the relation of fluidity with fluids, whole with its parts, genus with its species, etc, see page 73.

take *fire* and *smoke.* Now in this case smoke is the datum (*Sádhana*) by means of which fire (*Sádhya, i.e.,* the thing *inferred*) is known. Whenever you see *smoke*, you naturally conclude that there is *fire* somewhere. The relation between the two is not an arbitrary one, but a natural, definite and universal one. You can nowhere find smoke without fire.

Sarkyhya Pravachan v, 31.

" The *Sádhana* (sign) sometimes exists temporarily by its own power", as smoke, caused by the disintegrating power of fire (from wood, etc.) when carried to distant places, is seen hanging by itself without the fire being found near it. This is also called *Vydpti.*

Sankyhya Pravachan v, 32.

" The relation of one pervading he other is also called *Vydpati* just as the primeval matter (*Prakriti*) [1] pervades the *principle of wisdom*, whilst the latter is said to be pervaded by the former, *i.e.*, the higher *pervades* the lower whilst the latter is *pervaded* by the former. In other words, the relation of the *thing pervaded* with the *thing pervading* it is called *Vyápti.*

Teachers should examine everything they teach to their students with the help of the above criteria ; so should the students. Otherwise they can never be profound scholars. They will only be mere crammers. Teachers before teaching a book should thoroughly study it themselves and test the truth of its contents by the application of the aforesaid test. On finding it true they should teach it to their scholars, otherwise not.

" It is only by their properties and the application of (the aforesaid) tests that the true nature of things is ascertained."

THE SCHEME OF STUDIES.

1. First of all comes *Phonetics* (*shikshá*) by Panini. Parents and teachers shouid teach their children and pupils how to pronounce different letters in their right *places*, with the right amount of *effort* and the right *agent.* For example, take the letter *P.* The

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निजशक्त्युद्भवमित्याचार्याः ॥

आधेयशक्तियोग इति पञ्चशिखः ॥ सांख्य ॥ अ० ५ । सू० ३१ । ३२ ॥

1. *Prakriti* is held to be the subtlest form of matter, out of which all the visible and invisible objects of the world are evolved. *Prakriti* being *subtlest* and the cause, next in the stage of evolution—a little less subtle than it—comes what is called *Maha'tatwa* (*the principle of wisdom*), a stage lower still comes *Ahanka'ra* (the *principle of Individuality*) and so on.—*Tr.*

right *place* to pronounce it is the *lips*, the proper amount of *effort* is what is called *full* and the right *agent* is the *tongue*.

2. Then comes *Grammar*. It includes *Ashtádhyayi*; *Dhátupáth* (Book of roots), *Ganapath* (Book of groups), *Unádikosh* (Book of prefixes and suffixes, &c). Last of all comes *Mahábáshya* (Exposition of the above four books of *Panini* by *Patanjili*).

If the teachers and their scholars be intelligent, energetic, honest and extremely anxious to advance their knowledge, the pupils can master the Science of Grammar in three years, and thus become profound Grammarians thoroughly acquainted with the construction of every word—*Vedic* or *Laukika* (*i. e.*, of ordinary Sanskrit literature). Other sciences are easier to learn. The amount of labour that is required to learn the Science of Grammar is greater than that required to master any other subject; and the amount of knowledge acquired by the study of the above books on Grammar in three years cannot be gained by the study of such books as *Sárswata Chandriká*, *Kaumadi*, and *Manormá*, in fifty years. The reason is that the great sages have expounded the most abstruse subjects in their books in such an easy way that it is entirely impossible of ordinary men to approach it. The aim of those great souls in writing their books was to make the subject so easy as to be readily grasped in the shortest possible time; whilst the object of little minds has always been to clothe their subject with such a difficult-round-about style as would necessitate great labour and waste of time, on the part of the student, to comprehend it, whilst he would profit but very little. We can liken this to digging up a whole mountain and finding a penny-worth of gold; whilst the study of the books of the great sages can be well likened to the diving of a man into the sea and finding most valuable pearls in one plunge.

3. Then let them read *Nighantú* and *Nirukta* (Books on Vedic Vocabulary and Philology) by Yaska in six to eight months, but not waste years of their valuable time over *Amarkosha* and other such books written by atheists.

4. Thereafter they should study *Chhandograntha* (Prosody), by Pingala, so that they may thoroughly master the rules that govern versification—*Vedic* and Sanskrit—and be able to compose poems of their own. This can be done in four months. They

should not waste their time over *Vritratnákar* and the like books written by mean scholars.

5. Then they should study the *Manu Smriti*, the *Válmiki Rámáyana*, the *Vidurniti* and other selections like this from the *Mahábhárat*. The tutor should teach these as poetry ought to be taught. The study of these books tends to eradicate evil habits and bring culture. It should not take the students more than a year to finish them.

6. Then they should study the six *Shástrás*[1] (commonly called the six schools of philosophy) with the expositions of *Rishis*—the enlightened great souls, the true seers of nature—as far as possible, or in the absence of these, with the help of the true commentaries of other honest scholars. But before taking up *Vedánt Shástra* they should learn the ten *Upanishads.*[2] All these books should be finished in two years.

7. Thereafter, they should study the four *Vedas*[3] with their four *Bráhmanás*[4] with *proper accent*, *meanings*, (and finish this course in six years). The Vedás should be both taught by example and precept.

Says *Nirukta* on this subject :—

" He, who reads the *Vedas* even with proper accents, but does not know their meanings, is like a tree weighed down by its fruit, branches, leaves and flowers, or like a beast of burden carrying on its back grain which it cannot eat. But he, who understands their meanings and acts up to their teachings by avoiding sin and leading a virtuous life, enjoys perfect happiness in this world, and *eternal bliss* hereafter in consequence thereof."

Nirukta 1, 18.

स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम् । योऽर्थज्ञ इत्सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥ निरुक्त १ । १८ ॥

1. *Púrva mimansá, Vaishaishika, Niyáya, Yoga, Sánkhya* and *Vedánta.*

2. *Ish, Kena, Katha, Prashna, Munduka, Mándúka, Aitreya, Taitreya, Chhándogya* and *Vrihadáranyka.*

3. *Rig, Yaju, Sama* and *Atharva Veda.*

4. *Aitreya, Shatapatha, Sáma* and *Gopatha.*

Says the *Rig Veda* :—

"An ignorant man has eyes to see but sees nothing, has ears to hear but hears nothing, has a tongue to speak but speaks nothing. The ignorant can never understand the hidden mysteries of knowledge. But it is to the learned alone that knowledge reveals its true nature, just as a woman longing to meet her husband, dresses in her best and puts on her finest jewellery, so as to display her charms to him."

Rig Veda. X, 17, 4.

"What good can the *Vedas* do unto him who does not know that Great Being, who is All-pervading and Eternal, Holiest of all, Who sustains the Sun and the Earth, and is the support of the learned, the method of Whose realization is the chief aim of Vedic teaching? But they alone enjoy *eternal bliss* who study the *Vedas*, live a righteous life, become perfect *yogis* and realize God.

Rig Vida I, 164, 39.

8. After the study of the *Vedas* they should learn the *Upavedás* (or sub-*Vedas*) which are four in number :—

i.—*A'yurveda* (Medical Science) Herein are included the works of *Charak* and *Sushrut*, and other sages. They should learn both theory and practice, including Medicine, Therapeutics, Materia, Physiology and Pathology, Hygiene with Dietetics and Climatology and the sciences of Temperaments, Anatomy and Surgery with the proper use of instruments in different operations, &c., in four years.

ii —Science of Government (*Dhanur Veda*).

It consists of two parts :— Civil and Military.

Civil part, is the art of governing people, protecting their lives and property, developing the wealth and resources of the country, making the people happy and contented by the right administration of justice—protecting the good and punishing the wicked, etc.

उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम्। उतो त्वस्मै तन्वं१विसस्रे जायेव पत्य उशती सुवासाः ऋ०॥ मं १०। सू० १७। मं ४॥

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधिविश्वे निषेदुः। यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ऋ०॥ मं १। सू० १६४। मं० ३९॥

Military part, comprises organization of the army, use of fire-arms and the knowledge of different kinds of drill, tactics and strategy, etc. They should learn both branches of the *Science of Government* in two years.

iii.—*Science of Music* (*Gandharva Veda*). They should learn all the different parts of music, such as tunes, modes, modifications of modes, time, harmony, refrain. They should also learn singing, playing, and dancing, etc., properly, but chiefly singing and playing of the *Sáma Veda Mantrás* on musical instruments. But they should never sing amorous songs like Nauch-girls nor bray like sensual *Vairágees*.[1]

The books on this subject are *Nárad Sanhitá*, etc., composed by *Rishis*.

iv.—*Artha Veda* (Science and practice of mechanical arts), also called *Shilpa Vidyá*. They should study the laws of matter and motion. They should also know how to make various kinds of machines, etc.

In short, they should learn theoretically and practically, the nature and properties of all substances from solids to *A'káska*. This is the science that helps to increase the wealth and prosperity of a country.

Thereafter, they should thoroughly study the *Jyotisha Shástra*—which includes Arithmetic, Algebra, Geometry, Geography, Geology and Astronomy—in two years. They should also have practical training in these Sciences, learn the proper handling of instruments, master their mechanism, and know how to use them. But they should regard *Astrology*—which treats of the influence of stars and constellations on the destinies of man, of auspiciousness and non-auspiciousness of time, of horoscopes, etc.—as a fraud, and never learn or teach any books on this subject.

Both the teachers and their scholars should so endeavour as to be able to master all the sciences and arts, and become highly cultured in twenty or twenty-one years, and thus accomplish the object of their lives and live in happiness.

The knowledge that can be acquired by following the aforesaid schemes in twenty or twenty-one years cannot be gained in any other way even in one hundred years.

1. A sect of mendicants.—*Tr*.

We have recommended only the books of *Rishis* for students to study, because they were men of great learning, masters of all the sciences, and also imbued with piety. But the books of mean scholars we have condemned, because they had only a smattering of knowledge, and were not free from prejudice either. How could their writings, then, be free from the faults of their authors?

Out of all the above-mentioned books (we have recommended the student to study),—the *Vedas*, *Angás* (Limbs),[1] *Upanagás*,[2] (sub-limbs), *Bráhmáns*[3] and *Upvedás*[4] (sub-*Vedás*)—the *Vedás* alone are held to be Divine in origin, the rest were made by *Rishis*—seers of the *Veda* and Nature. Should anything be found even in their writings contrary to the teachings of the *Vedas*, it is to be rejected, for the *Vedas* alone, bring Divine in origin, are free from error and aximatic (*Swatáh Pramána*), in other words the *Vedas* are their own authority; whilst other books such as the *Bráhmanás* are *Pratáhpramána*, *i. e.*, dependent upon the *Vedas* for their authority. They stand or fall according to their conformity or conflict with the *Vedas*.[5]

The books to be avoided are enumerated in the Appendix. They ought to be looked upon as snares; once caught in them a student can never know the truth.

Q.—Is there no truth to be found in these books?

A.—There is a sprinkling of truth mixed with a large amount of rubbish, myths and fabrications; but as even the best food mixed with poison is to be avoided, so should these books.

Q.—Do you not believe in the *Puranás*, *Itihása*, etc.?

A.—Yes, we do; but only in the true ones, not in the forged ones.

Q.—Which of them ar true and which forged or false?

Grihya Sutra

A.—" *Itihása*, *Purána*, *Kalpa*, *Gáthá* and *Nárásliansi* are five names given to *Bráhmanás* (that have been mentioned before). The *Bhagvat* and the like books are not the real *Puránás*.

ब्राह्मणानीतिहासान् पुराणानि कल्पान् गाथा नाराशंसीरिति ॥ गृह्यसूत्र

1. They are six in number:—*Phonetics*, *Science of morals and duties*, *Grammar*, *Philology*, *Music* and *Astronomy*.

2. They are six in number. They are the so-called six Schools of Philosophy, see page 71.

3, 4. They are four in number, and have been enumerated before see page 71.

5. For further elucidation of this subject see Chapter VII of this book as well as our book called "An Introduction to the Exposition of the four *Vedas*".

Q.—Why do you not accept whatever truth there is to be found in the condemned books?

A.—Whatever *truth* is to be found in them is of the *Vedas* and other true *Shástrás*, whilst whatever is false in them is of their own invention. With the acceptance of the *Veda* and other *Shástrás* the whole truth is accepted. He, who tries to extract truth from these false books, will have to unavoidably swallow untruth as well. Therefore even truth, which is adulterated with untruth, should be avoided like food adulterated with poison.

Q.—What is your faith?

A.—*Vedic.* We believe that the *Vedas* alone are the supreme authority in the ascertainment of true religion—the *true conduct of life.* Whatever is enjoined by the *Vedas* we hold to be right; whilst whatever is condemned by them we believe to be wrong. Therefore we say that our religion is *Vedic* All men, especially the Aryas, should believe in the *Vedas* and thereby cultivate unity in religion.

Q.—Even the *Shástrás* written by *Rishis*—contain truth mixed with untruth, and contradict one another like other books. Take for example, the subject of *Creation.* Now all the six *Shástrás* contradict one another on this subject. The *Mimánsá* for instance, gives *application* as the cause of the world; the *Vaisheshika*, *time*; the *Niyáya*, *atoms*; the *Yoga*, *activity*; the *Sánkhya*, *primeval matter*, and the *Vedánt*, *God.* Are not their teachings mutually contradictory?

A.—*Firstly*, barring the *Vedánt* and the *Sánkhya*, these *hástrás* do not treat of the subject of *Creation* directly. It is only indirectly mentioned. *Secondly*, there is no contradiction in their teachings. It only shows that you have no knowledge of *contrariety* and *conformity.* Now tell me pray, do you call it a contradiction when different statements are made on the same subject or when made on different subjects?

Q.—When different statements are made on the same subject. Here, too, the subject is the same, *viz.*, *Creation.*

A.—Is knowledge one thing or more than one?

Q.—One.

A.—If it be one, why then are there so many divisions of this knowledge, such as Grammar, Medicine and Astronomy. As in the

case of one science, its different branches are treated of separately, so are the six branches of the *Science of Creation* treated of separately in the six *Shástrás*. You can never call it a contradiction, can you? Just as six different causes take part in the formation of a pot, *viz.*, application, time, clay, intellect, labour (required for mixing or separating different materials), the properties of matter, and the potter, similarly six different causes of the world have been discussed by the six *Shástrás*, thus *application* by the *Mimánsá*, *Time* by the *Vaishashik*, *material cause* by the *Niyáya*, *Divine activity* by *Yoga*, *atoms and the gradual formation of the different substances* of the world out of them by the *Sankhya* and the efficient cause *God* by the *Vedánta*. There is no contradiction in it. Or take for illustration the Medical Science. Its six different branches, Pathology,[1] Medicine and Therapeutics, Materia Medica, Hygiene and Surgery[1] are separately treated, but all these aim at curing disease. Likewise six different causes have operated in the formation of this world; one cause having been discussed by each *Shástra* there is no contradiction in them.[2]

Both the teachers and their scholars should avoid all those things that act as hindrances in the way of the acquisition of knowledge, such as the company of the wicked and lascivious people, contraction of bad habits (such as the use of intoxicants), fornication, child-marriage,[3] want of perfect *Brahmacharya*, want of love on the part of the rulers, parents and learned men for the dissemination of knowledge of the *Veda* and other *Shástrás*, over-eating, keeping late hours, sloth in learning, teaching, examining or being examined, or performing these duties with dishonesty, not regarding knowledge as the highest thing in the world, want of faith in *Brahmacharya* as the source of health, strength, intellect, courage, political power and wealth, leaving off the worship of one true God, and wasting time in going about from place to place for the purpose of seeing and worshipping images made of stone, and other inanimate objects, absence of the worship of the five true living gods—father, mother, teacher, *altruistic teachers of humanity* (*atithis*) and other great men,—neglect in the performance of the

1 Physiology is included under Pathology, and Anatomy under Surgery,—*Tr.*

2 We shall discuss this subject more fully in the Chapter on *Cosmogony*,

3. *i.e.*, marriage under 16 years in the case of a girl, and under 25 years in the case of a man

duties of their *Class* and *Order*, and instead, wearing different marks of sectarian distinction on the forehead and other parts of the body,[1] chaplets and rosaries, etc., observance of fasting days as the 11th and 13th of each month, having faith in the forgiveness of sins by pilgrimage to such sacred places, as Benares, and by constant recitation of the names of gods and godesses such as *Rama*, *Kristna*, *Náryana*, *Shiva*, *Bhágwati and Ganesha*, indifference towards the acquisition of knowledge through the wicked advice of hypocrites, belief in the possibilities of obtaining salvation simply through hearing such books as *Puránás* the (*Bhagwat* and the like) read, and thus neglecting the study of the true philosophies and sciences, the living of good and righteous lives, the practice of *Yoga*, and communion with God—which alone can lead to *eternal bliss*—want of love for knowledge through greed of gold, and loafing about, etc.

People (of India), at the present day, who are involved in the aforesaid false practices, remain destitute of the advantages of *Brahmacharya* and education, are consequently sunk in ignorance, and afflicted with diverse diseases.

The sectarian and selfish *Bráhmans* of the present time prevent other people, through their false teachings, from acquiring knowledge and associating with men of learning, en-snare them in their own nets and thus ruin them physically, mentally, and materially. They want to keep the *Kshatriyás* and other *Classes* illiterate, since they are afraid that if they acquired knowledge and become enlightened, they would expose their hypocrisy, get out of their selfish grip, and become disrespectful towards them.

Both the rulers and the ruled should see that these obstacles are removed from the path of the students (male and female) of all *Classes*. In order to give their children sound education, they should exert themselves to their utmost with all their hearts, all their souls and all their wealth.

Q.—Are even women and *Shudras* allowed to study the *Vedas*? What shall we do if they take to reading? Besides, there is no authority for their doing so. On the other hand, it is condemned by the *Vedas* thus—

1. Such as *Oordhva pundra*=a single perpendicular line on the forehead; *Tripundra*=there lines made across the forehead and other parts of the body; *Tilak*=a coloured mark on the forehead made with ashes, etc

Shruti. "Never should women and the *Shudras* study."

A.—All men and women (*i. e.*, the whole mankind) have a right to study. You may go and hang yourselves. As for the text you have quoted, it is of your own fabrication, and is nowhere to be found either in the *Vedas* or any other authoritative book. On the other hand, here is a verse from the *Yajur Veda* that authorises all men to study the *Veda* and hear it read :—

Yajur Veda XXVI, 2.

God says : "As I have given this Word (*i. e.*, the four *Vedas*) which is the word of salvation[1] for all making [Here some one might say that by the word *Jana*, which we have translated into *all mankind*, only *Dwijás* are meant, as in the *Smritís*[2] (so-called) they alone are allowed to study the *Veda* but not women and *Shudras*, the other half of this verse answers this objection by adding]—*Bráhmans*, *Kshatriyás*, *Vashyás*, *Shudrás*, women, servants, aye, even the lowest of the low, so should you all do, *i. e.*, teach and preach the *Veda*. Let all men therefore read and recite, teach and preach the *Veda* and thereby acquire true knowledge, practise virtue, shun vice, and consequently being freed from all sorrow and pain, enjoy true happiness."

Now, sir, shall we believe your word or God's ? God's, certainly. He who will still refuse to believe, (that women and *Shudras* are entitled to *Veda* learning) shall be called a Nastika (an infidel) because *Manu* has said, "He is an infidel who is a reviler and disbeliever of the *Veda*." Does not God desire the welfare of the *Shúdrás* ? Is God prejudiced that he should allow the study of the *Veda* to *Dwijás* and disallow it to *Shúdrás*. Had God meant that the *Shúdrás* should not study the *Veda* or hear it read, why should He have created the organs of speech and hearing in their bodies ? As He has created the sun, the moon, the earth, the water, the fire, the air, various food and drinks, etc., for all, so has He revealed the *Veda* for all. Wherever it is declared (in the books of *Rishis*) that the *Shúdrás* are debarred from the study of the *Veda*,

स्त्रीशूद्रौ नाधीयातामिति श्रुतेः ॥

यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्याꣳ शूद्राय चार्याय च स्वाय चारणाय ॥ यजु० अ० २६ । २ ॥

1. *I. e.*, Happiness here and hereafter.—*Tr*

2. Books written by *Rishis* on the conduct of life.—*Tr.*

the prohibition simply amounts to this that he, that does not learn anything even after a good deal of teaching, being ignorant and destitute of understanding, is called a *Shudrá.* It is useless for him to learn, and for others to teach him any longer. As for your debarring women from education, that only shows your ignorance, selfishness and stupidity. Here is an authority from the *Veda* entitling girls to study :—

"Just as boys acquire sound knowledge and culture by the practice of *Brahmacharya* and then marry girls of their own choice, who are young, well educated, loving and of like temperament, so should a girl practice *Brahmacharya*, study the *Veda* and other sciences and thereby perfect her knowledge, refine her character, give her hand to a man of her own choice, who is young, learned and loving."

Arthava XI, xvi, 3, 18.

It follows therefore that girls should also practice *Brahmacharya* and receive education.

O.—Should even *women* read the *Veda*?

A.—Certainly. Here is an authority from the *Shraut Sutra*:

"(In the *Vajna*) let the wife recite this *mnatra.*"

Were she not a scholar of the *Veda* as well as of other *Shastras*, how could she in the *Yajna* receive the *Vedic mantrás*, with proper pronounciation and accent, as well as speak *Sanskrit*?

In ancient India, *Gárgi* and other ladies,—jewels among women —were highly educated and perfect scholars of the *Veda*. This is clearly written in the *Shatpatha Brahmana.*

Now if the husband be well-educated and the wife ignorant or *vice versa*, there will be a constant state of warfare in the house. Besides if women were not to study, where will the teachers, for Girls' schools come from ? Nor could ever the affairs of the state, the administration of justice, and the duties of married life, that are required of both husband and wife [such as keeping each other happy, the wife having the supreme control over all household matters] be carried on properly without thorough educa ion (of men and women).

ब्रह्मचर्य्येण कन्या३ युवानं विन्दते पतिम् ॥ अथर्व० ॥ कां० ११ । प्र० १६ अ ३ । मं १८ ॥

The *Kshatriyás* women in ancient India, used to be well-acquainted even with the military science, or how could they have gone with their male relations and fought side by side with them in battle fields, as *Kekai* did with her royal husband *Dasharatha*. Therefore it behoves *Bráhman* and *Kshatriyá* women to acquire all kinds of knowledge, and *Vaishyá* women to learn trade, and the mechanical arts and the like, and *Shudrá* women, the art of cooking, etc. As men should, at the very least, learn the Scie ce of Grammar, *Dharmá* and their profession or trade, likewise should women learn Grammar, *Dharma*[1], Medical Science, Mathematics and the mechanical and fine arts at the least, for without a knowledge of these, ascertainment of truth, proper behaviour towards their husbands and other people, bearing of good children, their proper up-bringing and instruction, proper management of the household affairs, preparation of foods and drinks in accordance with the requirements of Medical Science, (so that they may act on the system like good medicine and keep the whole family free from disease and thereby make them happy), can never be effected. Without a knowledge of arts, they cannot properly attend to such matters as making proper dresses and ornaments, etc., or having them made, nor can they supervise the construction of their houses. Without a knowledge of mathematics, they can never keep accounts of their household properly ; and without a knowledge of true re igion, as taught by the *Veda* and other *Shástras*, they cannot know what God and *Dharma* are, and can never, therefore, escape going astray from the path of rectitude.

Verily, those parents have done their duty and, therefore, a thousand thanks to them, who have done their best to make their children practise *Brahmacharya*, acquire knowledge, and perfect their character, which all help to develop both their bodies and minds to the fullest extent, so that they may accord a just and righteous treatment to all—parents, husbands, wives, fathers-in-law, mothers-in-law, their king and fellow-subjects, neighbours, friends and offspring, etc.

Knowledge alone is the inexhaustible treasure ; the more you spend it, the more it grows. All other treasures run out by spending, and the claimants inherit their shares as well. Thieves can-

1 comprises righteousness, justice. honesty, proper discharge of one's duties, etc —*Tr*.

not steal this treasure, nor, can anyone inherit it. It is the chief duty of the rulers, as well as of the ruled, to protect and augment this treasure.

Manu VII, 152.

Manu says :—" The State should make it compulsory for all to send their children of both sexes to school at the said[1] period and keep them there for the said[2] period till they are thoroughly well-educated. It should be made a penal offence to break this law. In other words, let no child—whether a girl or a boy—be allowed to stay in the house[3] after the 8th year; let him remain in the seminary till his *Samávartana* time, [*i. e.* the period of Return Home[4]] and let no one be allowed to marry before that."

Manu IV, 233.

Again says *Manu* :—" Of all gifts (that one can bestow on another)—water, food, animals (as cows, and buffaloes), sesamum seeds, land, clothes, gold, and butter, etc.—that of the knowledge of the *Veda* is the best and the noblest."

Let all, therefore, try their utmost to disseminate knowledge with all their heart, with all their soul, and with all the material resources at their command.

That country alone prospers where *Brahmacharya* is properly practised, knowledge is keenly sought after, and the teachings of the *Vedic* religion followed.

In this Chapter we have briefly discoursed on *Brahmacharya*. We shall treat of *Samávartana* (return home) and *Grihastha* (married life) in the next Chapter.

THE END OF CHAPTER III.

कन्यानां सम्प्रदानं च कुमाराणां च रक्षणम् ॥ मनु ० ७ । १५२ ॥

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।
वार्यन्नगोमहीवासस्तिलकाञ्चनसर्पिषाम् ॥ मनु ० ४ । २३३ ॥

1. In the 5th or the 8th year.
2. Minimum the 16th year for girls and the 25th for boys.
3. *I. e.*, his father's house.
4. After the completion of his education.

CHAPTER IV.

RETURN HOME FROM SCHOOL (*Samávartana*)

AND

MARRIED LIFE (*Grihastha*).

"LET a student[1] who has not violated his vows of *Brahmanchárya*, and has conducted himself, righteously according to the advice of his preceptor, enter married life after he has studied with their subsidiary sciences, the four *Vedas*, three *vedas*, two *Vedas*, or one *Veda* only."

Manu iii, 2.

"Let him, who has faithfully discharged his duties towards his preceptor and received from his father,—natural or spiritual (*i.e.*, the teacher), the gift of the knowledge of the *Veda*, sit on an elegant bed, decked with a garland of flowers; and let his father (natural or spiritual) honour him with the present of a cow". A female student possessed of the aforesaid qualifications should also be honoured in the same way by her father.

Manu iii, 3.

"Let a twice-born man (*Bráhman*, *Kshatriya*, and *Vaish*) after having obtained the consent of his teacher and taken the *bath* (prescribed for the ceremony of *Returu Home* from the seminary), return home and espouse a maid, of his own *Class*, endowed with excellent qualities."

Manu iii, 4.

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममाविशेत् ॥ मनु० ३ । २ ॥

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।
स्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥ मनु० ३ । ३ ॥

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।
उद्वहेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥ मनु० ३ । ४ ॥

1. Male or female

Manu iii, 5.

"A girl, who is not descended on his mother's side within the sixth degree and does not bear the same family name (*Gotra*) as his father's, is eligible for marriage."

Shathapatha Brahmana.

It is a fact that "we do not love or value a thing, that we are familiar with, so much as one that is hidden from our view." For instance, if a person has heard a great deal about the sweetness of sugar, but never tasted it, his mind is taken up with the desire of tasting it. Or when we hear a person, who is not known to us, highly extolled for his excellent qualities, it makes us very eager to make his acquaintance. For the same reason, a man should marry a girl, who comes from a distant country and is not a near relative either on his mother's or father's side.*

The advantages and disadvantages of distant and near marriages respectively are :—

(1). Any two persons who have, in their childhood, lived near each other, played and quarrelled together, loved one another, noticed each other's faults, imperfections, ebullitions of temper

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असपिण्डा च या मातुरसगोत्रा च या पितुः ।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥ मनु० ३ । ५ ॥

*At Washington city before the National Medical Association long since in the sesison there, Dr S M. Bewis made the following shocking statement : "My researches give me authority to say that over ten per cent of the deaf and dumb, and over five per cent. of the blind, and nearly fifteen per cent. of the idiotic in our State instituitions for subject of these effects, are the offspring of kindred parents.

'Aside from the facts which I have gained by corresponding with gentlemen who have given close attention to these points, a curious but perfectly legitimate process of computation confirms me in the opinion that these estimates are very nearly correct Five classes in the schedules prepared given 787 marriages of cousins, 246 of which have given issue to deaf and dumb, blind, idiotic, or insane children. Admitting the same ratio to prevail to the Ohio report, which contain 151 marriages of cousins, followed by deaf and dumb, blind, idiotic, or insane offspring, would indicate the existence of 332 other marriages of cousins in the same population not followed by such defects The counties which furnish these 151 marriages as above, are supposed to comprise in their limits of 332 unreported marriages ; making a total of 483, contained in 1850, in a population of 1,528,238. If the same ratio be supposed to exist throughout the union, there would be found to the twenty millions of white inhabitants, six thousand three hundred and twenty-one marriages of cousins, giving birth to 3,909 deaf and dumb, blind, idiotic, and insane children distributed as follows :—

Deaf and dumb	1,116
Blind	648
Idiotic	1,854
Insane	299

"Then if the figures of the United States census still applied to over-population, there would now be found in the Union: "Nine thousand one hundred

and misbehaviours, and perhaps sometimes, even each other undressed, if married to each other, can never love each other to the extent desired.

(2). The marriage of near relatives does not improve the race from want of interchange of fluids and essences (such as blood) of the body, it rather deteriorates it. This is analgous to the addition of water to water, no new quality being produced.

(3). As the addition of sugar and such medicines as ginger, improves the taste and quality of milk, so does the marriage of people, who are not related to each other (either on father's or on mother's side), improve the race.

(4). As in the case of an invalid, change of climate and diet very often effects a cure, so does marriage with foreigners or distant people improve the health of the parties and prove beneficial in every other respect.

(5). When the parties are nearly related to each other and live amongst their people, the sorrows and joys of one family will

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and thirty-six deaf and dumb, of whom 1,116, or 12·8 per cent. are the children of cousins.

"Seven thousaud nine hundred and seventy-eight b'ind, of whom 648, or 8 1 per cent., are children of cousins

"Fourteen thousand and fifty-seven idiotic, of whom 1,844, or 1·29 per cent. are the children of cousins

"Fourteen thousand nine hundred and seventy-one insane, of whom 299, or 0·29 per cent., are children of cousins" Here ends the medical testimony.—(*The History and Philosophy of Evil by Andrew Jackson Davis, pp.* 116—118)

Nevertheless, the frequency of imperfec ion in the children of such marriages has been noticed from the time of Moses, or earlier, as is proved by the fact that all the great moral codes—Hindu, Mosaic, Roman, Christian, and Mussulman, have alike forbidden such unions. All these laws were evidently founded on the belief, which is still generally accepted by those who have not studied the matter, that the unhappy results so frequently following consanguineous marriages, depended upon the mere fact that the parents were of the same blood. This, however, has upon inquiry proved to be erroneous; yet this discovery has in no way lessened the practical utility of the law forbidding the marriage of blood relations. In fact, there is much more need of a strict observance of this law nowadays among our highly civilised communities, than there was among the primitive peoples to whom it was first given.—*Marriage and Disease, by S. A. Strahan, p.* 268.)

The laws of natural life have been so strained and perverted by our civilisation, that almost every family now-a-days has got a taint or twist of some kind, and as all such imperfections are transmitted and rapidly deepened and fixed in the family by the intermarriage of its members, it is best that such unions should in all cases be forbidden.—(*Marriage and Disease, by S. A. Strahan, p* 271.)

It is certain, then, that consanguineous marriages must be extremely dangerous in communities like our own. Where the laws of natural life are so gravely interfered with, they should rarely, indeed, be entered into, if at all.—*Marriage and Disease, by S. A. Strahan, p.* 275.)

affect the other and there will be many occasions for family disputes to arise; while marriages among distant people and consequent separation from relatives lengthen the thread of mutual love. This is not the case when they live near their people.

(6). When marriages are contracted with people of foreign or distant countries, things and news from those countries can be easily obtained (and consequently relations between different countries become more closely established). This is not possible when people marry near relatives or persons living near their homes, or, in their own country.

In Sanskrit a "*daughter*" is called *duhitri* (from *Du*=distant, *Hit*=good), because the marriage of a girl to a man who comes from a distant country or distant part of the same country is productive of good.

Nirukta III, 4.

(7). If the bride's people do not live very far from her husband's home, there is a possibility of her parents becoming poor, as whenever she visits her parents, they will have to give her something or other by way of a present.

(8). If their people live near at hand, on any slight friction taking place between the husband and the wife, she, feeling assured that her people will support her, will at once leave her husband and go to her parents. That may become the cause of mutual reviling and wrangling, for, women, as a rule, are so easily offended and pleased.

"In connecting himself with a wife, let a man studiously avoid the following ten families, be they ever so great in political power or rank, or ever so rich in cows, goats, horses, elephants, gold or grain."[1]

Manu III, 6.

परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः । शतपथ०

दुहिता दुर्हिता दूरेहिता दोग्धेर्वा ॥ निरु० ३ । ४ ॥

महान्त्यपि समृद्धानि गोऽजाविधनधान्यतः ।

स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्जयेत् ॥ मनु० ३ । ६ ॥

1. Similarly, while choosing a husband, let a girl avoid a man from the aforesaid families.

"The family which is not religious, that which is destitute of men of charactor, that in which the study of the *Veda* is neglected, that the members whereof have long and thick hair on the body and that which is subject to such diseases as Piles, Consumption, Asthma, Bronchitis, Dyspepsia, Epilepsy, Leprosy and Albinism; because all these faults and diseases are transmitted to the offspring.* Therefore both husband

Manu III, 7.

हीनक्रियं निष्पुरुषं निश्छन्दो रोमशार्शसम्।
क्षय्यामयाव्यपस्मारिश्वित्रकुष्ठिकुलानि च॥ मनु० ३।७॥

* A good example is given by Sir Alfred Garrod, who writes:—"A few years since, I was consulted by a gentleman labouring under a severe form of gout with chalk stones, and although not more than fifty years old, he had suffered from the disease for a long period. On inquiry, I ascertained that *for upwards of four centuries* the eldest son of the family had invariably been afflicted with gout when he came into *possession of the* family estate" (Gout and Rheumatic Gout, by H. A. Garrod, M. D., F. R. S.).—(*Marriage and Disease, by S. A. Strahan, p.* 220.)

There is no disease the hereditary character of which is more fully and generally recognised than gout; in many families it is looked upon as an heir-loom. Sir Alfred Garrod said he could trace direct heredity in 50 per cent of all cases; Sir Dyce Duckworth gives 50 to 75 as the percentage of cases he found hereditary; while Sir C Scudamore (even the medical men who make a speciality of the treatment of gout become aristocratic) traced direct heredity in 6 per cent of all his cases. Many observers put the influence of family taint at a figure even higher than any of the above, while some have gone so far as to declare the disease purely hereditary—(CULLEN).—(*Marriage and Disease, by S. A Strahan p.* 219)

As to advice respecting marriage, it may at once be said that those already suffering from any form of tubercular disease should not marry Neither should anyone marry a member of a family in which consumption or other form of tubercular disease is common—(*Marriage and Disease, by S. A. Strahan, p.* 212.)

Recently Dr. Pauline Tarnowsky has been very closely studying the prostitute, who may be taken as the analogue of the male instinctive criminal of the petty class, and of 150 women of this class whose family history she was able to get, she found phthisical parentage in no less than 44 per cent — "Etude Anthropométrique sur les Prostituées et les Voleuses"—(*Marriage and Disease, by S. A Strahan, p.* 208)

Dr B. Ward Richardson says:—"The intermarriage of cancer and consumption is a combination specially frought with danger." He gives the following case:—"A young man of marked cancerous proclivity married a woman whose parents had both died of pulmonary consumption This married couple had a family of five children, all of whom grew up to adolescence, sustaining at their best but delicate and feeble existences. The first of the children died of a disease allied to cancer called *lupus*; the second, of simple pulmonary consumption; the third, owing to tubercular deposit in the brain, succumbed from epileptiform convulsions; the fourth, with symptoms of tubercular brain disease, sank from diabetes, the result of nervous injury; and the last, living longer than any of the rest, viz., to thirty six years, died of cancer The parents in this instance survived three of the children, but they both died comparatively early in life—the father from cancerous disease of the liver, the mother from heart disease and bronchitis.—("*Diseases of Modern Life*")—(*Marriage and Disease, by S. A. Strahan, p.* 185.)

and wife should come from good (physically, morally and intellectually) families."

It will be noticed that these figures closely agree with those of Ribot, who found 2 to 5 children afflicted with deaf-mutism in the families of 22 per cent. of the pupils of the London Deaf and Dumb Institution.—(*Marriage and Disease, by S. A Strahan, p.* 165)

This writer states that "In the Irish Census for 1871, 3,297 persons were returned as deaf-mutes, and in 393 cases the previous or collateral branches of the family were also mute. In 211 of these the condition was transmitted through the father, in 182 through the mother." Here we have almost exactly 12 per cent. of direct transmission through one or other parent. But this writer does not stop here ; he gives other important figures He says : — "In 379 instances there were 2 deaf-mutes in the family in 191 families 3, in 53 families 4, in 21 families 5, in 5 families 6, and in each of 2 families no fewer than 7 deaf mutes were born to the same parents." (Sir William Turner in his address before the Anthropological Section of the British Association in 1899).—*Marriage and Disease, by S. A. Strahan, pp.* 164—165.

Of its terrible effect upon the children we have, nevertheless ample, if fragmentory, evidences. The best that I can at present lay my hand upon is that published by Dr. B Tarnowsky, (*Der Kinderarzt*, October, 1890. This distinguished observer takes a most gloomy view of the effects of syphilis upon succeeding generations. According to his experience 71 per cent of women suffering from syphilis either give birth to dead children, or bear children which die within a year of birth. This high percentage closely agrees with that of Professor Fournier, which I shall give presently. In his interesting and able paper, Dr. Tarnowsky records the terrible history of three families, whose fathers had contracted syphlis six, five, and four years, respectively, before marriage. All these men appeared to be cured when married, and all their children were born healthy, that is, they showed no symptoms of syphilis. In these three families there were twenty-two children, and of these only one grew up to healthy maturity. Five were premature, three died of inflammation of the membranes of the brain before attaining their second year, two were imbecile, two were idiotic, one had numerous signs of degeneration, one was weak in intellect, one insane, two hysterical, one epileptic, one a deaf-mute, and two had water on the brain. Of the 13 still alive when these statitsics were taken, eight were incapable of earning their living, the remaining five being sickly and nervous. All three families, he points out, were of the respectable commercial classes ; none of the children were exposed to the hardships which, in the case of peasants and artisans, may cause infantile diseases falsely attributed to syphilis.—(*Marriage and Disease, by S. A. Strahan, pp.* 151—152).

Epilepsy is, in fact, one of the most strongly hereditary of all diseases. In this respect, it is on a footing with the suicidal impulse, melancholia, drunkenness, and gout. Dr Russell Renolds found heredity well marked in 31 per cent. of his cases, and says, "I am therefore led to believe that an hereditary tendency to epilepsy is much more common than it is generally represented to be by recent writers on the subject." Echeverria said 28 per cent. of all the cases coming under his notice were hereditary. Webster in England, and Esquirol in France, declared that a third of all cases of epileppsy depended on family taint, while Dr. Gowers, one of the greatest authorities on the subject, asserts that no less than 36 per cent. of all epilepsy has hereditary transmitted predisposition as a foundation.

I myself have records of 143 consecutive cases of epilepsy, as they appeared for admission into an asylum for the insane. There were 93 males and 50 females. Of the males, 344 per cent. were members of families in which either epilepsy or insanity of some description had already appeared ; of the females, 50 per cent. belonged to the same classes ; while in 39 8 of the total of both sexes there was positive evidence of hereditary taint. I would also remark that in a considerable number of my cases, no history of any kind could be obtained. —(*Marriage and Disease, by S. A. Strahan, pp.* 134—135.)

"Let a man never marry one who is pale and anæmic, nor one

The people should be taught that epilepsy is *par excellence*, an hereditary affliction, that it is nearly related to idiocy, and madness, and paralysis, and deaf mutism, and that no member of any family in which it is known to be should be considered a person who can with safety become a parent —*Marriage and Disease, by S. A. Strahan, p 134*

In insanity this "heredity at corresponding age" is frequently met with, as it is also in cancer, gout, and rheumatism. A case in point comes to my mind. It is this :—A father (of whom I could get but little information) was addicted to drink and became insane at about forty years of age. He had four sons. The eldest became insane at the age of forty-one, the second at the same age also became insane, while the third and fourth sons were in turn certified insane on reaching the age of thirty eight. They were all, like the father, given to habits of intemperance, and not one of them ever showed any sign of mental improvement after the first mental failure Each sank from bad to worse, and soon arrived at hopless dementia. The eldest of those brothers is at present a murderer in Broadmoor criminal asylum, and the other three are, as I have said, hopeless dements in a country asylum.—*Marriage and Disease, by S. P. Strahan p* 80.

Austin Flint, in his excellent "Practice of Medicine", when speaking on this point, says :—"This congential pre-disposition may remain completely latent until the period of life in which the desease is most apt to be developed, and we sometimes see a whole family of children, one after the other, fall victims to this disease (phthisis), when they generally reach a certain age." Of course our recently acquired knowledge of the character of this disease will modify largely the views once held as to the hereditary transmission of phthisis, but for the present we shall not comment on the above.—*(Marriage and Disease, by S. A. Strahan, p 79)*

Cases are by no means rare in which a temporarily drunken parent has begotten an idiot child. Indeed, several observers have collected statistics which go to prove that the vast majority of idiots and imbeciles, who are not the result of the family degeneration, are the children of drunken and otherwise vicious parents and it would not be to infer that much of the mental and moral obliquity and degradation met with in the poorer classes, from which springs the instinctive criminal, has its origin in vicious initial heredity.—*Marriage and Disease, by S A. Strahan, p. 76—77.*

A regards drunkennes, Dr. Mandsley says :—"Here, as elsewere in nature, like produces like ; and the parent who makes himself a temporary lunatic or idiot by his degrading vice, propogates his kind in procreation, and entails on his children the course of the most hopeless fate."—*Marriage and Disease, by S. A. Strahan, p 76.*

Reversional Heredity or Atavism.—This is a very common form of heredity. To recognise some peculiar character in the grand-child which is absent in the parent, yet strongly marked in the grandparent, may be said to be an almost everyday occurrence. In some diseases patholigical variations—this mode of transmission is so regularly followed that these diseases have come to be looked upon as only attacking every other generation. Gout thus frequently attaches only alternate generations, and there are several other diseases which at times follow the same rule, therefore it should be understood that the absence of a "family disease" in one generation is no evidence that the taint has been shaken off and got rid of, and will not appear in the next generation Sir William Aitkin states his opinion that "a family history extending over less than *three* generations is almost worthless, and may be misleading"—*Marriage and Disease, by S A Strahan, p. 72.*

Dr. Savage, in a paper which he read before the Medical Society of London in November 1890, said, that after a study of forty patients in Bethlehen Hospital for the insane who had diabetic relations, and ten patients who were at once diabetic and insane, he came to the conclusion that diabetes and insanity were

Manu III, 8. who is altogether a bigger and stronger person than himself or has a redundant member,* nor one who is an invalid, nor one either with no hair or too much hair,† nor one immoderately talkative, nor one with red[1] eyes"

नोद्वहेत्कपिलां कन्यां नाऽधिकाङ्गीं न रोगिणीम् ॥
नालोमिकां नातिलोमां न वाचाटाञ्च पिङ्गलाम् ॥ मनु० ३ । ८ ॥

closely related, and that in such families the form of mental disorder most common was melancholia. (Society's Transanctions, 1890).—*Marriage and Disease, by S A Strahan, p.* 311)

* All families in which diabetes occurs should be looked upon with suspicion, and should epilepsy. idiocy, insanity, or deaf-mutism also have appeared in the family it is a very grave question whether marriage should be ventured upon.—*Marriage and Disease, by S A. Strahan, p.* 311.

† Here we do at times find cases to support the theory, but it is amongst those less grave characters which, while unmistakebly marked, do not so rapidly go to the extinction of the family that we must find our strongest proof, among such characters are hore-lip, cleft palate, club-foot, squint, cataract supernumerary fingers or toes, colour-blindness, premature baldness or greyness, feaf-mutism, stammering, plurality of births, the hœmorrhagic diathesis (bleeders), spina bifida, and the like ; or on the other hand, where the character is physiological. Instances of repeated transmission of any or all of the above-mentioned characters can be found everywhere around, and, doubtless, cases will present to the mind of the reader.—*Marriage and Disease, by Dr. S. A Strahan, p.* 63.

A still more peculiar case was that of Edward Lambart, " the human porcupine", as he was called ; this man's skin was covered by warty projections which were periodically moulted. He had six sons and two grandsons similarly affected, while the females of the family escaped ; the two grandsons mentioned having seven sisters who were free from the peculiarity.—(*Dr. S. A. Strahan's Marriage and Disease, p* 71)

" In the village of Koshilovo (Grodno Government) there are over 50 peasants who have more than usual number of fingers. According to interesting particulars published in the *Novoe Vremya*, they are all descendants of a peasant who married in the first half of the last century, and who had extra fingers on one of his hands. In the present generation this abnormality is reported to the extent of 2, 3, 4 and 5 even additional fingers. Some cases simply show a thumb duplicated from the first joint. As the result of intermarriage the deformity is spreading to neighbouring villages It dispenses the young men from military service, however sound they may be constitutionalty "—(*The Eugenics Review, London.*)

1. The word in the text is *Bhurá* or *brown*. But I think this is not right. Very likely there has been a slip of the pen here. The word in the verse which has been translated into *Bhurá* (brown) is *Pingala* which has been rendered into *Pilá* or yellow in the Author's book called *Sanskár Vidhi*. Here, however, it seems that the word means *red*—*Tr.*

"Nor one with the name of a star[1], of a tree[2], or of a river[3], or of a mountain[4], nor one bearing a name denoting low origin[5], or servility[6], nor one named after a bird[7], a snake[8], nor one whose name inspires terror". These names are despicable and belong to other things as well.[9]

Manu III, 9.

"Let him chose for his wife, a girl who has a graceful figure without any deformity, who has a pretty name, who walks gracefully like a swan or an elephant, who has fine hair and lovely teeth, and whose body is exquisitely soft."

Manu III, 10.

Q.—What is the best time for marriage and which is the best form?

A.—The best time for marriage, for a girl, is from the sixteenth to the twenty-fourth year of her life and for a man, from the twenty-fifth to the forty-eighth year. The marriage of a girl of sixteen with a man of twenty-five years is called *Inferior* marriage. Of a girl of eighteen or twenty with a man of thirty-five or forty is called *medium* marriage.

Of a girl of twenty-four with a man of forty-eight is called *superior* marriage.

The best form of marriage is *that by choice* (*Swayamvara*), after the education of the contracting parties is finished and their *Brahmácharya* for the aforesaid periods completed. Happy is the country wherein the people devote themselves to the pursuit of knowledge, live chaste lives, and adopt the aforesaid form of marriage. Down into the depths of misery sinks that country wherein the people do not practise *Brahmcharya*, nor acquire knowledge, where early

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[illegible] नान्त्यपर्वतनामिकाम् ।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम् ॥ मनु० ३ । ९ ॥

अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम् ।
तनुलोमकेशदशनां मृद्वङ्गीमुद्वहेत्स्त्रियम् ॥ मनु० ३ । १० ॥

1. As *Ash·ini, Rohni, etc.*
2. As Rose etc.
3. Such as Ganges, etc
4. *Himályá.*
5. *Káli* (Black) etc.
6. *Chándáli* (an outcast,) etc
7. *Mená*, Parrot, etc
8. As *Nági* (snake), etc.
9. The idea of the sage *Manu* seems to be that the people should not give ugly name to their children —*Tr.*

marriage and marriage between the unsuitable, are prevalent, for, marriage preceded by the practice of *Brahmácharya* and perfection of knowledge is the basis of all true reform and the source of all true happiness; the reverse of it brings on the absolute ruin of people who follow it.

O.—Says *Práshara*, the Lawgiver :—

Parasar Simriti and Shigra-badha.

" A girl at the age of eight is called *Gauree*[1], at nine, *Rohinee*[2], at ten, *kanyá*[3], thereafter she is called *Rajaswalá*[4]. If she is not married before she becomes *Rajaswalá* (*i. e.*, till the tenth year), her father, mother and elder brother, all of them shall go to hell.

A.—Says the *Brahma Purána* (that has just been composed by us) " In one second after birth, a girl is called *Gauree*, in two seconds she becomes *Rohinee*, in three, *kanyá*, and thereafter *Rajaswalá.* If she be not married till she become *Rajaswalá*, her father, mother, brother, sister and maternal uncle, one and all shall go to hell."

O.—The verses, you have quoted, are not authoritative.

A.—Why are not they authoritative? If *Brahma's* verses are not authoritative how could yours be?

O.—Well! well! Do you not hold even *Prásara* and Kashi Nath as authorities?

अष्टवर्षा भवेद् गौरी नववर्षा च रोहिणी ॥
दशवर्षा भवेत्कन्या तत ऊर्ध्वं रजस्वला ॥ १ ॥
माता चैव पिता तस्या ज्येष्ठो भ्राता तथैव च ॥
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ २ ॥

एकक्षणा भवेद् गौरी द्विक्षणेयन्तु रोहिणी ॥
त्रिक्षणा सा भवेत्कन्या ह्यत ऊर्ध्वं रजस्वला ॥ १ ॥
माता पिता तथा भ्राता मातुलो भगिनी स्वका ॥
सर्वे ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ २ ॥

1 *Gauri* means fair and is also the name of the wife of *Mahádeva* one of the incarnations of the Deity mentioned in the *Purána*.

2. *Rohinee* means red, it is also the name of the wife of *Vasudeva*, a *Pouranic* god.

3. *Kanyá*, a maid.

4. One that menstruates.

That has just been composed by us.

A.—Do you not hold *Brahmá* an authority?

Is *Brahmá* not greater than *Práshara* and Kashi Nath?

If you do not believe in *Brahma*, we reject your *Prásara* and Káshi Nath.

O.—Your quotation cannot be held authoritative, because it teaches an impossibility. One thousand seconds are taken in child-birth alone, how could a girls, then, be married when she is only one, two or three seconds old; nor can any good result from a marriage at such an impossible age.

A.—If our verses convey an impossible meaning, so do yours; because a marriage even at the age of eight, nine, or ten years is useless, for it is only at the age of twenty-five year, that a man's body is properly develoved and the reproductive element perfected, and it is at the age of sixteen, that a woman's body is strong-enough and her reproductive organs sufficiently developed to bear good, healthy children[1]. The reproduction of children in a girl of eight years is an impossibility. Besides naming girls, as, *Gauree* (fair) and *Rohinee* (red), is simply absurd, because a girl may be dark as well as fair (*gauree*). Again *Gauree* was the wife of *Mahádeva* and *Rohinee* of *Vasudeva*, whom you *Paurinks* regard as mothers. You imagine your girls as representing *Gauree* and *Rohinee*, how could you then be justified in marrying them to do so? How could it ever be in confirmity with the dictates of true religion? It follows, therefore, that both your verses and ours are absolutely wrong and devoid of authority. Just as we composed a few verses and palmed them off as *Brahma's*, so have other people forged those verses and in order to stamp them with authority have passed them off as the

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ऊनषोडशवर्षायामप्राप्तः पञ्चविंशतिम् ॥
यद्याधत्ते पुमान् गर्भं कुक्षिस्थः स विपद्यते ॥ १ ॥ सुश्रुत । सूत्रस्थान ॥

1. In his book *Sushruta*, the great surgeon *Dhanwantri* forbids sexual connection between persons who are under the aforesaid ages thus:—"If a girl under sixteen conceive of a man under twenty-five years she very often miscarries but if she do not miscarry and the child is born at full time he does not live long, but if he does live long, he is nothing but a weakling; never should, therefore, a man have sexual intercourse with a girl of a very tender age" (Sushruta Sutra Sthana X, 47, 48,) The perusal of the principles of Sexual Physiology) laid down in scientific books observation of the laws of nature and reasoning on this subject cannot but lead one to the irresistible conclusion that a man and a woman, under twenty-five and sixteen years, respectively, are not fit for discharging reproductives functions. All those who violate the above principles come to grief.

writings of *Parásara* and other sages. It is best, therefore, to reject all these so-called authorities and recognise the *Veda* alone as the proper authority in all matters and act accordingly.

Manu IX, 90.

"Says *Manu* : "Let a maid wait for three years after she has begun to menstruate and then let her choose for herself a husband, who is her equal." A girl menstruates once a month and, therefore, it is after she has menstruated thirty-six times in three years that she becomes marriageable but not before.

Manu IX, 89

"It is better that men and women should remain single till death rather than marry unsuitables ; *i. e.*, persons of mutually unsuitable qualities, characteristics and temperaments should never marry each other."

All this goes to prove that it is not right or proper that marriages before aforesaid period, or of unsuitables, should ever take place.

Q.—Should marriage be under the control of parents or of the contracting parties themselves ?

A.—It is best that it should be under the control of the contracting parties. Even if parents ever think of arranging a match, it should, under no circumstances, ever be done without the consent of the parties for when people choose their partners for life themselves, there is less likelihood of mutual disagreement and the children born of such a union are also of a superior order. There is nothing but trouble in store for those whose marriage is not of their own choice—they having been simply forced into it. The real factors in marriage are the bride and the bridegroom, and not their parents. It is they who will be happy if they agree well together and they alone will suffer if they disagree.

त्रीणि वर्षाण्युदीक्षेत कुमार्यृतुमती सती ।
ऊर्ध्वं तु कालादेतस्माद्विन्देत सदृशं पतिम् ॥ मनु० ९ । ९० ॥
काममामरणात्तिष्ठेद् गृहे कन्यर्तुमत्यपि ।
न चैवैनां प्रयच्छेत गुणहीनाय कर्हिचित् ॥ मनु० ९ । ८९ ॥

Manu, III, 60.

"In whatsoever family the husband is contented with his wife, and the wife with her husband, it is there and there only that happiness, wealth and honour dwell permanently." And wheresoever the husband and the wife disagree and squabble, there is nothing but misery, poverty, and disgrace.

The *Swaymvara* marriage, *i. e.*, marriage by choice—the most ancient form of marriage in India—is the best form of marriage. Before a man and a maid think of marrying, they should see that they suit each other in point of knowledge, disposition, character, beauty, age, strength, family,[1] stature, and build of body and the like. Until they suit each other in all these things, no happiness can result from marriage. Nor can marriage in early life ever lead to any beneficial result.

Rig Veda III, viii, 4.

"That man alone, who, after having taken the vows of *Brahmacharya* at the time of his initiation (*Upnayana*) into it and observed them strictly in student life, has perfected his knowledge, refined his character, and who is well-dressed and enters married life in the full bloom of youth is as if born again (in knowledge and wisdom). He makes a name for himself and enjoys happiness. He is firm and courageous; his mind is centred on the increase of knowledge and attainment of wisdom. Men of learning and piety give him their helping hand to elevate him. He is thus honoured amongst them. Those who marry without having previously practised *Brahmacharya* and acquired knowledge and culture, or who do so at an early life, are absolutely ruined, nor are they ever respected by the wise and the learned."

सन्तुष्टो भार्यया भर्त्ता भार्य्या भर्त्रा तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ मनु० ३ । ६० ॥

युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः ।
धीरासः कवय उन्नयन्ति स्वाध्यो मनसा देवयन्तः ॥ १ ॥ ऋ० ॥ मं० ३ । सू० ८ । मं० ४ ॥

1 *Vide* page 85 where the list of families with whom no marriage connections should be formed is given -- *Tr*.

"Let girls, who are virgins, resembling cows that have never been milked before, who have passed the period of childhood and are about to leave single lives, are well-educated and cultured, fit to bear all the responsibilities of married life, and are in the full bloom of youth, who, by the practice of *Brahmacharya*, have reached a state of excellence and wisdom, which only those of great learning and high virtues can attain, marry husbands of mature age and bear children by them." Never should they think of men even in their dreams in early life. This alone can give them happiness in this world and hereafter. Early marriage is even more harmful to a woman than to a man.

Rig Veda III, 55, 16

"Just as men, quick of perception and action, energetic, in full youth, strong in body and capable of discharging reproductive functions, marry maidens, who are young, dear to their hearts, and enjoy life to a good old age (a hundred years or more), and are well-blessed with children and grand-children, so should all men and women do. Since seasons, mornings and evenings, days and nights, all tend to take away the beauty and strength of the body and bring on old age, I (whether a man or a woman). should practise *Brahmacharya*, acquire knowledge, perfect my character. gain in strength of body and soul and attain full youth before I get married." All those who violate these principles of marriage do so against the teachings of the *Vedas*, hence they never can be happy.

Rig Veda I, 178, 1.

As long as in this country (India), sages and seers, emperors and kings and other people followed the aforesaid system of *marriage by choice* (*Swamvarvivah*) preceded by a life of *Brahmacharya* devoted to the acquisition of knowledge and culture and perfection of the body, it continually progressed and prospered. Since its inhabitants have neglected *Brahmácharya* and the pursuit of know-

आध्रे नवोंधुनयन्तामीशांश्वीः शबदुर्घाः शशुया अप्रंदुग्धाः। नव्यांनव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥ १ ॥ ऋ० ॥ मं० ३ । सू० ५५ । मं० १६ ॥

पूर्वीरहं शरदः शश्रमाणा दोषावस्तोरुषसो जरयन्तीः। मिनाति श्रियं जरिमा तनूनामप्यू नु पत्नीर्वृषणो जगम्युः ॥ २ ॥ ऋ० ॥ मं० १ । सू० १७८ । मं० १ ॥

ledge, and have, instead, taken to child-marriage—and that too under the control of the parents,—India has been steadily declining. It, therefore, behoves all good and sensible men to do away with this pernicious system, and introduce instead, *marriage by choice* in accordance with the *division into Classes*, (*Varna Vyavasthá*) which should be based on the qualifications, accomplishments and character of the individuals.

Q.—He, whose parents are *Brahmans*, is a *Brahman* indeed. But can a person, whose parents are not Brahmans ever become a *Brahman* ?

A.—Yes. Many, in the past, have become *Brahmans*, many in the present do and many in future, will Here are some of the historical proofs. In the *Chhándogya Opnishad* we read that the sage *Javál* of an *unknown Class* became a *Brahman*. In the *Máhábharata*, it is written that *Vishwámitra*, *Kshatriyá by birth*, became a *Brahman*, so did the sage *Mátang* an *out-cast* by birth. Even at the present day, he who possesses the qualifications, character and knowledge of a *Brahman* is respected as such and the ignorant are treated as *Shudras*. So will it be in the future.

Q.—How can the body formed out of the reproductive elements —male and female—change in character and assume a new form suitable for another *Class* ?

A.—A man does not become a *Brahman* because his body was the product of the reproductive elements derived from the bodies of *Brahman* parents. Says *Manu*, "The study of the true sciences, the practise of *Brahmacharya*, the performance of *Homa*, the acceptance of truth and rejection of untruth, the dissemination of true knowledge leading a virtuous life as enjoined by the *Veda*, the performance of seasonal *Homa*, the reproduction of good children, faithful discharge of the *Five Great Daily Duties*, and doing such other good works as are productive of beneficial results to the community, such as developing technical arts, association with the good and the learned, truthfulness in word, deed and thought, and devotion to public good and the like, all these things go to make a *Brahman*."

Manu II, 28.

स्वाध्यायेन जपैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥ मनु० २ । २८ ॥

Now do you not believe in this verse?

O.—Yes, I do.

A.—Well, then, why do you believe that the *division into Classes* is based on the accident of birth.

O.—It is not I alone who think so. There are many others who believe with me, it being the most ancient usage from times immemorial. Do you oppose even the most ancient customs?

A.—No! But on account of your perverted understanding we do.

O.—How is it that our understanding you call perverted, whilst you think yours is rightly directed?

A.—Simply because you call a usage, which is only six or seven generations old, as the most ancient custom, whilst we call that custom *ancient* which has been in vogue from the time of the revelation of the *Veda* or that of Creation of the world to the present day. Do you not see in this world that good parents sometime get wicked children, and good children have wicked parents, at other times both are good or bad. Why cannot the *Brahman* children then become *Shudrás* or *vice versa*? You people are sunk in doubt and ignorance. See, what the great sage *Manu* says :—

Manu IV, 178.

"Let children walk in the footsteps of their forefathers, but only if they be good, not otherwise; since by treading the path of good and pious men no one ever comes to grief."

A.—Do you believe this or not?

O.—Yes, I do.

A.—Besides, whatever has been revealed in the *Veda* by God is *ancient*, but whatsoever is opposed to it can never be called *ancient*. Should all people believe like this or not?

O.—Certainly they should.

A.—He who refuses to believe in it should be asked. "If a person's father be poor and he grow rich, should he, therefore, through the pride of his father's poverty, throw away his wealth? If a man's father be blind, should his son also pluck his eyes out?

येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात्सतां मार्गं तेन गच्छन्न रिष्यते ॥ मनु० ४ । १७८ ॥

If a man's father be of low character, should his son also do wicked deeds"? No, never. On the other hand, it behoves all men to imbibe their parents' virtues only, not their vices. He who believes that one's *Class* is determined by the accident of his birth, not by his own character, accomplishments and acquisitions, should be asked how it is that he does not recognise a man a *Bráhman*, even when he has left his *Class* and become an outcast, or, has turned a Christian or a Muhammadan. The only answer he can give is that he has left off the performance of the duties required of a *Bráhman*, and is, therefore, no longer a *Bráhman*. It proves, therefore, that only those, who faithfully discharge the high duties of a *Brahman*, can be called *Bráhmans*. Even if a low-born man were to possess qualifications, accomplishments and character of a superior *Class*, he should be recognised as such ; and if a man, high-born though he be, were to act like a man of an inferior *Class*, he should be relegated to it.

Yajur Veda XXX, II.

Q.—The *Yajur Veda* says "*Bráhmans* were born of His—God's—mouth, *Kshatriyás*, out of His arms, *Vaishayás*, out of his thighs, and *Shudrás*, out of His feet." Now just as the mouth can never become an arm, nor can an arm become the mouth, so can never a *Bráhman* become a *Kshatriyá*, etc., nor, can the latter become the former.

A.—Your translation of the aforesaid *mantra* is wrong. The word *His* has reference to the word *Purusha*, the Formless All-pervading Being, in the preceding *mantra*. Being Formless He could not have such organs as the mouth. Were He to possess these organs, He could never be Omnipresent, nor therefore Omnipotent, nor could He then create and sustain this universe and resolve it into the elementary conditon, nor dispense justice to the souls according to their deeds good or bad, nor could He be Omniscient, Unborn, Immortal and the like. The true meaning, therefore, of this *mantra* is that in this universe created and sustained by the Omni-present God, he who is the (*mukh*) head, leader among men, is called a *Brahman*, he in whom power and strength (*Bahu* [1]) reside pre-eminently is a *Kshatriya*. He who travels about from place to place

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरूतदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ यजुर्वेद । ३० अ० । २ मं० ॥

1. *Báhu*, verily is strength, verily *Báhu* is power."—*Shatpata Brahmon*.

for the purposes of trade, etc., and obtains all things (for the community) on the strength of his *thighs* (*i. e.* is the support of the community just as the thighs are that of the human body) is called a *Vaishya*, and lastly a *Vaishya* a *Shudra* is like feet, the lowermost part of the body, because he is ignorant.[1] Other authorities translate this *mantra* in the same way ; as for instances, the *Shatapatha Brahman* says, "These (*Brahmans*) are said to be born out of the head as they are the *heads*—leaders." Just as the head is the highest organ in the body, so is that man the noblest and the best in the body politic. whose knowledge is perfect and whose acquisitions, accomplishments and character are of the highest order amongst men. He is, therefore, called a *Brahman.*

Besides, it is as impossible for anything to be born out of the mouth of God (Since being without a body, He has no mouth nor any other organ) as the marriage of the son of a barren woman. Had *Brahmans* been born out of the mouth of God, it being their material cause, their bodies ought to have been round, like the mouth, in shape. Likewise the bodies of *Kshatriyás*, *Vaishyás*, and *Shudrás* ought to have been like arms, thighs and feet respectively in shape, but they are not so. Besides, even supposing some were born in the manner you speak of, those who were born out of the mouth and other organs might have justly been entitled to be called *Brahmans*, etc., but not you who were born, like other men, out of your mothers' wombs. Why should you then pride yourselves on being *Bráhmans* when you did not come out of the mouth of God? We have proved, therefore, that your translation of the aforesaid *mantra* is wrong, whilst ours is right.

Manu X, 65.

The sage *Manu* holds the same view. Says he " As the son of a *Shúdra* may attain the rank of a *Bráhman* if he were to possess his qualifications, character and accomplishments, and as the son of a *Bráhman* may

यस्मादेते मुख्यास्तस्मान्मुखतो ह्यसृज्यन्त इत्यादि शतपथब्राह्मण

शूद्रो ब्राह्मणतामेति शूद्रताम् ब्राह्मणश्चैते ॥

क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैव च ॥ मनु० १० । ६५ ॥

धर्मचर्य्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ ॥ १ ॥

अधर्मचर्य्या पूर्वो वर्णो जघन्यं जघन्यं वर्णमापाद्यते जातिपरिवृत्तौ

आपस्तंब ॥ २ ॥

1. And therefore fit for menial service only.—*Tr.*

become a *Shúdra*, if he sinks to his level in his character, inclinations and manners, even so must it be with him who springs from a *Kshatriya*; even so with him who is born of a *Vaishya*. In other words, a person should be ranked with the *Class* whose qualifications, accomplishments, and character he possesses. It is written in the *A'pastambha Sútras* that " A low *Class* man may, by leading a virtuous life, rise to the level of a higher *Class* man and should be ranked as such. In like manner a high *Class* man can by leading a sinful life, sink down to the level of a *Class* lower than his, and should be considered as such."

Apasthambha Sutrás.

The same law applies to women in determining their *Class*.

By the application of this law, each *Class*, being comprised of individuals who possess all the qualifications that are necessary for admission into it, is kept in a stage of unadulterated purity, that is to say, no *Kshatriyá*, *Vaishyá* or *Shúdra* is allowed to enter into or remain in the *Bráhmana Class*. Similarly, *Kashtriyá*, *Vaishyá* and *Shúdra Classes* also remain unadulterated. In short, there can be no *admixture of Classes*, hence no *Class* will be disgraced or become the subject of reproach in the public eye.

Q.—Supposing a family has only one child and that enters into a different *Class*, who will then look after the old folks ? Besides, the family line will die out. How would you provide for such cases ?

A.—Neither will the old people be neglected nor will the family line come to an end, because the State—the Political and Educational Assemblies[1]—will provide them with children of their own *Class* in exchange for their own children, hence, there will be no confusion or chaos in the society.

Classes of all persons should be determined according to their qualifications, accomplishments and character in the twenty-fifth or the sixteenth year, according as they are males or females. They should also marry persons of their own *Class*, namely, a *Bráhman*, a *Bráhmni* woman ; *Kshatriya*, a *Kshatriyá* woman ; a *Vaishyá*, a *Vaishyá* woman, and a *Shúdra* a *Shúdrá* woman. It is then and then only that the people will faithfully discharge the duties of their respective *Classes* and secure, thereby, perfect harmony.

1 See Chapter VI of this book for the composition and powers of these assemblies.—*Tr.*

QUALIFICATIONS AND DUTIES OF THE FOUR *CLASSES.*

Manu 1, 88.

"Studying and teaching, performing, *Yajna*[1] and assisting others in doing it, giving alms, and receiving gifts—these six are duties of a *Bráhman*." But it should be borne in mind that "The receiving of gifts is a mean thing."

Bhagvat Gita.

(1) "Restraining the mind from entertaining sinful thoughts; (2) keeping the senses from the pursuit of unrighteousness and directing them, instead, in the path of rectitude; (3) Living a pure, chaste life by the practice of *Brahmachrayu;* (4) attaining purity (of mind and body)[2]; (5) Having firm faith in the power of truth and righteousness and being perfectly indifferent to the applause or censure of the world, pleasure or pain, heat or cold, hunger or thirst, profit or loss, honour or disgrace, and sorrow or joy, in the discharge of one's duties; (6) cultivating tender heartedness, humility, straightforwardness and simplicity of character; (7) acquiring a profound knowledge of the *Veda* and other *Shástras*, attaining the ability to teach others, the power to discriminate between right and wrong, and the knowledge of all things (animate or inanimate) as they really are; (8) possessing a perfect knowledge of all entities—from earthly things to God—and the proper

अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत् ॥ १ ॥ मनु० १ । ८८ ॥
शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ २ ॥ भ० गी०
अध्याय १८ श्लोक ४२ ॥

1. *Yajna* is the application of the knowledge of the physical, chemical and physiological and the like properties of material substances and of psychological ones of mental substances. It, therefore, generally requires the association of men and objects. "The word *yajna* which originally indicates any action requiring association of men and objects, productive of beneficial results is always translated by European Scholars, as *sacrifice.* The notion of sacrifice is a purely Christian notion and has no place in the *Vedic* philosophy. It is foreign to the genuine religion of India. Hence all translations in which the word *sacrifice* occurs are to be rejected as fallacious." "The Terminology of the *Vedas* and European Scholars."

2. *Manu* says: "Water washes off the impurities of the body, truth exalts the mind, knowledge and strict devotion to duty elevate the soul and possession of ideas refines the intellect."

application thereof; (9) Having perfect faith in the *Veda*, God, and salvation, belief in the past and future life of the soul, love of righteousness and knowledge and associating with the good and the learned, always cheerfully serving the father, mother, tutor, and the *altruistic teachers of humanity* and never maligning these. These fifteen characteristics and accomplishments must be found in a person, before he or she can be called a *Bráhman* or a *Bráhmani.*"

Manu I, 89.

(1) "To protect people by the administration of perfect justice without fear or favour, *i. e.*, by showing due respect to the good and punishing the wicked. (2) To spend money in furthering the cause of truth and justice and in advancing knowledge and serving the deserving. (3) To perform *Homa* and other *Yajnas*. (4) To study the *Veda* and other *Shastras*. (5) To shun the allurements of sensual gratification by perfect control of the senses and thereby constantly augment the powers of the body and the soul."

Gita.

(6) To be fearless in fighting with enemies though they be in thousands and he be single handed. (7) To be bold, and dignified and free from all weakness. (8) To be firm of resolution and cool under difficulties. (9) To be clever in the discharge of public duties and in the pursuit of studies and never to run away from a field of battle, *i. e.*, to fight in such a way as to ensure victory.[1] (10) To be liberal-minded. (11) To be just in dealings with all and always to keep his word."

These eleven are the duties and qualifications of a *Kshatriyá*.

अद्भिर्गात्राणि शुध्यन्ति मिनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥ मनु० ५ । १०६ ॥
प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।
[illegible]प्रसक्तिश्च क्षत्रियस्य समासतः ॥ १ ॥ मनु० । ८६ ॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ २ ॥
भ० गी० अध्याय १८ । श्लो० ४३ ॥

1. If the field could be won by running away or putting the enemy on a false track or through strategem, he should do so.

(1) To keep herds of cattle, breed, improve and multiply them. (2) To spend money, etc., in the advancement of knowledge and truth. (3) To perform *Yajnás*, such as, *Homa*. (4) To study the *Veda* and other *Shastrás*. (5) To lend money on interest.[1] (6) To cultivate land.

Manu I, 90.

These are the duties and qualification of a *Váishya*.

"It behoves a *Shúdra* to earn his living by faithfully serving *Bráhmans*, *Kshatriyás* and *Vaishyás*, without showing any disrespect, jealousy and conceit. This one thing alone is a *Shudra's* duty and qualification."

Manu I, 91.

The duties and qualifications of all the four *Classes* have thus briefly been described. All individuals should be placed in different *Classes* according to their qualifications, accomplishments and character. By adopting this system all will advance in every respect, because the higher *Classes* will be in constant fear of their children being degraded to the *Shúdra Class*, if they are not properly educated. The same fear will also make the children acquire knowledge and culture. Whilst the lower Classes will be stimulated to exert themselves for admission into the *Classes* above them.

To recapitulate, the education of the community and the preaching of religion should be entrusted to *Bráhmans*, because they, being men of profound learning and exemplary character, can discharge those duties most satisfactorily. By entrusting the affairs of the State to *Kshatriyás*, a country never suffers through misrule or mismanagement. Tending the cattle, etc., should be entrusted to *Vaishyás*, as they can do this work properly. A *Shúdra* is to do menial service, because being ignorant through lack of education, he is fitted for nothing higher, but can minister to the physical requirements of the community.

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।
वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥ मनु० १ । ९० ॥
एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।
तेषामेव वर्णानां शुश्रूषामनसूयया ॥ मनु० १ । ९१ ॥

1 The rate of interest should range from 3 to 16 per cent. per annum and should never exceed this. When the debtor has paid back double of what was lent him, even the principal must be considered as paid off. The debtor should never pay at rates exceeding the above limit. Nor should any one lend money at a higher rate.

It is the duty of the ruler and other responsible persons to see that all the four *Classes* discharge their duties faithfully.

(CHARACTERISTICS OF MARRIAGE.)

" Marriage is of 8 kinds :—

Manu III, 12.

1. *Brahma.*
2. *Deva.*
3. *A'rsha*
4. *Prájápatya.*
5. *A'sura.*
6. *Gándharva.*
7. *Rákhsasa.*
8. *Paishácha.*

1. *Brahma.*—The marriage, by mutual consent, of two such persons as have, through the regular practice of *Brahmacharya* acquired perfect knowledge, righteousness, and culture, is called *Brahma.*

2. *Deva.*—The giving away of a beautifully dressed daughter (by her father) to one, who officiates at a great *Yajna*, is called *Deva.*

3. *A'rsha* is that kind of marriage, solemnised in lieu of consideration received from the bridegroom.

4. *Prajapatya* is the marriage relation into which both parties enter with the sole object of furthering the cause of righteousness.

5. *A'sura* is a form of marriage solemnised after both the bride and the bridegroom have been bribed.

6. *Gandharva* is the reciprocal (sexual) congress of a youth and a maiden with a mutual desire proceeding from lust, in which (all social) laws have been utterly disregarded.

7. *Rákshasa* is the forcible or fraudulent abduction of a maiden from her home.

8. *Paishácha* is the forcible seduction of a girl, while she is sleeping, intoxicated or disordered in intellect.

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथाऽऽसुरः ।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ॥ मनु० ३ । २१ ॥

Of all these 8 kinds of marriage, *Brahma* is the *best*, *Deva* and *Prajapatya* are of *middling* quality, *A'rsha*, *A'sura* and *Gandharva* of *inferior* quality, *Rakshasa* is *base*, whilst *Paishacha* is the *lowest and* the *most wicked.*

It should be borne in mind that the bride and the bridegroom should not before marriage be allowed to meet each other in retirement, since, such a meeting of young people may lead to bad consequences.

When boys and girls become of a marriageable age,[1] in other words, when only 6 or 12 months are left in the completion of their *Brahmacharya* and education, let the photographs or pictures of boys be sent to the teachers of Girls' schools, and those of girls, to those of Boys' schools.

Let the teachers then send for the *diaries*[2] of those who are alike in outward appearance, and study them carefully. When they find any two students (one male and the other female), resemble each other in disposition, temperament, character, and accomplishments, and consider them suited to each other for marriage, let them place the photo and the diary of one in the hands of the other, and ask them to inform them of their intention (*i. e.*, whether they would care to marry each other or not). If they be quite willing to marry each other, let the *Return home* ceremony of both be performed simultaneously. They should be allowed to converse with each other or hold a discussion (on any subject to test each other's knowledge and ability) in the presence of their tutors, parents and other respectable people. Whatever questions or answers, on any confidential subjects, one would like to put, or give to the other, should be done in writing before the assembly. As soon as they feel that their love for each other is strong enough to entitle them to marry and have, consequently, made up their minds to do so, the very best arrangement should be made with regard to their diet so that their bodies, that had weakened through the practice of rigid

1. Minimum marriageable age for a girl is 16 years, while that for a boy 25 years.—*Tr.*

2. These diaries should be kept even since children are born, first by parents and then by tutors when they have left home and joined their schools. In these books should be recorded whatever the parents and tutors have noticed in their children or pupils with regard to their dispositions, temperaments, general behaviour, habits, character, physical ailments, as manifested in sport, everything in connection with the development of their bodies and gradual unfolding of their minds.—*Tr.*

discipline and hard life of *Brahamcharya*, and strict devotion to studies, may soon gain in muscles and strength just as the new moon grows into the full moon. Afterwards, on the day, the bride has ceased to menstruate and taken her *bath of purification*, let a *Vedi* be made and a pavillion erected [1] and *Homa* performed with clarified butter and odoriferous substances, etc. Let the bride and the bridegroom invite learned men and women on this occasion and honour them properly. Let them then do all that is necessary, for the occasion in accordance with the directions given in our book called the *Sansakara Vidhi*, on the day which has been previously decided upon for the purpose of *generating a new life* and most cheerfully go through the ceremony of *joining hands* before all, and finish the whole marriage ceremony by 10 P. M. or 12 P. M. and then retire. Let the husband follow the proper method of *discharging semen* and the wife that of *drawing it up*. As far as possible, they should never waste their reproductive elements perfected and preserved by the practice of *Bahmacharya*, because, the children born of the union of such reproductive elements (male and female) are of a very superior order. When during the act of sexual intercourse the semen is about to discharged, let them be quite still, let the nose of one be quite opposite to that of the other, and the eyes of one to those of the other and so on ; in other words, their bodies should be quite straight, and their minds perfectly happy. Their bodies should not bend one way or the other. Let the husband relax his body, and the wife, as soon as the semen enters her vagina, draw up her breath, pull together her genitals and draw up the semen, so that it finally rests in the uterus.[2] An enlightened woman will know at that very moment if she has conceived. In any case non-appearance of menses at the end of the month will make it clear to all if conception has taken place. Let them both then have a bath in clean water. Let them take as much milk as they desire,[3] and go to sleep in their respective beds. This plan should be followed whenever they wish to *generate a new life*. When after one month the menses do not appear, and they are consequently

1. Should the bride and the bridegroom care to have their marriage celebrated in the presence of their tutors, let it be done there (*i.e.*, in the seminary), otherwise the house of the bride's parents is the proper place for it.

2. This is a very delicate subject. It would not be proper to dwell on it any further. These few remarks should suffice to suggest all that may be necessary

3. It should be first boiled with dry ginger, saffon, cardamom and then cooled down before it is taken.

convinced that conception has taken place, *the husband should not approach his wife for one year*, for, by following this advice, a child of a very superior order is born and the children that follow are also as good as the first-born ; whilst on the other hand, by violating this law the reproductive element is uselessly lost, the lives of the husband and the wife are shortened and they are afflicted with diverse diseases. But they should, by no means, cease to treat each other most lovingly. Let the husband preserve his reproductive element and the wife take care of her child *in utero*. They should conduct themselves in the matter of diet and dress in such a manner that the husband may not lose his reproductive element even in sleep, while the body of the child *in utero* is well nourished and grows in beauty, loveliness, strength and energy, and the child is born during the 10th (lunar) month (of pregnancy). The wife should *particularly* take care of herself from the 4th month but more particularly from the 8th. She should never use purgatives, dry, non-nutritious articles, intoxicants and other substances that are prejudical to the growth of intellect and physical strength. On the other hand she should use such articles of food and drink as good rice, wheat, lentils and other pulses, clarified butter, and milk. She should also vary her diet intelligently according to the climate of the locality (she lives in) and the season of the year.[1] There are two *Sanskárs* to be performed during conception, *viz.*, one in the 4th month called *Punsavana*[2] and the other in the 8th called *Simantonayana*[3]. These should be performed in a fitting manner. After confinement the mother and her child should be most carefully looked after. About 2 inches from the navel the cord should be tied with a stout but soft ligature, and then cut off in front of it. It should be tied in such a manner that not a drop of blood escapes from the child's body. The mother and the child should then be given a bath with luke warm and scented water. The room should be well cleansed and *Homa* performed with clarified butter and odoriferous substances. The father should, then, utter " Thy name is *Veda*" in the right ear of the child and dip a gold pencil in a mixture of honey and

1. *Shunthipaka* and *Saubhagya Shunthipáka* should be kept ready before hand for use (These preparations are considered as highly invigorating to the system Such nutritious substances as milk and butter, and condiments and medicine as ginger enter into their composition.—*Tr*

2, 3 The object of these *Sanskára* is to influence the physical and mental development of the child *in utero* by publicly charging the *enciente* woman to carry out certain instructions relating to her physical and intellectual well-being Be it noted that this is the most impressionable period during pregnancy.—*Tr*

clarified butter and write (the syllable) *Om* on its tongue, and let it also lick a litttle of this mixture off the pencil, and then hand over the child to its mother. Let her suckle it if it be inclined to take the breast. If there be no milk in its mother's breasts let it be suckled by some other woman who has been thoroughly examined (as to her general health, the quality aud quantity of her milk etc). Let the child and its mother be then removed to another clean, capacious and well-ventilated room wherein they should be kept, and *Homa* performed with clarified butter and odoriferous substances daily, morning and evening. Let the child be suckled for the first six-days by its mother who should be fed on a variety of light and nourishing foods. She should also have her private parts seen to. On the sixth day let the lying-in-woman leave her room and engage a wet-nurse for her child. The wet-nurse should be fed on good and wholesome foods and drinks. She should suckle the child as well as nurse it. The mother should keep a watchful eye over her child so that it is not neglected in any way. Let her also apply some plaster over her breasts in order to check the flow of milk. She should also diet herself properly. Let the parents of the child perform the *Naming* ceremony (on the 11th-day of its birth) and other *Sanskárs* in due course of time. When the wife menstruates again and takes her bath of *purification*, let them both (*i. e.*, her husband as well as herself) follow the *plan of generating a new life* that has been set forth above. The sage *Manu* says on the subject :—" He that is contented with his own wife and avoids conjugal embraces on the eight forbidden nights and is *Ritugami*[1] is a *Brahmachári* a married man though he be."

Manu III 50.

" Wherever the husband is quite contented with his wife, and the wife with her husband, in that family alone all prosperity, fortune and happiness perpetually dwell. And wherever they disagree and squabble there poverty, ill-fortune and misery are assuredly permanent."

Manu III, 60.

निन्द्यास्वष्टासु चान्यासु स्त्रियो रात्रिषु वर्जयन् ।
ब्रह्मचार्य्येव भवति यत्र तत्राश्रमे वसन् ॥ मनु० ३ । ५० ॥
सन्तुष्टो भार्यया भर्त्ता भार्या भर्त्रा तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ मनु० ३ । ६० ॥

[1] i. e , follows the plan of generatng a new life as has been laid down—Tr

"Certainly if the wife do not love and please her husband, being unhappy he will not be sexually excited, and, consequently, no offspring will be produced. But even if children are born, they are very wicked and of a low type."

Manu III, 61.

"If the husband do not please his wife, she being unhappy, the whole family is unhappy and miserable; but if the wife be quite contended with her husband, the whole family enjoys felicity."

Manu III, 62.

"Let women be always propitiated (worshipped) by their fathers and brothers, by their husbands and the brothers of their husbands, in other words, they should speak sweetly to them and provide them with good food, nice clothes and ornaments, and thereby keep them happy. Those who seek great prosperity and happiness should never inflict pain on women."

Manu III, 55.

"Where women are honoured (worshipped), in that family great men are born; but where they are not honoured, there all acts are fruitless. Where women pass their days in misery and sorrow because of the misdeed such as adultery) of their husbands, that family soon entirely perishes, but where they are happy because of the good conduct of their husbands, the family continually prospers."

Manu III, 56, 57.

यदि हि स्त्री न रोचेत पुमांसन्न प्रमोदयेत् ।
अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्त्तते ॥ मनु० ३ । ६१ ॥
स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।
तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥ ३ ॥
मनु० ३ । श्लो० ६२ ॥

पितृभिर्भ्रातृभिश्चेताः पतिभिर्देवरैस्तथा ।
पूज्या भूषयितव्याश्च च कल्याणमीप्सुभिः ॥ १ ॥
यत्र नार्य्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राऽफलाः क्रियाः ॥ २ ॥
शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्द्धते तद्धि सर्वदा ॥ ३ ॥ मनु० ४ । ५५-५७ ॥

"Let women, therefore, be always honoured by being given presents of clothes and ornaments, and supplied with good food at festivals, jubilees and the like occasions, and thereby made happy by those men who are desirous of wealth and prosperity." In these quotations the word *worshipped*, of course, means *duly honoured.* Let the husband and the wife whenever they separate from or meet each other for the first time during the day or the night, greet each other with *Namastey* which means, *I respect you.*

Manu III, 59.

"Let a woman attend to her household work most cheerfully and with great dexterity keep her utensils and apparel clean, her house tidy, her furniture free from dust, all eatables pure, clean, and free from dirt. Let her never be lavish in expenditure. Let her cooking be done so nicely that the food may act on the system like a good medicine and keep away disease (bodily and mental). Let her keep a proper account of her (income and) expenditure, and show it to her husband (if necessary), use her servants properly and see that nothing goes wrong in the house."

Manu V, 150.

"Let a man accept (the hand of) a good woman, precious stone of different kinds, knowledge, truth, purity, gentle speech and various technical arts from all men and from all countries."

Manu II, 240

"Let a man utter what is true; but let him say what is pleasing, *i.e.*, good for others *Let him not speak a disagreeable truth (e. g.,* let him never call a one-eyed man, one-eyed). Nor let him speak an agreeable falsehood. This is the Eternal *Dharma (true conduct of life).* Let him speak

Manu IV, 138-9.

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।
भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥ मनु० ३ । श्लो ५९ ॥

सदा प्रहृष्टया भाव्यं गृहकार्येषु दक्षया ।
सुसंस्कृतोपस्करया व्यये चामुक्तहस्तया ॥ मनु० ५ । १५० ॥

स्त्रियो रत्नान्यथो विद्या सत्यं शौचं सुभाषितम् ।
विविधानि च शिल्पानि समादेयानि सर्वतः ॥ मनु० २ । २४० ॥

सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयान्न सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

kindly, *i. e.*, what is good for others, but let him not maintain fruitless enmity and altercation with any." *Let him say what is good for another, even though it may offend him.* In the *Mahábhárat* the sage *Vidur* says: "In this world, *O Dhritrashtra*, there are plenty of people who would say sweet things to please and flatter others; but rare is the man who would say or hear a truth which is unpleasant to his ears but really conducive to his good." It behoves all good men to point out one's faults and shortcomings to one's face and hear their own (from others), *but the way with the wicked is that they talk of one's merits to one's face, whilst they speak of his demerits behind his back.* So long as a man does not reveal his defects to another, he can not get rid of them, nor can he acquire good qualities. Let a man never speak ill of another. Detracting from one's merits or speaking of one's demerits as his merits constitutes *Nindá* or misrepresentation; whilst speaking of a man's merits as his merits, and of his demerits as demerits constitutes *Stuti* (truthful speech). In other words, truthfulness in speech constitutes *Stuti*, whilst untruthfulness in speech constitutes *Ninda.*

Mahabharat Udyoga Parva Vidur Niti.

"Let the husband and the wife daily read and recite the *Veda* and other *Shástras* that give increase of wisdom, teach the means of acquiring wealth, and promote their welfare. Let them also carefully revise what they had studied during their student life and teach the same. Since as far as a man thoroughly understands the *Shástras*, so far can his knowledge and wisdom advance, and so far may his love for them grow."

Manu IV, 19, 20

भद्रं भद्रमिति ब्रूयाद् भद्रमित्येव वा वदेत् ।
शुष्कवैरं विवादं च न कुर्यात्केनचित्सह ॥ मनु० ४ ॥ १३८ । १३९ ॥

पुरुषा बहवो राजन् सततं प्रियवादिनः ।
अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥उद्योगपर्व विदुरनीति० ॥

बु[illegible]कराण्याशु धन्यानि च हितानि च ।
नित्यं [illegible]वेक्षेत निगमांश्चैव वैदिकान् ॥
यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।
तथा तथा [illegible]जानाति विज्ञानं चास्य रोचते ॥ मनु० ४ ॥ १९ । २०

"Let him constantly perform the *Five Great Daily Duties, viz. Brahmayajna, Devayajna, Valivaishwadevayajna, Pitriyajna* and *Atithiyajna,* to the best of his power.

Manu IV, 21.

Out of these five *Yajnás* we have already described the first two in the preceding chapter. To recapitulate :

1. *Brahma Yajna.* It comprises studying and teaching the *Veda* and other *Shástras,* morning and evening devotions and the practice of *Yoga.*

2. *Devayajna.* It comprises the feeding of fire with clarified butter and cdoriforous substances, association with the learned and the good, cultivation of purity, truthfulness and similar other good qualities, and the advancement of knowledge. These two *Yajnás* should be performed daily (during the twilights).

It is said in the *Atharva Veda,* "The *Homa* substances (such as clarified butter, musk, camphor, saffron) used in the morning *Homa* keep the air pure and wholesome till the next morning, while those burnt in the morning *Homa* keep the air pure till the evening and thereby promote health, strength and intellect."

Atharva Veda XIX, vii, 3, 4.

"A *Dwija* should, therefore, perform his *Sandhyá upásaná* (devotions) and *Agnihotra* (*Homa*), daily at sunrise and sunset."

Shadvinsha Brahmana, IV, 5.

ऋषियज्ञं देवयज्ञं देव यज्ञं भूतयज्ञं च सर्वदा ।
नृयज्ञं पितृयज्ञं च यथाशक्ति न हापयेत् ॥ मनु० ४ । २ १ ॥

अध्यापनं ब्रह्मयज्ञः पितृयज्ञश्च तर्प्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥ मनु० ३ । ७० ॥

स्वाध्यायेनार्चयेतर्षी- ्होमैर्देवान् यथाविधि ।
पितॄन् श्राद्धैर्नॄन्नैर्भूतानि बलिकर्मणा ॥ मनु० ३ । ८१ ॥

सायंसायं गृहपतिर्नो अग्निः प्रातः प्रातः सौमनसस्य दाता ॥ १ ॥
प्रातः प्रातर्गृहपतिर्नो अग्निः सायंसायं सौमनस्य दाता ॥ २ ॥ अ० । कां० १९ । अनु० ७ मं० ३ । ४ ॥

तस्मादहोरात्रस्य संयोगे ब्राह्मण सन्ध्यामुपासती ।
उद्यन्तमस्तं यान्तमादित्यमभिध्याय- ॥ षड्विंशब्राह्मणे । प्र० ४ । ख० ५ ॥

"He who neglects these two duties daily in the morning and in the evening, should be excluded from the society of *Dwijás*, (the three upper classes of regenerates,) in other words, he should be treated as a *Shúdra*."

Manu II. 103

Q.—Why should not *Sandhyá*[1] be performed three times a day ?

A.—Day and night do not meet three times a day. Light and darkness meet but twice in 24 hours, *i. e.*, in the morning and in the evening. Should a man refuse to believe this and persist in holding that the *Sandhyá* should also be performed third time at midday, he should be asked to perform his *Sandhyá* at midnight. Should he be willing to do so, let him also do it at the union of a *prahara*[2] with a *prahara*, of an hour with an hour, of a minute with a minute, of a second with a second. This he would find impossible to do.

Besides, not a single authority of any *Shastra* is to be found in support of this practice. Hence, it is right to perform *Sandhyá* and *Homa* only twice a day, not three times. Time is no doubt divided into three periods—the past, the present, and the future,—but *Sandhyá* has nothing to do with this (division).

3. *Pitriyajna* consists in serving learned men, great teachers, scholars, one's father, mother, old people, great men, and great *yogis*.

This *Yajna* is divided into 2 parts :—

i. *Shrádha* is derived from *shrat*—truth. That by which truth is accepted is called *Shradhá* ; whilst that which is done with *Shradhá*, *i. e.*, with the object of embracing truth, is called *Shrádha*.

न तिष्ठति तु यः पूर्वां नोपास्ते यस्तु पश्चिमाम्।
स शूद्रवद्बहिष्कार्यः सर्वस्माद् द्विजकर्मणः॥ मनु० २। १०३॥

ओं ब्रह्मादयो देवास्तृप्यन्ताम्। ब्रह्मादिदेवपत्न्यस्तृप्यन्ताम्। ब्रह्मादिदेवसुतास्तृप्यन्ताम् ब्रह्मादिदेवगणास्तृप्यन्ताम्। इति देव-तर्पणम्॥

1. Literally means the meeting of day and night but also the morning and evening devotion which are performed during the hours of the morning and evening twilights.—*Tr.*

2. A *Prahara* is equal to 3 hours.—*Tr.*

ii. *Tarpana* is anything done to please one's father, mother and other elders (who are *alive*), and make them happy.[1]

Tarpana is again sub-divided into three parts :—

A.—*Deva tarpana.* " We serve *Brahmá* and the like *Devás.* We serve *Brahmá's* wife and the like *Devis.* We serve *Brahmá's* sons, disciples and the like. We serve *Brahmá's* companions and assistants."

The *Shatapatha Bráhmana* says : " Verily, the learned are *Devás.*"

*A.—A *Brahmá* is one who has mastered the four *Vedas*, as their subsidiary sciences. Even those who are a little less learned than a *Brahmá* are called *Devás.* The wives, of a *Brahmá* and other *Devás*, who are also learned like their husbands, are called *Devis.*

B.—*Rishi Tarpana.* This consists in serving and honouring *learned men* like *Marichi*—the great grandson of *Bráhmá*—who teach boys, *learned women*, like the wives of *Marichi* and other great teachers, who teach girls, their *learned sons, daughters* and *pupils, companions* and *assistants* (who are also teachers).

C.—*Pitri Tarpana* consists in thoroughly satisfying *Pitars* by offering them most regularly good food, clothes, beautiful conveyances, etc. ; in other words, it consists in lovingly serving them and doing everything in one's power to keep their bodies healthy and their souls happy.

The following are the different kinds of *Pitars* :—

1. A *Somasada* is one who is well-versed in the spiritual and physical sciences.
2. An *Agnishwáta* is one who is well-versed in the science of *Agni*, *i. e.*, heat light, electricity and the like (forces).

ओं मरीच्यादय ऋषयस्तृप्यन्ताम् मरीच्याद्यृषिपत्नयस्तृप्यन्ताम् । मरीच्याद्यृषिगणास्तृप्यन्ताम् । इति [illegible] ॥

ओं सोमसदः पितरस्तृप्यन्ताम् । अग्निष्वात्ताः पितरस्तृप्यन्ताम् ।

1. It should be borne in mind that this *yajna* is meant for the *living* and not for the dead. (The author condemns the practice of offering oblations to the manes, which is in vogue at present throughout India —*Tr*)

*. Since *Brâhmá* was the first man to master all the four *Vedas*, this word has come to mean master of the four *Vedas* It is title like *Vyasa*—literally *diameter* and therefore, one whose intellect has penetrated the subtle meaning of the *Vedas* —*Tr.*

3. A *Barhishad* is one who is engaged in advancing knowledge and doing other useful works.

4. A *Somapá* is one who is the guardian of health and strength, who uses essences of powerful herbs, etc., and thus frees himself as well as others from disease. In other words he is a doctor.

5. A *Havirbhuja* is a learned man who lives on foods and drinks other than meat and spirituous liquors.

6. An *A'jyapa* is one who protects highly useful objects, and eats and drinks butter, milk, and the like articles.

7. *Sukalina* is one who employs his time in furthering the cause of truth and righteousness.

8. A *Yama*, (a judge) is one who administers justice and thereby protects the good and punishes the wicked.

9. A *Pita* (father) is one who provides food for his children, honours and protects them. He is also the author of their being.

10. *Pitámahá*—Grandfather.

11. *Prapitá-maha*—Great-grandfather.

12. *Mátá* (mother) is one who honours her children by giving them food and doing other useful things for them.

13. *Pitámahi*—the mother of one's father,

14. *Prapitá mahi*—the grandmother of one's father.

15. Wife.

बर्हिषदः पितरस्तृप्यन्ताम् । सोमपाः पितरस्तृप्यन्ताम् । हविर्भुजः पितरस्तृप्यन्ताम् । आज्यपाः पितरस्तृप्यन्ताम् । सुकालिनः पितरस्तृप्यन्ताम् । यमादिभ्यो नमः यमादींस्तर्पयामि । पित्रे स्वधा नमः पितरं तर्पयामि । पितामहाय स्वधा नमः पितामहं तर्पयामि । प्रपितामहाय स्वधा नमः प्रपितामहं तर्पयामि । मात्रे स्वधा नमो मातरं तर्पयामि । पितामह्यै स्वधा नमः पितामहीं तर्पयामि ।
प्रपितामह्यै स्वधा नमः प्रपितामहीं तर्पयामि । स्वपत्न्यै स्वधा नमः स्वपत्नीं तर्पयामि । सम्बन्धिभ्यः स्वधा नमः सम्बन्धिनस्तर्पयामि । सगोत्रेभ्यः स्वधा नमः सगोत्रांस्तर्पयामि । इति पितृतर्पणम् ॥

16. Sister and other relations.

17. People of the same stock or bearing the same surname, and other old men and women.

4. *Vaishwadeva Yajna*, consists of three parts :—

A.—When the meal is ready, let the householder take all kinds of cooked food other than sour, salt and alkaline, such as contain sugar, butter and milk, fetch fire out of the hearth, and throw oblations of the food into it reciting the *mantrás* beginning with *Om Agnaye Swaha*[1] all the while. The sage *Manu* holds the same view.

Manu III, 84.

Says he. "Let a *Dwija* perform *Homa* in the (kitchen) fire with whatever has been cooked in kitchen for the purpose of purifying its air in the following manner."

B.—Let him place some food on a (ordinary) plate or leaf-plate after reciting each of the specific *mantrás* in all directions of the compass beginning with the east. Let this food be offered to an *atithi*, and in his absence thrown into the fire.

C.—Then let him place salt food, such as pulses, rice, vegetables and bread in 6 parts (on a plate) on the ground reciting the specific *mantrás* at the time. Here is an authority from *Manu* for this act.

वैश्वदेवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम् ।
आभ्यः कुर्य्याद्देवताभ्यो ब्राह्मणो होममन्वहम् ॥ मनु० ३ । ८४ ॥
ओं अग्नये स्वाहा । सोमाय स्वाहा । अग्नीषोमाभ्यां स्वाहा । विश्वेभ्यो देवेभ्यः स्वाहा । धन्वन्तरये स्वाहा । कुह्वै स्वाहा । अनुमत्यै स्वाहा । प्रजापतये स्वाहा । सह द्यावापृथिवीभ्यां स्वाहा । स्विष्टकृते स्वाहा ॥
ओं सानुगायेन्द्राय नमः । सानुगाय यमाय नमः । सानुगाय वरुणाय नमः । सानुगाय सोमाय नमः । मरुद्भ्यो नमः । अद्भ्यो नमः वनस्पतिभ्यो नमः । श्रियै नमः । भद्रकाल्यै नमः । ब्रह्मपतये नमः । वास्तुपतये नमः । विश्वेभ्यो देवेभ्यो नमः । दिवाचरेभ्यो भूतेभ्यो नमः । नक्तञ्चारिभ्यो भूतेभ्यो नमः सर्वात्मभूतये नमः ॥

"Let him gently place on the ground some food for dogs, fallen wretches, outcasts, those afflicted with terrible diseases (such as lepers), birds (as crows), insects (as ants").

Manu III, 92.

Let him then give this food to one who is hungry, distressed, diseased, or to dogs, crows and other such creatures.

The object of performing *Homa* is to purify the kitchen air, whilst that of offering food is to atone for the unintentional injury done to various living creatures.

5. *Atithi Yajna.* An *atithi* is one whose date of coming is not certain or fixed. Whenever a *Sanyási*, who is virtuous and a preacher of truth, itinerates for the good of all, is a perfect scholar, is a *Yogi* of the highest order, happens to visit a house-holder let him offer him water to wash his feet and face, and to sip, and then offer a comfortable seat respectfully, give him good food and drink and other good things (such as clothes), and thus serve him most diligently and make him quite comfortable. Then let him benefit himself by his good company by learning such things in Physical and Spiritual Sciences, as would help him in acquiring virtue, wealth (worldly possessions), in gratifying legitimate desires, and obtaining salvation. Let him conduct himself in accordance with his good advice. On suitable occasions, even a house-holder and a king can be honoured as *atithis*, but "Let him never honour even by a greeting those that revile the *Vedás* or conduct themselves against their teaching, those that lead anti-*Vedic* lives, tell lies, practise frauds and live *like cats*, [Just as cats hide themselves and keep staring at rats and then in a moment pounce upon them, kill them and fill their stomachs; likewise are such men as gain their selfish ends by lying, cheating and acting in other ways like cats. They are, therefore, called *cat-like*] those that are obstinate, stubborn and vain, do not know anything themselves nor would they follow the advice of another, (*i. e.*, those who follow the dog-in-the manger policy,) those that are *sophists* and talk

Manu IV, 30.

शुनां च पतितानां च श्वपचां पापरोगिणाम् ।
वायसानां कृमीणां च शनकैर्निर्वपेद्भुवि ॥ मनु० ३ । ९२ ॥

पाषण्डिनो विकर्मस्थान् वैडालवृत्तिकान् शठान् ।
हैतुकान् बकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत् ॥ मनु० ४ । ३० ॥

nonsense like the *Vedántists* of the present day who declare that they are *Brahma*, the world is a delusion, the *Vedas* and *Shástras* and even God are fictitious and spin similar other yarns, those that live *like herons* (Just as a heron stands quietly on one leg as if in deep meditation but really keeps a watchful eye on some fish all the time to whose life it soon puts an end, and thereby accomplishes its selfish end, so do the *Vairágees* and *Khákis* of today who are very stubborn, obstinate and enemies of the *Vedá*, such men are, therefore, called *heron-like*)." Such men if honoured multiply, increase sin and unrighteousness in the world, they not only themselves do such works as bring about their degradation but also sink there followers to the lowest depths of ignorance and misery.

The uses of these 5 *Great Daily Duties* (*Yajnás*) are :—

Brahmayajna is the cause of advancement in knowledge, culture, righteousness and refinement of manners, etc.

Agnihotra causes the purification of air, rain, and water, and thereby conduces to the happiness of the world. The use of pure air for respiration, pure water, and pure food promotes health, strength, energy and intellect, which in their turn help men to acquire virtue, wealth, gratify (righteous) desires, and attain salvation. Since *Agnihotra* purifies the air, water, etc., it is also called *Devayajna*.

Pitri-yajna.—1. The service of father, mother, other learned persons and great souls, leads to the increase of knowledge and wisdom which help a man to discriminate between Right and Wrong. The acceptance of what is right and the rejection of what is wrong makes him happy.

2. It is also right to serve our father, mother and tutor, in return for the services they rendered us while we were young. The faithful performance of this *Yajna* saves us from the charge of *ingratitude*.

Valivaishwadeva Yajna. Its uses are the same as have been mentioned before. [Briefly speaking, they are as follows :

1. Purification of the kitchen air.
2. The discharge of our obligations towards the sick, the needy, the fallen and towards those faithful and useful animals and bird, etc., which are dependent on us for sustenance.

3. It is also a kind of atonement for the pain and suffering we unknowingly inflict on the lower creation in the daily routine of our lives.—*Tr.*]

Atithi Yajna—

(*a*). As long as there are no *atithis* of the highest order in this world, progress cannot be made.

(*b*). As they go about in all countries (of the world), teaching and preaching truth, no hypocritical and fraudulent practices can flourish.

(*c*). The house-holders can also easily attain true spiritual knowledge in all places.

(*d*). One religion prevails among all men.

(*e*). Unless there are *atithis*, doubts cannot be dispelled, and without the removal of doubts, there can be no firm faith. How can then there be any happiness without firm faith ?

Manu IV, 92.

" Let a man wake up early in the morning at (about 4 A. M), having relieved the necessities of nature (and taken a bath), let him think upon the means of acquiring virtue and wealth, and upon the causation of his bodily diseases (if any) and contemplate God. "

Manu IV, 174

He should never lead an unrighteous life. " Unrighteousness practised in this world does not go unpunished, nor does it immediately produce its fruit (like a cow). This is the reason why the ignorant do not fear sin, but it must be borne in mind that the practice of unrighteousness advancing slowly cuts off the very root of your happiness. "

" The worker of iniquity crosses the bounds of righteousness just as water in a tank breaks asunder its banks and runs in all directions,

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ब्राह्मे मुहूर्त्ते बुध्येत धर्मार्थौ चानुचिन्तयेद् ।
कायक्लेशांश्च तन्मूलान् वेदतत्त्वार्थमेव च ॥ मनु० ४ । ९२ ॥

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
शनैरावर्त्तमानस्तु कर्त्तुर्मूलानि कृन्तति ॥ मनु ० ४ । १७४ ॥

अधर्मेणैधते तावत्ततो भद्राणि पश्यति ।
ततः सपत्नाञ्जयति समूलस्तु विनश्यति ॥ मनु ० ४ । १७४ ॥

so does he, through the practice of untruthfulness, deceit, aud fraud, in other words through transgressing the commandments of the *Vedas* that are t ue guardians (of human happiness), and through hypocracy, take possession of other people's wealth and property, and prospers for a whi'e, next with this wealth he obtains nice foods and drinks, good clothes, jewellery, houses and carriages, and wins social position and fame, even conquers his enemies through foul means, but at last he soon perishes like a tree whose root has been cut off."

Manu IV, 175.

"Let a learned man always honestly instruct his pupils in the ways of truthfulness and righteousness, as taught by the *Veda* (*viz.*, freedom from prejudice and partiality, the practice of truth and justice, and the rejection of untruth) and in nobility of character and purity."

Manu IV, 171, 181.

"Let him never quarrel or wrangle with one who officiates at a *Yajna*, with a teacher of truth and unighteousness, with a maternal uncle, an *atithi* and a dependent, with children, aged and sickmen, with a doctor of medicine, with people springing from the same paternal stock or belonging to the same *Class* as he, connections by marriage (such as a father-in-law) and friends, with his father and mother, with a sister and a brother, with his wife, and his daughter, and with his servants."

Manu IV, 190.

"A *Dwija*, who does not practice *tapás*, such as the practice of *Brahamcharya*, truthfulness, one who does not study (the *Veda*), one who is eager to accept gifts; these three sink into the greatest depths of misery and pain on account of their wicked deeds, just as he who attempts to

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सत्यधर्मार्यवृत्तेषु शौचे चै[illegible] ।
शिष्यांश्च शिष्याद्धर्मेण वाग्बाहूदरसंयतः ॥ मनु ० ४ । १७५ ॥
ऋत्विकपुरोहिताचार्य्यैर्मातुलातिथिसंश्रितैः ।
बालवृद्धातुरैर्वैद्यैर्ज्ञातिसम्बन्धिबान्धवैः ॥
मातापितृभ्यां यामीभिर्भ्रात्रा पुत्रेण भार्यया ।
दुहित्रा [illegible] विवादं न समाचरेत् ॥
मनु ० ४ ॥ १७१ । १८१ ॥
अतपा[illegible]नधीयानः प्रतिग्र[illegible]रुचिर्द्विजः ।
अम्भस्यश्मप्लवेनेव सह तेनैव मज्जति ॥ मनु ० ४ । १९० ॥

cross an ocean in a boat made of stone sinks down." They no doubt sink but they also carry the donors down with them, for, "Wealth although earned by righteous means, given to the aforesaid three, ruins the donor in this very life, and the recipient in the next."

Manu IV, 193.

"As he who attempts to cross the water in a boat of stone, sinks to the bottom, even so an ignorant donor and an ignorant donee sink low; in other words are afflicted with misery and pain."

Manu IV, 194.

CHARACTERISTICS OF IMPOSTERS.

Imposters should neither be trusted nor served. They are of the following 8 types :—

1. *Dharmadwaji*, (Literally one who displays the flag of virtue), is one who does not practise any virtue, but defrauds others in the name of virtue.

Manu IV, 195

2. *Saddlubdha*—a covetous wretch.

3. *Chhádmika* is a deceitful person.

4. *Lokadambhaka* is one who brags of his greatness before others.

5. *Hinsra* is one who does injury to living creatures or bears malice to others.

6. *Sarvábhisandhaka* is one who mixes with all kinds of men—good or bad—such a person should be considered a rogue and a mean fellow like a cat.

7. *Adhodrishti* is one who always looks down (whilst walking) in order to be considered a very virtuous person.

त्रिष्वप्येतेषु दत्तं हि विधिनाप्यर्जितं धनम्।
दातुर्भवत्यनर्थाय परत्रादातुरेव च ॥ मनु० ४। १९३ ॥
यथा प्लवेनौपलेन निमज्जत्युदके तरन्।
तथा निमज्जतोऽधस्तादज्ञौ दातृप्रतीच्छकौ ॥ मनु० ४। १९४ ॥
धर्मध्वजी सदालुब्धश्छाद्मिको लोकदम्भकः।
बैडालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसन्धकः ॥ मनु० ४। १९५ ॥

8. *Naishkritika* is one who is of a cruel, vindictive nature, even ready to take one's life, if one has happened to do him a slight injury in order to revenge himself.

Manu IV, 196

9. *Swártha Sádhantatpara* is one who is solely intent on attaining his selfish end, even through fraud, injustice, and hypocrisy.

9. *Shatha* is one who persists in his obstinacy even though he knows he is in the wrong.

10. *Mithia Viniti* is one who is falsely demure and puts on a saintly appearance (to deceive others). He should be considered a low wretch like a heron.

It, therefore, behoves all men and women "to accumulate virtue by degrees for obtaining happiness in the next world by giving pain to no living creature, just as the white ant gradually raises its hill." For, "in the next world, neither father, nor mother nor wife, nor sons nor relations, can befriend anyone. Virtue alone helps him there." "Single is each soul born; single it dies; single it enjoys the reward of its virtue—happiness; single it suffers the consequence of its sin—pain."

Manu IV, 238-240.

It should be borne in mind. "A man commits a sin and thereby obtains something which he brings home, where all his family members enjoy it, but they do not suffer the consequences of his sin, it is he alone, who committed the sin, that reaps the consequences thereof."

Mahabharat Prajagar Parva

अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः ।
शठो मिथ्याविनीतश्च वकव्रतचरो द्विजः ॥
मनु० ४ ॥ १९६ ॥

धर्मं शनैः सञ्चिनुयाद्वल्मीकमिव पुत्तिकाः ।
परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥
नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।
न पुत्रदारा न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥
एकः प्रजायते जन्तुरेक एव प्रलीयते ।
एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥
मनु० ४ ॥ २३८—२४० ॥

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः ।
भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥
महाभारते । उद्योगप०प्रजागरप० ॥ अ० ३२ ॥

"When a man dies, his relations leave has corpse like (a log or) a lump of clay on the ground, and retire with averted faces. No one accompanies him. It is (his) virtue alone that bears his company."

Manu IV, 241.

"Let a man, therefore, continually practise virtue for the sake of securing happiness in the next world, since it is through the help of virtue[1] alone that the soul can cross the ocean of misery and sorrow so hard to cross. A man who regards, virtue alone as the highest thing (in the world), and whose sins have been destroyed through the practice of righteousness, attains to that All-glorious Being whose body is *A'kásh*,—the most Beautiful Supreme Spirit—by virtue of *Dharma* alone."

Manu IV, 242, 243.

"He who is persevering, gentle in disposition, subjugates passions, shuns the company of cruel and wicked men, injures no sentient creature, lives a virtuous life, keeps his mind under thorough control, bestows on others the gift of knowledge, etc., attains happiness."

Manu IV, 246.

मृतं शरीरमुत्सृज्य काष्ठलोष्ठसमं क्षितौ ।
विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥ ५ ॥ मनु ० ४ । २४१ ॥
तस्माद्धर्मं सहायार्थं नित्यं सञ्चिनुयाच्छनैः ।
धर्म्मेण हि सहायेन तमस्तरति दुस्तरम् ॥ १ ॥ मनु ० ४ । २४२ ॥
धर्मप्रधानं पुरुषं तपसा हतकिल्विषम् ।
परलोकं नयत्याशु भास्वन्तं खशरीरिणम् ॥
मनु ० ४ ॥ २४३ ॥
दृढकारी मृदुर्दान्तः क्रूराचारैरसंवसन् ।
अहिंस्रो दमदानाभ्यां जयेत्स्वर्गं तथाव्रतः ॥
वाच्यर्था नियताः सर्वे वाङ्मूला वाग्विनिःसृताः ।
तांस्तु यः स्तेनयेद्वाचं स सर्वस्तेयकृन्नरः ॥

1. The word which I have translated into virtue, is *Dharma*. I have already noted that this word is most difficult to translate. No single word in the English language can express its manifold meaning Sometimes, I have translated it into *virtue* sometimes into *justice*, at other times into truth etc Briefly, it is the practice of truth justice and righteousness, devotion to duty, freedom from hatred malice, and anger, etc, and love towards all living creatures Its ten *characteristics* will be described in the next Chapter.—*Tr.*

But it should also be borne in mind that "All thing have their nature ascertained by speech; in speech they have their basis and from speech they proceed; consequently he that falsifies his speech is guilty of theft and the like sins."

Manu IV, 256.

"Let a man, therefore, always avoid sins, such as untruthfulness in speech, and practise virtue, since through virtuous conduct, in other words, the practice of *Brahmácharyá* and subjugation of passion, etc., he obtains long life, through virtuous conduct good offspring, through virtuous conduct imperishable wealth, virtuous conduct destroys all vices. For a man of bad character sinks to contempt in the eyes of all good men, is afflicted with misery, suffers from diverse diseases, and is shortlived."

Mauu IV, 156, 157.

"Whatever act depends on another, that let him studiously avoid but whatever act depends upon himself, that let him diligently pursue."

Manu IV, 159.

Because "Dependence is pain, whilst indpendence is happyness. Let him know this to be the brief definition of happiness and pain."

Manu IV, 160,

But whatever is (in its very nature) dependent upon both should be done with each other's approval, because the relation between the husband and his wife is such that they cannot be independent of each other, in other words, they should treat each other most lovingly and live harmoniously. They should never quarrel with each other, nor commit adultery. The wife, subject to her husband's control, should be supreme in the house, whilst all

आचाराल्लभते ह्यायुराचारादीप्सितः प्रजाः ।
आचाराद्धनमक्षय्यमाचारो हन्त्यलक्षणम् ॥
मनु० ४ ॥ २४६ । २५६ । १५६ ॥

दुराचारो हि पुरुषो लोकेभवति निन्दितः ।
दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥ मनु० ४ । १५७ ॥

यद्यत्परवशं कर्म तत्तद्यत्नेन वर्जयेत् ।
यद्यदात्मवशं तु स्यात्तत्तत्सेवेत यत्नतः ॥
सर्वंपरवशं दुःखं सर्वमात्मवशं सुखम् ।
एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥ मनु० ४ ॥ १५९ । १६० ॥

affairs other than those relating to the household should be under the control of the husband. They should prevent each other from contracting vices, in other words, it should be borne in mind that after marriage, the husband and the wife entirely belong to each other, that is, their hearts, their feelings and their bodies from top to toe, (reproductive-elements and all included), become subject to each other's control. Let them never do anything against each other's wish. Of all things likely to upset their happy relations, the worst are adultery and fornication, etc. Let them avoid these. Let the husband always remain contented with his wife, and the wife with her husband. If they belong to the *Bráhman Class*, let the husband teach boys, and his wife, if she be well-educated, teach girls. Let them make them learned by preaching and lecturing to them on various subjects. The husband is the adorable god for the wife, and the wife is the adorable goddess for the husband. As long as boys and girls remain in their respective seminaries, let them look upon their teachers as their parents, whilst the teachers should consider their pupils as their children.

Qualifications of Teachers (male and female) :—

Mahábharat Vidurprájágar, XXXII

"He alone is a wise man, who is never idle nor lazy, nor affected by pleasure or pain, profit or loss, honour or dishonour, public applause or censure, has always a firm faith in *Dharma*, and cannot be tempted by sensual objects." To practice virtue and avoid sin, abstain from speaking ill of God, of the *Veda*, and of righteous living, have unbounded faith in God, verily these are the duties of a *wise man*. *The first qualification of a wise man* is that he should be able to grasp the most abstruse subject in a very short time, should devote years of his life to the study of the *Shástras* (true sciences) and thinking over them, apply his knowledge for the good of others, never do anything for his selfish gain, should not give his opinion unasked or interrupt another in his speech.

आत्मज्ञानं समारम्[illegible] धर्मनित्यता ।
यमर्था नापकर्षन्ति स वै पण्डित उच्यते ॥
निषेवते प्रशस्तानि निन्दितानि न सेवते ।
अनास्तिकः श्रद्दधान एतत्पण्डितल[illegible] ॥
क्षिप्रं विजानाति चिरं शृणोति, विज्ञाय चार्थं भजते न कामात्
नासम्पृष्टोह्युपयुङ्क्ते परार्थे, तत्प्रज्ञानं प्रथमं पण्डितस्य ॥
महाभारत । विदुर प्रजागर । अ० ३२ ॥

" He alone is a *wise scholar* who does not desire for the unattainable, nor broods over his losses, nor loses his head in misfortune.

He alone is a *wise scholar* who is well-versed in all kinds of knowledge, is a very clever debator, can speak on any subject, is a good logician, has a good memory, can easily give a true exposition of the meanings of the *Shástrás*.

Verily he alone is entitled to be called a *wise man* whose intellectual upbuilding is in comformity with truth (as he knows it), who hears the *Shástrás* read that are in harmony with reason, who never steps beyond the bounds of good, righteous men."

Wherever such teachers (male and female) exist, knowledge, righteousness, and good conduct advance and thereby continually increases.

Characteristics of undesirable teachers and fools:—

Mahábhárat Vidurprajágar, xxxv.

" He who has neither read a *Shástra*, nor heard it read, is extremely vain, builds castles in the air though poor, wishes to obtain things without any exertion on his part, is called a *fool* by the wise."

" He who enters an assembly or another man's house uninvited and occupies a seat above his rank, jabbers a great deal without being asked (to speak), is very credulous—*i.e.*, trusts the untrustworthy or believes that ought not to be believed, is verily a *fool* and the lowest of the low."

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः ॥
प्रावृत्तवाक् चित्रकथ ऊहवान् प्रतिभानवान् ।
आशु ग्रन्थस्य वक्ता च यः स पण्डित उच्यते ॥
श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ॥
असंभिन्नार्यमर्यादः पण्डिताख्यां लभेत सः ॥
अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।
अर्थांश्चाऽकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥
अनाहूतः प्रविशति ह्यपृष्टो बहु भाषते ।
अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥

महाभारत । उद्योगपर्व । विदुरप्रजागर । अ० ३५ ॥

Wherever such men occupy the positions of teachers, preachers, and preceptors, and are honoured, there ignorance, unrighteousness, bad manners, discord, strife and disunion grow and thereby misery and sorrow increase.

VICES OF STUDENTS.

Mahábhárat Vidur prajágar XXXIX.

"Physical mental inertia, use of intoxicants, infatuation, idle gossip, neglect of studies, vanity, and want of *Brahmacharya*, these seven vices are to be found among students." Such students can never acquire knowledge.

"How can a pleasure-hunter acquire knowledge? And how can a student enjoy sensuous pleasures (and yet acquire learning)? Let a pleasure-hunter bid farewell to knowledge, and let a seeker after knowledge bid farewell to sensuous pleasure"; since without doing this, no man can ever acquire knowledge.

QUALIFICATIONS OF GOOD STUDENTS.

Mahábhárat Vidurniti.

"They alone who practise virtue, subjugate their passions and never lose theis reproductive element, are true *Brahmachárís* and become learned men."

It follows, therefore, that the teachers and students should possess excellent qualities. The teachers should so endeavour as to produce in their scholars such good qualities as truthfulness in word, deed and thought, culture, self-control, gentleness of disposition, perfect development of mind and body, so that they may become well-versed in the *Vedas* and *Shástras*. The teachers should always be diligent in eradicating the evil habits of their scholars and in imparting knowledge. The scholars should always culti-

आलस्यं मदमोहौ च चापलं गोष्ठिरेव च ।
स्तब्धता चाभिमानित्वं तथाऽत्यागित्वमेव च ।
एते वै सप्त दोषाः स्युः सदा विद्यार्थिनां मताः ॥
सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ।
सुखार्थी वा त्यजेद्विद्यां विद्यार्थी वा त्यजेत्सुखम् ॥ विदुरप्रजागर ।
अ० ३९ ॥

सत्ये रतानां सततं दान्तानामूर्ध्वरेतसाम् ।
ब्रह्मचर्यं दहेद्राजन् सर्वपापान्युपासितम् ॥ महाभारते ॥

vate self-control, mental tranquility, love for their tutors, thoughtfulness and habits of diligence. They should so exert themselves as to acquire perfect knowledge, perfect *dharma*, perfect development of body (to enable them to live to the fullest age allotted to man), and learn to labour. Such are the duties of *Bráhmans.*

The duties of *Kshatriyás* will be described in the chapter on *Government.*

The duties of *Vaishyás* are :—to learn the languages of various countries, the methods of different trades, the (current) prices or rates (of different articles), the art of buying and selling, to travel in different countries (for the purposes of trade, etc.), engage in profitable business, rear cattle and other animals, improve agriculture, augment wealth and spend it for the advancement of knowledge and *dharma*, to be truthful in speech and free from hypocrisy, conduct business with honesty, and look after all things in such a way that nothing is wasted or lost.

The duties of a *Shúdra* are to be clever in all kinds of manual[1] service, expert in cooking, to serve the twice-born with love, and make his livelihood by it. The twice-born should provide him with board and lodging, clothes, and pay all the expenses of his marriage, etc., or pay him a monthly salary. All the four *Classes* should work harmoniously and be of one mind in doing public good and promoting righteousness, and share each other's joys and sorrows, pleasure and pain and further the good of their country and of their people with all their heart, with all their soul, and with all the material resources at their command.

The husband and the wife should never live apart from each others, since the " use of animal food and intoxicants such as sprituous liquors, association with the wicked, separation from the husband, wandering about uselessly by herself from place to place with the object of visiting so-called saintly persons (who are all really imposters), sleeping and dwelling in another man's house (through wantonness) are the six vices that are apt to contaminate a woman's character." These very vices contaminate a man's character as well.

Manu IX, 13.

पानं दुर्जनसंसर्गः पत्या च विरहोऽटनम् ।
स्वप्नोन्यगेहवासश्च नारीसन्दूषणानि षट् ॥ मनु० ९ । १३ ॥

1, This is what is erroneously called *mental* service—*Tr.*

Separation between the husband and the wife is of two kinds: *firstly*, that caused by one of the parties going abroad on business; and, *secondly*, that caused by the death of one of them. Separation of the first kind can be avoided if the husband takes his wife along with him whenever he goes abroad. The object of this injunction is that the husband and the wife should not live apart from each other for long.

Q.—Should a man or a woman marry more than once?

A.—Not when the other party is alive.

Q.—Can one party re-marry when the other is dead?

A.—Yes. Says the sage *Manu* on this subject. "A man or a woman, who has simply gone through the ceremony of *joining hands*[1] but whose marriage has not been consummated, is entitled to re-marry."

Manu IX. 179

But re-marriage is absolutely prohibited in the case of a twice born man or woman (*i. e.*, one belonging to a *Brahman*, *Kshatriya* or *Vaishya Class*) who has had sexual intercourse with his or her consort.

Q.—What are the evils of re-marriage[2] (in the case of such persons)?

A.—(The following are the principal evils):—

(1). Diminution of love between the husband and the wife, since either of them can desert the other whenever he or she so desires, and marry another person.[3]

(2). On the death of one party, the other will take away the property of his or her deceased consort when he or she marries again. This will give rise to family disputes.

(3). If a widow re-marries, many a noble family will be blotted out of existence, and its property destroyed (by constant alienation).

सा चेदक्षतयोनिः स्याद्गतप्रत्यागतापि वा ।
पौनर्भवेन भर्त्रा सा पुनः संस्कारमर्हति ॥ मनु० ९ । १७६ ॥

1. *Joining hands* is the chief element in the *Vedic* ceremony of marriage —*Tr.*

2. Re-marriage includes Polygamy and Polyandry —*Tr.*

3. This argument seems to apply to marriage after divorce —*Tr.*

(4). Re-marriage involves loss of true conjugal love and infraction of duty towards the departed husband or wife.

For these reasons, re-marriage, polygamy and polyandry are prohibited in the case of the twice-born.

Q.—If one of the parties die leaving no male issue, even then the family line will become extinct Besides, if re-marriage be not allowed, the widows and widowers will resort to adultery and fornication, procure abortion, and will commit wicked deeds of a kindred nature. For these reasons re-marriage is desirable.

A.—No. If the widows and widowers desire to practice *Brahmacharya*, no such evil consequences will accrue. Again, if the widow or the widower adopt a boy of her and his *Class*, the family line will be continued and there will be no danger of adultery being resorted to. Those, however, who cannot control their passions may beget children by having recource to *Niyoga*.

Q.—What are the differences between *re-marriage* and *Niyoga?*

A.—(1). After marriage the bride leaves her paternal roof, lives with her husband, and her relations with her father's family cease to be very close; on the contrary, the widow (in case she contract *Niyoga*) continues to live in her deceased husband's house.

(2). The children begotten of marriage inherit the property of their mother's husband, whereas, offspring begotten of *Niyoga* on a widow are not regarded as children of the begetter and consequently they don't take his surname, nor can they be claimed by him. They are spoken of as the children of their mother's deceased husband, take his surname, inherit his property and live in his house.

(3). Married people are required to serve and help each other, while those that contract *Niyoga* have to abandon all relations (after the stipulated period).

(4). The relation of marriage is life-long, while the contract of *Niyoga* ceases to be operative after the desired object has been attained.

(5). The husband and the wife help each other in the performance of their household duties, while those that have contracted *Niyoga* discharge the duties of their respective households.

Q.—Do the same laws apply to *Niyoga* and marriage, or are they different in each case?

A.—They are a little different. A few differences have already been enumerated, and here are some more:—

(*a*). A married couple can produce children up to the limit of ten, while that connected by *Niyoga* cannot produce more than two or four.

(*b*). Just as marriage is allowed only in the case of a bachelor and a maid, likewise only a widow and a widower can enter into the relation of *Niyoga*, but never a bachelor and a maid.

(*c*). A married couple always lives together but not that connected by *Niyoga*. Such persons should come together only when they intend to *generate a new life.* Whether *Niyoga* is contracted for the benefit of the widow or of the widower, the relation is dissolved after the second conception. Let the widow rear the children for two or three years and hand them to her husband by *Niyoga*, in case it has been entered into for his behoof. In this way a widow can give birth to two children for herself and two for each of the four husbands by *Niyoga*. Similarly a widower can beget two children for himself and two for each of the four wives by *Niyoga*. Thus ten children in all can be produced by means of *Niyoga*—this is what the *Veda* declares:—

Rig Veda X, 85, 48.

"O thou who are fit to procreate and art strong, do thou raise upon the married wife or upon these widows, with whom thou hast contracted *Niyoga*, good children, and make them happy. Do thou beget on thy married wife ten children, and consider her the eleventh (member

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इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु।
दशास्यां पुत्रानाधेहि पतिमेकादशं कृधि॥
ऋ० ॥ मं० १० । सू० ८५ । मं० ४८ ॥

of thy family). O woman! Let ten children be raised on thee by thy married husband or thy husbands by *Niyoga* and do thou consider thy husband as the eleventh (member of thy family)."

The *Vedic* injunction requires that among *Bráhmanas*, *Kshatriyás* and *Vaishyás* a couple should in no case produce more than ten children, otherwise the offspring are sure to be weak, both physically and intellectually, and short-lived. Even such parents grow feeble, do not live long, are afflicted with disease and consequently endure untold sufferings.

Q.—But *Niyoga* looks like adultery.

A.—Just as sexual connection between persons that are not married is called adultery, so is sexual congress between widows and widowers not connected by *Niyaga* is an adulterous relation. From this it follows that just as marriage solemnized according to the law is not fornication, even so *Niyoga* contracted according to the law cannot be termed *fornication*. If one's virgin daughter co-habits with a bachelor after the marriage ceremony, enjoined by the *Shastrás*, has been duly performed, this act is not regarded as adulterous or sinful, nor does it inspire shame, for the same reasons, *Niyoga* performed according to the *Vedic* injunction should not be regarded sinful, nor should it inspire a feeling of shame.

Q.—This is alright but it looks like prostitution.

A.—No. A prostitute sticks to no particular man, nor is she governed in her sexual relation by any specific laws, while *Niyoga* marriage is governed by definite laws. Just as one does not feel any shame in giving away his daughter in marriage to another person, in like manner there ought to be no shame in contracting *Niyoga*. People who are given to illicit intercourse do not give up this wicked habit even after marriage.

Q.—To us it seems that *Niyoga* is a sinful practice.

A.—If you think that *Niyoga* is sinful, why don't you regard marriage also as sinful? The sin rather consists in preventing people from contracting *Niyoga*, for according to the Divine laws of Nature, natural appetites cannot be controlled unless one be self-abnegating, profoundly learned, and a *yogi* of the highest order. Don't you consider it a sin to procure abortion, destroy the fœtus and inflict great mental suffering on widows and widowers (by preventing them from contracting *Niyoga*). For, so long as they are

young, desire for children aud sexual enjoyment will drive people to the necessity of forming secret relations, if the laws of State or Society disallow lawful gratification. The only proper way of preventing adultery and illicit intimacies is to let those, who can control their passions, do without *Niyoga* or even marriage, but those who do not possess so much self-restraint must marry, and in case of emergency contract *Niyoga*, so that the chances of illicit intercourse may be greatly minimised, love between the husband and the wife enhanced, and consequently good children born, the human race improved, and the practice of fæticide put a stop to. Marriage and *Niyoga* will do away with such wicked practices as illicit intimacy between a low *Class* man and a *High* class woman, or between a *High* class man and a low *Class* woman (such as a public woman), contamination of noble families, extinction of the family line, mental anguish of bachelors and maids, of widows and widowers, fæticide and the like crimes. For these reasons, contraction of *Niyoga* is desirable.

Q.—What conditions should be observed in the performance of the *Niyoga* ceremony ?

A.—1. *Niyoga* is solemnized publicly even as marriage is.

2. Just as in marriage, the consent of the bride and the bridegroom and approval of good men are essential, even so it is in *Niyoga*, in other words, when a man and a woman have agreed to contract *Niyoga*, they should declare before an assembly of their male and female relations that they enter into the relation of *Niyoga* for begetting children, they will have sexual congress for *generating a new life* once a month, in case conception takes place they will not co-habit for one year. If they should go against that declaration they should be considered as sinners and should be liable to punishment by the State and the Society.

Q.—Should the relation of *Niyoga* be entered into with a member of one's own *Class* or with that of a different *Class* as well ?

A.—A woman should contract *Niyoga* with a member of one's own *Class* or with that of a higher *Class*, that is, a *Vaishya* woman with a *Bráhman*; a *Kshatriya* or a *Vaishya*; a *Kshatriya* woman with a *Kshatriya* or a *Bráhman*; a *Bráhman* woman with a *Bráhman*. The object of this is that the spermatic fluid should always be of a man of the same *Class* as the woman or of a higher

Class, never of a lower one. The object (of God) in creating man and woman is that they should produce children in accordance with the dictates of true religion as enjoined by the *Veda*.

Q.—Why should a man contract *Niyoga* when he can marry again?

A.—We have already said that according to the injunctions of the *Veda* and the *Shástras* among the twice-born a man or a woman may marry only once, never a second time. Justice demands that a bachelor should be married to a virgin. It is unjust and therefore wrong for a widower to marry a virgin, and for a widow to marry a bachelor. Just as a bachelor does not like to marry a widow, so no virgin would like to marry a widower. If no virgin will marry a widower, and no bachelor will marry a widow, men and women will feel the necessity of contracting *Niyoga*. Moreover, *dharma* consists in mating likes alone.

Q.—Are there any *Vedic* and *Shastric* authorities in favour of *Niyoga*, as there are in support of the marriage institution?

A.—There are many authorities in support of this doctrine. Here are some of them:—

Rig Veda X, 40, 2.

"O man and woman (connected by *Niyoga*), just as a widow, co-habits with her husband by *Niyoga* and produces children for him, and a wife co-habits with her husband by marriage and produces children for him, likewise (it may be asked) where both of you were during the day and during the night, and where you got your things (necessaries of life, etc.), where you lived, where you slept, who you are, and what your native place is." This indicates that man and wife should always live together whether at home or abroad, and that a widow may also take unto herself a husband by *Niyoga* and obtain children, even as a virgin takes unto herself, a husband by marriage, who raises issue upon her.*

कुह स्विद्दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतु । को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सधस्थ आ ॥ ऋ॰ ॥ मं॰ १० । सू॰ ४० । मं॰ २ ॥

*Q.—Supposing the deceased husband of a widow had no younger brother, with whom should she contract *Niyoga*?

A.—With her *devar*, but the word *devar* does not mean what you think For the *Nirukta* says "The second husband by *Niyoga* of a widow, be he the younger brother of her deceased husband or his elder brother, or of a man of her own *Class* or of a higher *Class*, is called *Devar*

देवरः कस्माद् द्वितीयो वर उच्यते ॥ निरु॰ ॥ अ॰ ३ । खंड १६ ॥

"O widow! Do thou give up thinking of thy deceased husband and choose another from among living men. But thou must understand and remember that if thou contractest *Niyoga* for the benefit of thy second husband with whom thou art united by performing the ceremony of *joining hands*, the child resulting from this union shall belong to him; but if thou enterest into the relation of *Niyoga* for thy benefit, the child shall be thine. Do thou bear this in mind. Let thy husband by *Niyoga* also follow this law."

Rig Veda 18, 8.

"Do thou O woman that givest no pain to thy husband or *devar* (husband by *Niyoga*), art kind to animals in this *Order of house-holders*, walk assiduously in the path of righteousness and justice, art well-versed in all the *Shastrás*, hast children and grandchildren, givest birth to valiant and brave boys, desirest a second husband (by *Niyoga*), and bestowest happiness on all, accept a man of thy choice as thy husband or *devar* (husband by *Niyoga*), and always perform the *Homa* which is the duty of every householder."

Atharva Veda XIV, 2, 18.

The sage *Manu* also sanctions the marriage of virgin widows. Says he "A virgin widow may marry the younger or the elder brother of her deceased husband."

Manu.

Q.—How many times can a man or woman enter into the relation of *Niyoga*? What are the husbands, by marriage or by *Niyoga*, of a woman, called?

उदीर्ष्व नार्य्यभि जीवलोकं गतासुमेतमुप शेष एहि। हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥ ऋ० ॥ मं० १० सू० १८ ॥ मं० ८ ॥

अदेवृघ्न्यपतिघ्नी हैधि शिवा पशुभ्यः सुयमाः सुवर्चाः।
प्रजावती वीरसूर्देवृकामा स्योनेममग्निं गार्हपत्यं सपर्य ॥
अथर्व० ॥ कां० १४ । अनु० २ । मं० १८ ॥

तामनेन विधानेन निजो विन्देत देवरः ॥ मनु० ६ । ६९ ॥

सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥ ऋ० ॥ मं० १० । सू० ८५ । मं० ४५ ॥

A.—" O woman ! Thy first husband with whom thou art united by marriage is named *Soma*, called so because he was a chaste bachelor (before marriage). Thy second husband with whom thou art connected by *Niyoga* is named *Gândharva*, called so because he had already lived with another woman (to whom he had been united by marriage). Thy third husband, (by *Niyoga*) is named *Agin* (fire), called so because he is so very passionate. All thy other husbands from the fourth to the eleventh are called *men*."

A man may also contract *Niyoga* with eleven women (one after the other), just as a woman may enter into the relation of *Niyoga* with eleven men (one after the other), as sanctioned by the *Veda* in the following text :—

Rig Veda X, 85, 45.

" . . . . take unto thyself the eleventh husband by *Niyoga*."

O.—Why should not the word *eleven* be taken to refer to ten sons and the husband as the eleventh (member of the family).

A.—Such an interpretation will not even sanction a second husband and therefore go against such *Shastric* injunctions as have been quoted above (We reproduce some of them there).

" Just as a widow takes unto herself a *devar*, etc." " The second husband by *Niyoga* of a widow, etc." " Do thou O woman that givest no pain to.........*devar* (husband by *Niyoga*)", etc. " Thy *second* husband...... ..is named *Gândharva*."

The sage *Manu* also declares—

Manu IX, 59.

" On failure of issue (by her deceased husband), a widow may contract *Niyoga* with a widower (if both of them be desirous of getting children), who may be her deceased husband's younger or elder brother or his cousin within the sixth degree or a man of her *Class* or of a higher *Class*."

इमांत्वमिन्द्र...........पतिमेमादशं कृधि ॥ ऋ० ॥ मं० १० ।
सू० ८५ । मं० ४५ ॥

देवराद्वा सपिण्डाद्वा स्त्रिया सम्यङ् नियुक्तया ।
प्रजेप्सिताधिगन्तव्या सन्तानस्य परिक्षये ॥

An elder brother, who approaches the wife of the younger, and a younger brother, who approaches the wife of the elder, when the necessity of getting children has ceased to operate, even though united by *Niyoga*, shall be degraded (from their *Class*). In other words, *Niyoga* lasts only so long as two or four children are not born according as it has been contracted for the benefit of one of the parties, or of both. They should not approach each other after this. In this way ten children may be produced by successive *Niyogas*. Sexual congress after this is regarded as proceeding from lust. Hence, those who resort to it are degraded (from their *Class*). Even if married people cohabit with each other after they have produced ten children, they are considered lustful and held in great contempt, because marriage and *Niyoga* are entered into for the object of getting children but not for the gratification of passions like animals.

Manu IX, 58

Q.—Can a woman contract *Niyoga* only after the death of her husband or even when he is alive?

A.—This relation can be entered into even in the lifetime of the husband (or of the wife). Here is a *Vedic* text in support of this view.

"When a man is incapable of producing children, let him address his wife as follows:—O Thou that art desirous of getting children do not expect me to raise offspring upon thee. Do thou, therefore, seek another husband." The woman seeking to contract *Niyoga*, should, however, continue to serve her husband by marriage; similarly when a woman on account of some chronic disease is rendered incapable of bearing children, let her address the following words to her husband, "My Lord! Do not expect me to bear any children. Do thou, therefore, contract *Niyoga* with a widow." Here are some historical proofs as well in support of this doctrine:—

Rig Veda X, 10, 10.

Kunti and *Mádri*, wives of king *Pándu* had recourse to *Niyoga*. *Vyas*, on the death of his brothers, *Chidrángad* and *Vichitravirya*

ज्येष्ठो यवीयसो भार्य्यां यवीयान्वाग्रजस्त्रियम् ।
पतितौ भवतो गत्वा नियुक्तावप्यनापदि ॥
औरसः क्षेत्रजश्चैव ॥ मनु० ९ । ५९ । ५८ । १५९ ॥
अन्यमिच्छस्व सुभगे पतिं मत् ॥ ऋ० मं० । सू० १० । मं० १० ॥

contracted *Niyoga* with their wives and begot *Dhritrashtra* on *Ambika*, *Pandu* on *Ambalika* and *Vidur* on a *Shudra* woman. The sage *Manu* declares :—

"If a husband has gone abroad in furtherance of some righteous cause, let his wife wait for eight years; if for the acquisition of knowledge and glory, for six years; if for the pursuit of material ends, for three years. If after the expiry of the prescribed periods he does not turn up, she may contract *Niyoga* and obtain children." Should the husband (by marriage) return, the contract of *Niyoga* shall become null and void.

Manu. IX, 76.

Similarly it is enjoined in case of the husband that "if the wife be sterile, let the husband wait for eight years after marriage; if all of her children die, for ten years, if she bears only daughters and no sons, for eleven years, if she be a termagant, let him forsake her immediately, and enter into *Niyoga* with another lady and beget children upon her." Likewise if the husband be very cruel, let his wife forsake him, and bear children by *Niyoga* who will succeed to the property of her husband by marriage,

Manu IX, 81.

All these authorities and argument go to prove that it is the duty of each man to preseve and perpetuate his family line and thereby improve the race by means of *Swayamvur Vivah*—marriage by choice—and *Niyoga*.

"Just as an *Aurasa*—a son born of marriage—is entitled to inherit the property of his father, so is a *Kshestrajna*—a son born of *Niyoga*."

Manu

Men and women should always bear in mind that the (male or female) reproductive element is invaluable. Whosoever wastes this invaluable fluid in illicit intercourse with other people's wives, prostitutes, or lewd men, is the greatest fool, because even a farmer or a gardener, ignorant though he be, does not sow the seed in a field or a garden that is not his own but belongs to another man. When it is true in the case of an ordinary seed and of an ignorant peasant, why

प्रोषितो धर्मकार्यार्थं प्रतीक्ष्योऽष्टौ नरः समाः ।
विद्यार्थं षड् यशोर्थं वा कामार्थं त्रींस्तु वत्सरान् ॥
वन्ध्याष्टमेऽधिवेद्याब्दे दशमे तु मृतप्रजा ।
एकादशे स्त्रीजननी सद्यस्त्वप्रियवादिनी ॥ मनु० [illegible] ॥

should not he that wastes the human seed—the best of all seeds—in an undesirable soil, be regarded as the greatest fool, since he does not reap the fruit thereof. It is written in the *Brahman Granth*, "A son is part of his father's self." The *Sama Veda* also declares :—

"O son! thou art sprung out of my spermatic fluid which is drawn from all the bodily organs and from the heart. Thou art, therefore, my own self. Mayest thou never die before me. Mayest thou live for a hundred years." It is a sin of the deepest dye to sow the seed, out of which great souls and distinguished men have sprung, in a bad soil (such as a prostitute) or to let a good soil be impregnated with a bad seed.

Sama Veda

Q.—What is the good of the institution of marriage? This relation restricts the liberty of people and entails great suffering on them. Therefore it is desirable that a couple should continue to live as man and wife as long as they love each other; and separate when they are tired of each other.

A.—This is what beasts and birds do. It does not become men to act like this. If the institution of marriage did not exist, all the amneties of domestic life would come to an end. None will serve another. Downright adultery and illicit connections will increase, all men and women will be afflicted with disease, physically and mentally weakened, and will consequently die young, no one will fear another or be controlled by public opinion. Families upon families will be blotted out of existence in consequence of disease, physical and mental degeneration and premature death due to downright adultery and fornication. No one will have a title to succeed to another's property, nor will any person be able to retain possession of anything for any great length of time. All these evils can be best avoided by marriage.

Q.—Monogamy being the rule (*i. e.*, if one man be allowed to have only one wife, and one woman only one husband) what will a person do, if the wife be *enciente* or afflicted with some chronic disease, or if the husband be a valetudinarian and either of them cannot control himself or herself on account of extreme youth?

[illegible]ात्सम्भवसि [illegible]धिजायसे ।
आत्मा वै पुत्रनामासि स जीव शरदः शतम् ॥ सामवेद ॥

A.—We have answered this objection while treating of *Niyoga.* If a man be not able to control his passions while his wife is pregnant, he may contract *Niyoga* with (a widow) and beget offspring on her, but let him never misconduct himself with a prostitute or commit adultery. Let a man, as far as possible, desire for what he has not got, preserve what he has got, try to increase what he has preserved, and spend it in doing good to his country. Let every man perform the duties of his *Class* and *Order*, as set forth above, most faithfully, assiduously and zealously, and apply himself heart and soul so the attainment of righteous ends, and expend his wealth in the pursuit thereof. Let him diligently serve his father, mother, father-in-law, and mother-in-law, and maintain loving relations with friends, neighbours, the king, learned men and holy men. Let him treat the unrighteous and the wicked with non-chalance, in other words, bear them no malice and endeavour to reform them. Let him ungrudgingly spend his wealth in securing for his children the benefits of wide culture and liberal education, and try his best to make them perfect scholars and men of culture. Let him do righteous deeds, and thereby try to attain salvation so that he may enjoy *eternal bliss.*

Verses like the following should never be regarded as authoritative.

Paráshar Smriti.

[" Even a degraded twice-born man is superior to a *Shúdra* who has conquered his lower self, just as a cow that does not yield milk is worthy of worship, a she-donkey is not worshipped even though she yields milk. The following practices are prohibited in the *Kaliyuga* (iron age) :—

1. Horse sacrifice.
2. Cow sacrifice.
3. Initiation into *Sanyás* (the *Order* of renunciation).
4. Offering flesh balls in a ceremony relating to the manes.
5. Raising of issue on a widow by her husband (by *Niyoga*).

पतितोपि द्विजः श्रेष्ठो न च शूद्रो जितेन्द्रियः ।
निर्दुग्धा चापि गौः पूज्या न च दुग्धवती खरी ॥
अश्वालम्भं गवालम्भं संन्यासं पलपैतृकम् ।
देवराच्च सुतोत्पत्तिं कलौ पञ्च विवर्जयेत् ॥
नष्टे मृते प्रव्रजिते क्लीवे च पतिते पतौ ।
पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥

The scriptures enjoin that a widow may take unto herself a second husband in the following cases :—

1. If the husband has gone abroad and cannot be traced.
2. If he be dead.
3. If he has turned a *Sanydsi.*
4. If he be impotent.
5. If he be excommunicated."]

The above verses are from the apocryphal *Pardshar Smriti.* It is downright prejudice, sheer injustice, and a great sin to regard a wicked twice-born man better than a virtuous *Shúdra.* If a cow, whether it yields milk or not, is cared for by the milkman, the she-donkey is equally an object of care for the potter.[1] Even the illustration is defective, since the twice-born man and the *Shúdra* belong to the human species, whilst the cow and the she-donkey belong to two different species—bovine and asinine. Should even an illustration from the animal kingdom be partly applicable to human beings, this verse cannot be regarded as true by learned men, it being opposed to reason. Horse-sacrifice and cow-sacrifice not being enjoined by the *Vedas,* their condemnation in the *Kaliyuga* (iron *Yuga*) alone must surely be regarded as opposed to the *Vedas.* If it is thought necessary to condemn these wicked practices in the *Kaliyuga,* it follows that they are premissible in the other three *Yugas* (*viz.,* Golden, Silver, Bronze ages); but is absolutely impossible that such wicked practices should prevail during ages [2] when righteousness reigned supreme. Again initation into the *Order of Sanyás* finds sanction in the *Vedá* and other *Shástras,* therefore it is foolish to interdict it. If indulgence in flesh foods is interdicted (which it undoubtedly is), then the prohibition should apply equally to all ages. Why should the author of these verses be barking like a dog

1. Donkeys are very often used by potters in India for carrying pottery from place to place.—*Tr.*

2. The period covered by *Creation* is called *Brahmadina* (God's day), while the period covered by *Dissoultion* is called *Brahmaratri* (God's night); *Brahmadina* (God's day) is divided into 1,000 *Chaturyugis,* each of which is again divided into 4 *Yugas* or ages, these are :—

1. Sat Yuga = 1,728,000 years
2. Dwdpar Yuga = 1,296,000 years.
3. Tretá Yuga = 864,000 years.
4. Kali Yuga = 4,32,000 years.

The orthodox believe that these *Yugas* influence the conduct of the human race for good or for evil, hence they have given these *Yugas* the names of Golden, Silver, Bronze and Iron respectively. The author does not share this view.—*Tr.*

(*i. e.*, indulging in puerile nonsense), when *Niyoga* is clearly allowed by the *Veda*. If the husband has gone abroad and during his absence the wife contracts *Niyoga*, whose wife will she be regarded if the husband (by marriage) return? It may be replied that she would belong by right to him who married her. This is perfectly right, but this provision is not laid down in the *Paráshar Smriti*. Are there only five occasions of emergencies on which a woman may find it necessary to have recourse to *Niyoga*? These occasions are more than five in number. Here are some others :—

1. Prolonged illness of the husband.
2. Serious differences with the husband, etc., etc.

The verses like these are, unworthy of belief.

Q.—Well sir! Have you no faith even in what *Paráshar* says?

A.—Nothing that is opposed to the *Vedas* ought to be believed in, no matter who has taught it. Moreover, these are not the words of *Paráshar*. People write books in the name of eminent men like *Brahmá*, *Vasishthá*, *Ráma*, *Shiva*, *Vishnu* and *Devi* so that these books, being stamped with the authority of universally esteemed great men and women, may be acceptable to the whole world, and the real authors (and their successors) may be pecuniarily benefitted to a great extent. It is for this reason that they write books replete with foolish and mythical stories. Among the *Smrities*, the *Manu Smriti* alone is authentic, the interpolated verses being excepted. What has been said about the *Smrities* applies with equal force to all apocryphal books.

Q.—Is the *Order* of *householders* the highest or the lowest of *Orders*?

A.—Each of the orders is noble in its own place. Says *Manu* :—

"Just as all rivers and rivulets meander till they find a resting place in the ocean, so do men of all *Orders* find protection with *householders*. The men of no *Order* can properly discharge their duties without the help of *householders*."

Manu VI, 90.

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥ मनु० ६ । ९० ॥

"As all living creatures subsist by receiving support from air, even so do the men of all *Orders* subsist by receiving support from the householder. Because men of the three other Orders—*Brahmacharya*, *Vánaprastha* and *Sanyás*—are daily supported by the householder with gifts of food, &c., the *Order* of *householders* is the most exellent *Order*. in other words it is the pivot upon which the entire *A'shram* (*Order*) system turns."

Manu III, 77.

Manu III, 78.

The duties of this *Order*, which cannot be practised by men who are cowardly and possess a poor physique, must be faithfully discharged by those who desire uninterrupted happiness in this world and imperishable bliss hereafter."

Manu III, 79.

All the concerns of life are, therefore, dependent on the *Order* of *householders*. If this *Order* did not exist, the human species would not be propagated, and consequently the *Orders* of *Brahmacharya*, *Vánaprasth* and *Sanyás* could not be called into existence. Whosoever speaks ill of this *Order* is himself worthy of contempt, but whosoever speaks well of it deserves all praise. But be it remembered that this *Order* can be fruitful of happiness only when both the husband and the wife are contented with each other, are learned and energetic, and fully know their duties. The chief causes which contribute to the happiness of householders are *Brahmacharya* and *marriage by choice* of which we have already treated.

We have thus briefly discoursed on *Return Home*, *Marriage* and *Marriage Life* in this Chapter We shall treat of the orders of *Vánaprasth* and *Sanyás* in the next.

THE END OF CHAPTER IV.

यथा वायुं समाश्रित्य वर्त्तन्ते सर्वजन्तवः ।
तथा गृहस्थमाश्रित्य वर्त्तन्ते सर्व आश्रमाः ॥ मनु० ३ । ७७ ॥
यस्मात्त्रयोऽप्याश्रमिणो ज्ञानेनान्नेन चान्वहम् ।
गृहस्थेनैव धार्य्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥
स संधार्य्यः प्रयत्नेन स्वर्गमक्षयमिच्छता ।
सुखं चेहेच्छता नित्यं योऽधार्यो दुर्बलेन्द्रियैः ॥ मनु० ३ । ७८—७९ ॥

CHAPTER V.

ON

VANAPRASTH AND SANYAS.

"HAVING completed his *Brahmacharaya*, let a man enter *Grihastha* (married life), and thereafter, *Vánaprasth*[1], and last of all become a *Sanyási*.[2]" This is the consecutive order of the different stages of life.

Shatpatha Brahman, XIV.

"Having thus remained in the *Order* of *householders*, let a twice born man, who had before completed his *Brahmacharya*, live in a forest with his faith firm aud his senses well under control."

Manu VI, 1.

"When a house-holder perceives that his muscles have become flaccid and his hair gray and even his son has become a father, let him then repair to a forest."

Manu VI, 2.

"Let him renounce all the good things of towns such as tasty dishes, fine clothes, commit his wife to the care of his sons, or take her with him and dwell in a forest."

Manu VI, 3.

ब्रह्मचर्य्याश्रमं समाप्य गृही भवेत् गृही भूत्वा वनी भवेद्वनी भूत्वा प्रव्रजेत् ॥ शत० ॥ कां० १४ ॥

एवं गृहाश्रमे स्थित्वा विधिवत्स्नातको द्विजः ।
वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥
गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः ।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥ मनु० । १, २ ॥
संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम् ।
पुत्रेषु भार्यां निःक्षिप्य वनं गच्छेत्सहैव वा ॥

1. The third stage of life, in which a man leaves off home and his relations, etc., lives in a forest or some other such secluded place, engaged *in contemplation of God* and in devotional exercises and the study of higher subjects.—*Tr.*
2. The fourth stage of life when that man begins to preach the gospel of truth from place to place.—*Tr.*

"Let him take with him all the materials, utensils, etc. of *Homa*, depart from the town, and live in a lonely wood with his senses perfectly subjugated."

Manu VI, 4.

"Let him discharge his *Five Great Daily Duties*[1] with various kinds of food (such as *Soma*, etc.), green herbs, roots, flowers, fruits and tubers, and offer the same to *atithis*[2] and himself subsist on the same."

Manu VI, 5

"Let him constantly devote himself to studying and teaching, retain a calm mind, be a friend to all, conquer his passion, bestow upon others such gifts as knowledge, and be kind to all living beings. Let him not receive gifts from others. Thus should he conduct himself."

Manu VI, 8.

"Let him not be very solicitous for bodily comfort, let him be a *Brahamchari*, that is, abstain from sexual indulgence even if his own wife be with him, sleep on the ground, have no inordinate love for his dependents and for his belongings, and dwell under a tree."

Manu VI, 26.

"Learned men of calm minds, living righteous lives in retirement, imbued with the keen desire of knowing and embracing the truth, free from all impurities, subsisting on alms, realize the Unchangeable, Immortal, Omnipresent Spirit by the practice of *yoga* and thereby enjoy true happiness."

Mundakopanishad, 1—2, 11.

अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम् ।
ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः ॥
[illegible]न्यन्नैर्विविधैर्मेध्यैः शाक[illegible]लफलेन वा ।
एतानेव महायज्ञान्निर्वपेद्विधिपूर्वकम् ॥ मनु० ६ । ३—५ ॥

स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः ।
दाता [illegible]ता सर्वभूतानुकम्पकः ॥ मनु० ६ । ८ ॥

अप्रयत्नः [illegible]खार्थेषु ब्रह्मचारी धराशयः ।
[illegible]श्चैव वृक्षमूलनिकेतनः ॥ मनु० ६ । २६ ॥

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्य्यां चरन्तः ।
सूर्य्यद्वारेण ते विरजाः प्रयान्ति यत्राऽमृतः स पुरुषो ह्यव्ययात्मा ॥ मुण्ड०
॥ खं० २ । मं० ११ ॥

1. As described in the last Chapter—*Tr*.
2. Missionary guests—the altruistic teachers of humanity.—*Tr*.

Thus should a *Vánprasthi* pray "May I, O Lord of Truth! having been initiated (into this *Order*) with the performance of *Homa*, be able to keep my vows, *i.e.*, be truthful in word, deed and thought, and have firm faith in Thee."

Yajur Veda XX, 24.

It behoves a *Vánaprasthi*, therefore, to be truthful in speech and to cultivate other virtues, associate with devout, learned men, and thereby acquire knowledge, particularly *divine*—and attain purity of mind by the practice of *yoga* and meditation.

Thereafter, when he feels desirous of entering the fourth *Order*, *i. e.*, of *Renunciation* (*Sanyás Ashram*), let him send his wife [1] back to his sons and become a *Sanyási*.

The subject of *Vánprasth* has thus been briefly described, we shall now discourse on *Sanyás* or the *Order of Renunciation*.

SANYAS ASHRAM
OR
THE ORDER OF RENUNCIATION.

"Having thus passed the third stage of life—*i.e.*, from the fiftieth to the seventy-fifth year—as a *Vánprasthi* in a forest, let a man in the fourth stage renounce all connections and become a *Sanyási*."

Manu VI, 33.

Q.—Is it a sin to become a *Sanyási* without going through the intermediate stages of *Grihasth* and *Vánaprastha*?

A.—It is and it is not.

Q.—How can it be both?

A.—Because he who enters into *Sanyás* in early life, *i. e.*, *direct* from *Brahmacharya*, and then falls into sensuality, is the greatest sinner; but he that falls not is the greatest saint.

अभ्यादधामि सुमिधमग्ने व्रतपते त्वयि ।
व्रतञ्च श्रद्धां चोपैमीन्धे त्वा दीक्षितो अहम् ॥
यजुर्वेद ॥ अध्याय २० मं० २४ ॥

वनेषु च विहृत्यैवं तृतीयं भागमायुषः ।
चतुर्थमायुषो भागं त्यक्त्वा सङ्गान् परिव्रजेत् ॥ मनु० ६ । ३३ ॥

1. If she does not want to enter the *Order of Renunciation*.—*Tr.*

Brahman Granth.

"Let a man become a *Sanydsi* on the day he feels free from all worldly desires and affections, no matter whether he is a *Vánprasthi*, a *Grihasthi* or even a *Brahmachari*." Thus there are three ways of becoming a *Sanyási*. The *first* is the consecutive order that has been described before, (*i. e.*, by passing through the first three stages successively). The *second* is that of becoming a *Sanyási* from *Grihasth*. The *third* alternative is that of entering *Sanyás directly* from *Brahmcharya*, and should be resorted to only if the man be one of perfect knowledge with his senses and mind under thorough control, free from all sensual desires and imbued with extreme desire for doing public good.

In the *Vedas* also, the practice of *Sanyás* is allowed in the following words—" Let a *Bráhman* become a *Sanayási*, etc "

Kath Upanishad II, 23.

"But he whose character is low, who is not free from passions, is not a *yogi* and whose mind is not contented, can never know God and commune with Him, a *Sanyási* though he be."

Kath Upanishad III, 13.

Therefore, "let a wise *Sanyási* restrain his mind and speech from all that is sinful, and apply them to the acquisition of knowledge and the realization of his inner Self. Let him use his knowledge, and then devote his enlightened soul to the realization of the All-Calm Supreme Being, and find rest in Him."

Mundak Upanishad II, 12.

"Let a *Bráhman*, who is a *Sanaydsi*, seeing that all the enjoyments of this world depend upon deeds, and that the Supreme Spirit being unattainable by deeds, mere deeds can never lead to His realization, abandon love of the world and repair with some kind of present in his hand

यदहरेव विरजेत्तदहरेव प्रव्रजेद्वनाद्वा गृहाद्वा ब्रह्मचर्यादेव प्रव्रजेत् ॥

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥
कठ० । वल्ली २ मं० २३ ॥

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेद् ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥
कठ० । वल्ली ३ । मं० १३ ॥

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥
मुंड० । खंड २ । मं० १२ ॥

to a preceptor well-versed in the *Vedas* and wholly devoted to God for the acquisition of divine knowledge and the removal of all doubts."

But let him shun the company of "those ignorance-ridden people who arrogantly consider themselves to be wise and learned, and being puffed up with vain knowledge go about the world as the blind to the great misery of others and themselves," and of others again who being ignorant believe themselves to have attained the object of their lives by mere deeds. But since, mere acts or deeds do not lead to the realization of God, such people immersed in worldliness are afflicted with pain and sorrow, and suffer from misery consequent on continual births and deaths."

Mundak Upanishad II, 8.

Mundak Upanishad II, 9.

Therefore, "those *Sanayasis* who are fully convinced of the existence of God by the knowledge of the *Vedic Mantrás* relating to Him, and live godly lives, whose intellects are pure by virtue of the renunciation of all worldy enjoyments, who are perfect *yogis* with thorough control over their senses and minds, enjoy immortality and resume the concatenation of births and deaths after a *Paránt* cycle[1] (*i. e.*, when the period of salvation expires)."

Mundak Upanishad II, 6.

"The embodied soul can never be free from pleasure or pain, but when the disembodied soul, being purged of all its impurities, lives in the All-pervading God in the state of *Emancipation*, pleasures or pains of this world can affect it no longer."

Chhandogya Upanishad VIII, 12

अविद्यायामन्तरे वर्त्तमानाः स्वयं धीराः पंडितम्मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥
मुंड० । खंड २ मं० ८ ॥

अविद्यायां बहुधा वर्त्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते ॥
मुंड० । खंड २ । मं० ८ । ९ ॥

वेदान्तविज्ञानसुनिश्चितार्थाः सन्यासयोगाद्यतयः शुद्धसत्वाः । ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥
मुण्ड० । खंड २ । मं० ६ ॥

न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वावसन्तं न प्रियाप्रिये स्पृशतः ॥ छान्दो० । प्र० ८ । खं० १२ ॥

1. *Paránt* cycle—311,040,000,000,000 years

"Let a *Sanyási* renounce all love of fame, love of wealth and power and the enjoyments thereof, and love of his *kith* and *kin*, live on alms, and devote himself, day and night, to all those things that lead to Eternal Bliss."

Shatapath Brahmana XIV, v, 2, 1.

"Let a *Bráhman*, who has mastered the *Veda*, perform *Prajápati Yajna*—the object of which is the realization of God—let him abandon all signs of his *Class*.[1] Let his *vital forces* be in place of the five fires, and let him renounce all his wealth, and possessions, and thereafter, leave his home and become a *Sanyasi*."

Shatapath Brahmana, Manu VI, 38.

"He, who grants exemption from fear to ll living beings, leaves his home and becomes a *Sanyási*, and thereafter devotes himself to the dissemination and preaching of the divine religion of the *Vedás* and of other Shastrás attains to the state of Eternal Bliss called *Mukti*."

Manu VI, 39.

Q.—What is the *Dharma*—duties—of *Sanyásis?*

A.—*Dharma*, *i. e.*, the practice of righteousness, devotion to justice, the acceptance of truth, and the rejection of untruth, obedience to the Will of God as revealed in the *Veda*, and promotion of public good, is the same for all *Classes* and *Orders*, that is, for all mankind; but the following are the special duties of *Sanayásis* :—

पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ॥ शत० । कां० १४ । प्र० ५ । ब्रा० २ कं० १ ॥

प्राजापत्यां निरूप्येष्टिं तस्यां सर्ववेदसं हुत्वा ।
ब्राह्मणः प्रव्रजेत् ॥ यजुर्वेदब्राह्मणे ॥

प्राजापत्यां निरूप्येष्टिं सर्ववेदसदक्षिणाम् ।
आत्मन्यग्नीन्समारोप्य ब्राह्मणः प्रव्रजेद् गृहात् ।
यो दत्वा सर्वभूतेभ्यः प्रव्रजत्यभयं गृहात् ॥
तस्य तेजोमया लोका भवन्ति ब्रह्मवादिनः ॥ मनु० ६ ॥ ३८ । ३९ ॥

1. Such as a tuft of hair on the top of his head, and *Yajnopavita*—the sacred thread, worn across one shoulder and under the opposite arm-pit. These are the two external distinctive signs of a *twice-born* man to show that he has been born second time through knowledge and spirituality, the first birth being the physical birth. *Shudrás*—the people belonging to the fourth *Class* are destitute of these two signs, particularly the second.—*Tr*

Manu VI, 46.

"Let a *Sanyási* keep his eyes to the ground and never look hither and thither while he walks; let him filter[1] his water before he drinks it; let him always speak the truth, and let him think well before he acts, and thus embrace truth and reject falsehood."

Manu VI, 48.

"If in the course of a discourse or a discussion a man be angry with him, let him not in his turn be angry. Even though abused, let him say kindly what is good for him; let him never falsify his speech—which pervades the seven openings in the human system, *i. e.*, of the mouth, the nostrils, the eyes and the ears."[2]

Manu VI, 49

"With his soul composed and centred on the supreme Spirit, let him be indifferent to pain and pleasure, abstain from meat and intoxicants, seek only spiritual happiness, and go about preaching the gospel of truth and enlightening the world with the light of knowledge."

Manu VI, 52.

With his hair, nails, beard and moustache clipped, carrying a suitable water-jar and a staff, wearing ochre-coloured garments, let him go about with a tranquil mind, harming no living soul."

Manu VI, 60.

"Let him restrain his senses from wicked pursuits, renounce affection and hatred, bear no malice to any living creature, and work for *Immortality*."

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।
सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥ मनु० ६ । ४६ ॥
क्रुद्ध्यन्तं न प्रतिक्रुध्येदाक्रुष्टः कुशलं वदेत् ।
सप्तद्वारावकीर्णां च न वाचमनृतां वदेत् ॥ मनु० । ६ । ४८ ॥
अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।
आत्मनैव सहायेन सुखार्थी विचरेदिह ॥ मनु० । ६ । ४९ ॥
कॢप्तकेशनखश्मश्रुः पात्री दण्डी कुसुम्भवान् ।
विचरेन्नियतो नित्यं सर्व[illegible] ॥ मनु० । ६ । ५२ ॥
इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च ।
अहिंसया च [illegible]तानाममृतत्वाय कल्पते ॥ मनु० । ६ । ६० ॥

1. Literally strain it through a piece of cloth —*Tr.*

2. All sensuous impressions reach the sensorium through these seven gate ways of knowledge, and whenever it is intended to express to others anything about these impressions, it is done through the organ of speech. For this reason the speech is said to pervade these seven openings.—*Tr.*

"Whether maligned or praised, let a *Sanyási* be impartial towards all, practise virtue himself and strive to make others virtuous. He must bear in mind that the staff, the water-jar and the ochre-coloured garments—signs of his *Order*—do not by any means constitute an effective discharge of his duty. To elevate the human race by the preaching of truth and the imparting of knowledge and wisdom is the paramount duty of a *Sanyási*." Manu VI, 66.

"Though the seeds of a clearing-nut clear muddy water when well-powdered and mixed with it, the mere pronouncing or hearing the name of that nut can never do so." Manu VI, 67. This shows that professions without practice are useless.

"Let a *Sanyási*, therefore, practise systematically, as many *pránáyámas* [1] as he can, meditating on *Om*—the highest name of God—and the *viharitis*,[2] all the while, but let him never practise less than three *pránáyámas*. This alone is his highest devotion." Manu VI, 70.

"Just as a goldsmith, blowing strongly against a piece of impure gold, removes its impurities by oxidation, so does *pránáyáma* the blowing of the lungs—remove all the impurities of the body and bodily organs by oxidation." Manu VI, 71.

"Let a *Sanyási*, therefore, burn away impurities of his senses, mind, and soul by the practice of *pránáyáma*, destroy sin by *Dhyána*, sensual attachments by *pratyáhára*, and qualities contrary to the nature of God, as joy and sorrow, and ignorance by *Dhyána*. Manu VI, 72.

वृषितोऽपि चरेद्धर्मं यत्र तत्राश्रमे रतः ।
समः सर्वेषु भूतेषु न लिङ्गं धर्म्मकारणम् ॥ मनु० । ६ । ६६ ॥
फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम् ।
न नामग्रहणादेव तस्य वारि प्रसीदति ॥ मनु० । ६ । ६७ ॥
प्राणायामा ब्राह्मणस्य त्रयोऽपि विधिवत्कृताः ।
व्याहृतिप्रणवैर्युक्ता विज्ञेयं परमन्तपः ॥ मनु० । ६ । ७० ॥
दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् ॥ मनु० । ६ । ७१ ॥
प्राणायामैर्दहेद्दोषान् धारणाभिश्च किल्विषम् ।
प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान् गुणान् ॥ मनु० । ६ । ७२ ॥

1. *Pratyáhár*, *Dhá nd Dhayána* are stages in *yoga*—a system of concentration of mind and of meditation —*Tr.*
2. *Viháritis* have been explained in the first Chapter.—*Tr.*

"By the practice of *yoga* let him then observe the workings of the Omnipresent Omniscient Spirit in all things (low and high), and also of his own soul—which are hard to be discerned by the ignorant and by those who are not *yogis*."

Manu VI, 73.

"It is *Sanyásis* alone who can attain final beatitude in this world, by abstinence from malice towards all sentient creatures, and renunciation of all sensual enjoyments, by doing righteous deeds ordained by the *Vedas*, and by devotion, and none others."

Manu VI, 75.

"Only when a *Sányási* gives up all desire for earthly things, and is pure in thoughts and feelings towards all things, subjective and objective, he obtains true happiness that endures after death."

Manu VI, 80.

"It therefore, behoves, all—*Brahmachárís*, *Grihasthis*, *Vánaprasthis* and *Sanyásis*—to follow assiduously the right conduct of life which has ten chief characteristics :—

Manu VI, 91.

"1. The cultivation of *firmness of mind* and contentment.

2. The cultivation of the spirit of *forgiveness* under all circumstances—whether one be censured or praised, honoured or dishonoured, etc.

Manu VI, 92.

3. *Devotion of mind to virtue* and abstinence from sin and vice, that is, refraining from the entertainment of sinful thoughts even for one moment.

उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतात्मभिः ।
ध्यानयोगेन संपश्येद् गतिमस्यान्तरात्मनः ॥ मनु० । ६ । ७३ ॥

अहिंसयेन्द्रियासङ्गैर्वैदिकैश्चैव कर्म्मभिः ।
तपसश्चरणैश्चोग्रैस्साधयन्तीह तत्पदम् ॥ मनु० । ६ । ७५ ॥

यदा भावेन भवति सर्वभावेषु निःस्पृहः ।
तदा सुखमवाप्नोति प्रेत्य चेह च शाश्वतम् ॥ मनु० । ६ । ८० ॥

चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभिर्द्विजैः ।
दशलक्षणको धर्मः सेवितव्यः प्रयत्नतः ॥ मनु० । ६ । ९१ ॥

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ मनु० । ६ । ९२ ॥

4. *Honesty.*—The acquisition of a thing without the permission of its owner, or through fraud, hypocrisy, or breach of faith, or by teaching falsely, or in any other way that is condemned by the *Vedas*, is called *dishonesty* or theft; the reverse of it is called *honesty.*

5. *Purity or cleanliness*—bodily and mental. *Mental purity* consists in freedom from inordinate love or hatred, from prejudice or injustice, etc. *Bodily cleanliness* consists in keeping the body clean with water, earth, etc. [1]

6. *Direction of the senses* in the path of rectitude and freedom from sin.

7. *Development of one's intellect* by abstaining from intoxicants and other articles that are prejudicial to its growth, from the company of the wicked and from sloth, negligence, etc., and by using things possessing healthful properties, associating with men of noble character, and by the practice of *yoga.*

8. The *acquisition of correct knowledge* of all things—from earth[2] to God—and its proper application. In other words, to know a thing as it is, to speak of it as it is in the mind, and to act upon what is spoken, constitutes *correct knowledge*; the reverse of it is *ignorance.*

9. *Truthfulness* is the harmony of thought, word and deed.

10. *Freedom from wrath* and other evil habits, and the cultivation of calmness of mind and other good qualities.

Let all follow this ten-fold *right conduct of life* justly and impartially. It is the duty of *Sanyásis* in particular, to follow this *right conduct of life*, as enjoined by the *Vedas*, and help others to do the same through teaching and preaching."

"Thus having freeed himself, by degrees from all evil associations, and from joy and sorrow and the like, a *Sanyási* rests in the All-pervading God."

Manu VI, 81.

अनेन विधिना सर्वांस्त्यक्त्वा संगान् शनैः शनैः ।
सर्वद्वन्द्वविनिर्मुक्तो ब्रह्मण्येवावतिष्ठते ॥ मनु० । ६ । ८१ ॥

1. Dry earth is a very popular disinfectant with the Indians of all classes—*Tr.*

2. The earth the grossest form of matter, while God is the subtlest of all; therefore, the expression *from earth to God* is used to include all entities material and spiritual.—*Tr.*

Let all *Sanyásis*, therefore, enlighten minds of *Grihasthis* and others on all questions, remove their doubts, free them from (the fetters of) all kinds of unrighteous conduct, and help them to follow the path of rectitude. This alone is the bounden duty of *Sanyásis*.

Q.—Have *Bráhmans* the exclusive right of entering into *Sanyása*, or can other *Classes Kashatriyás* and others also do the same?

A.—*Bráhmans* alone have this privilege. He alone among all the four *Classes* is called a *Bráhman* whose knowledge is perfect, who is most virtuous, and who is bent on doing public good. To enter into *Sanyása*, without the acquisition of perfect knowledge and firm faith in Truth and God, and without the renunciation of all earthly things, cannot be productive of any good to the world.

Hence it is that it is a common saying that a *Bráhman* alone enjoys the privilege of entering into *Sanaydsa* and not others. Here is the testimony of the sage *Manu* on this point. Says he "O *Rishis* (sages)! this fourfold duty[1] of a *Bráhman* has been made known to you. It leads to true happiness in this life and to eternal bliss in the next. Next hear from me the duties of *Kshastriyás*—the governing class." It is clear then that to enter into *Sanyása* is the chief privilege of *Bráhmanás*, whilst entering into *Brahmacharya* and other *Orders* that of *Kshatriya* and other *Classes* as well.

Manu VI, 97.

Q.—Where is the necessity of *Sanyása*?

A.—As the head is necessary for the body, so is *Sanyása* for other *Orders*, since without it there can be no advancement in knowledge and righteousness. Persons belonging to other *Orders*, being engaged in house-hold work and in devotional practices cannot have much leisure. Besides it is very difficult for people belonging to other *Orders* to be altogether impartial in their dealings, nor can they equal a *Sanyási*, he being free from all worldly ties, in doing public good. Men of other *Orders* cannot get so much time as a *Sanyási* who possesses a true knowledge of all things to elevate the people by enlightening them on all subjects. But the amount of good that those who enter into *Sanyás* directly

एष वोऽभिहितो धर्मो ब्राह्मणस्य चतुर्विधः ।
पुण्योऽक्षयफलः प्रेत्य राजधर्मान् निबोधत ॥ मनु ० ६ । ९७ ॥

1.—That is of *Brahmcharya*, *Grihasth*, *Vánaprasth* and *Sanyás*.

from *Brahmacharya* can do by the teaching and preaching of truth can never be done by those who enter into it from *Grihasth* or *Vánaprasth.*

Q.—Is not *Sanyás* against the design of God, because He intended men to multiply. If people never married, there would be no progeny, *Sanyása* being the Chief *Order* were all men to enter into it, the whole human race would become extinct.

A.—Well, do you not see many people childless even though married? Are not children lost through death? This would also be against the intention of God. But if you say 'A man is not to blame if he does not achieve his end even after trying his best,' we answer that many young men in *Grihasth* fight with each other and get killed. What a heavy loss is this to the community? The pervertion of intellect is the cause of many a quarrel. When a *Sanyási*, by the preaching of the *right conduct of life* as enjoined by the *Vedas*, will create harmony and love among people and nations hostile to one another, he will be the saviour of hundreds and thousands of lives, and thus will, like thousands of *Grihasthis*, be the cause of the increase of population. Besides, all men can never enter into *Sanyás*, because all can never be free from sensual desires. The people, converted by a *Sanyási* from wickedness into living righteous lives, may justly be considered his children.

Q.—*Sanyásis* say that they have no duties to perform. They accept necessaries of life as food, clothes, etc., from house-holders and enjoy the pleasures of the world. Why should they 'bother their heads' with this world of ignorance? They believe themselves to be *Brahma* (God) and are contented. If another person ask a question on the subject, they tell him the same thing, *i e.*, that he also is God, that sin and virtue cannot influence the soul, because, the perception of heat and cold is the function of the body, hunger and thirst that of the nervauric forces, and pleasure or pain that of the mind. The world is but an illusion and so are the affairs of the world. Therefore it is not wise to be entangled in them. Virtue and vice are the functions of the senses and mind, not of the soul. They teach these and similar other things, whilst you have taught differently on the duties of *Sanyásis*. Which of these shall we believe to be true and which false?

A.—Is it not their duty to do even good deeds? Mark! what *Manu* says. "By doing virtuous deeds, ordained by the *Veda*, *Sanyásis* enjoy Eternal Bliss." It is clear then that according to *Manu*, the *Vedic* deeds—the practice of righteous conduct—are indispensible even by *Sanyásis*. Can they do without food and clothing (and such other necessaties of life)? If they cannot, why is it not a degrading and sinful act on their part to leave off the practice of virtuous deeds? They accept food and dress and other necessaries of life from house-holders, while they do them no good in return. Are they not the greatest sinners then? Just as it is useless to have eyes and ears, if you cannot see or hear with them, likewise those *Sanyásis* who do not preach the truth, nor study nor teach the *Vedas* and other *Shástras* are a mere burden to the community. Those who say and write, that they cannot be troubled with this world of ignorance, are themselves mendacious and ignorant. They are the cause of the increase of sin and are therefore the greatest sinners. Whatever act is done by the body and the bodily organs, is prompted by the soul which alone, therefore, suffers or enjoys the fruits thereof. Those, who declare that the human soul is one with God, are sleeping the heavy sleep of ignorance, because the human soul is finite, and possesses limited knowlege, whilst God is Infinite, Omnipresent and Ominiscient. Again, God is Eternal, Holy, All-intelligent and *Free* by *nature*, whilst the human soul is sometimes free, at other times not. God, being Omni-present and Omniscient, cannot be subject to doubt or ignorance, whilst the human soul is sometimes ignorant, at other times wise. God, again, does not suffer from birth and death, whilst the human soul does. Their teachings are, therefore, false.

Q.—*Sanyásis* are those who have renounced all deeds, they are never to touch fire and precious metals. Is this true or not?

A.—No. He, who is in communion with God and possesses that holy nature by which all wicked deeds are renounced is called a *Sanyási*, in other words, he who practises good deeds and eradicates sin and vice is a *Sanyási*.

Q.—Teaching and preaching are done by house-holders, where then is the necessity for *Sanyás*.

A.—Let all men and women in all Orders or stages of life teach and preach as much as they can, but house-holders cannot

get as much time nor be as impartial as *Sanyásis.* It is true that it is the duty of *Bráhmans* to teach and preach—men to teach men, and women to teach women. It is simply impossible for a *Grihashti* to get the time a *Sanyási* can, to travel about. Besides it is *Sanyási* who restrain *Brahmans* from deviating from the path of rectitude as declared by the *Vedas.* *Sanyásis,* therefore, are a necessity.

O.—A *Sanyási* should not stay more than one night at one place. Is this true?

A.—It is true in one sense; because by staying altogether in one place, a *Sanyási* cannot do much public good. He is liable to get attached to a place and begin to love and hate (things and persons therein). But if a *Sanyási* can do more good by staying at one place, let him do so, as in the past, such *Sanyásis* as *Panchshikha* stopped with the king Janak for even four months, and others for years. As about this rule of not staying long in one place, it has also been framed by hypocritical sectarians, for (they are afraid that), if a *Sanyási* would stay long at one place, he would expose their fraud, and thus put a stop to its further increase.

O.—"Whosoever gives gold to a *Sanyasi* shall go to hell." Now what do you say to this?

A.—This again is the invention of extremely selfish, orthodox, sectarians—the enemies of *Classes* and *Orders.* They know that were a *Sanyási* to get money, it would greatly help him to expose their fraud. They would thus suffer and consequently no longer be able to keep him under their jurisdiction. Should charity remain under their control, *Sanyásis* would naturally fear them. When it is considered good to give gifts to the ignorant and selfish people, how can there be any harm in giving them to the learned altruistic *Sanyásis*? Says *Manu*, "Let a man give *Sanyásis* present of precious stones and gold." Besides, the verse quoted above by you is absurd, because, if by giving gifts of gold to a *Sanyási* the donor goes to hell, by giving silver, diamonds and precious stones, he may go to heaven.

Manu II, 6

यतीनां काञ्चनं दद्यात्ताम्बूलं ब्रह्मचारिणाम् ।
चौराणामभयं दद्यात्स नरो नरकं व्रजेत् ॥

विविधानि च रत्नानि विविक्तेषूपपादयेत् ॥ मनु० ॥ अ० ६ । ० ११ ॥

Q.—The aforesaid verse was wrongly quoted by mistake, it runs like this that "by putting gifts in the *hands* of a *Sanyási*, the donor goes to hell.

A.—This is again the invention of an ignorant mind. "If a man goes to hell by placing gifts in the hands of a *Sanyási*, should he put them on his feet or offer in a bag, he may go to heaven. Let no man, therefore, believe in such fabrications. It is true though that if a *Sanyási* keep more money than he needs, he will be troubled by the fear of thieves and be liable to get greedy and so on. But whosoever is learned and wise would do nothing objectionable, nor would he get engrossed in worldly possessions, because, whilst in married life or in student llfe, he has enjoyed all these pleasures or has observed them, and found them of no substantial good. If he has become a *Sanyási* directly from student life and is free from all worldly desires, he would never allow himself to be infatuated by these things.

Q.—It is said that if a *Sanyási* be invited to a *Shárdha*,[1] the spirits of the forefathers of the host run away from the place and fall into hell. Is this true ?

A.—In the first place, the coming of the spirits of the dead to a *Shárdha* or receiving the foods and drinks that are offered to the priests, is an impossibility, being opposed to the teachings of the *Vedas*, as well as to reason. Who will run away then when they do not come to the *Shráddha* ? How can the coming back of the manes be possible when all souls after death are reborn according to the nature of their deeds and the laws of God ? This false doctrine again is the invention of selfish orthodox priests and *Vairágees*.[2] It is true though that wherever *Sanyásis* will go, this fraud of the *Shradh* of the dead, which is opposed to the *Veda*, will immediatley disappear.

Q.—He who enters *Sanyás directly* from *Brahmacharya* will never be able to contol himself as it is a very difficult thing to keep the sensual desires under restraint. Therefore, it is best to enter the Order of *Sanyás* in old age when a man has passed through the *Order* of *householders* and of *Vanáprastha*.

1. It is a feast given annually to the priests who claim that the spirits of the forefathers of the host partake of what is offered to them through their media.—*Tr.*

2. A sect of religious mendicants.—*Tr.*

A.—Let him not, who cannot control his passions, enter into *Sanyás* from *Brahmacharya*. But why should not he who can restrain them? He, who has thoroughly realized the evils of sensual gratification and the advantage of the preservation of the reproductive element, can never be lascivious. His reproductive element serves as fuel to the fire of thought. In other words, it is used up in carrying on intellectual processes. As the healthy can dispense with doctors and drugs, so should a man or woman, whose one object in life is to disseminate knowledge, advance true religion and do good to the world at large, dispense with marriage life like *Panchshikha* and *Gárgi* of yore.

Therefore, those alone are entitled to become *Sanyásis* who are fit for this high office, and no others. If an unfit person were to enter *Sanyasa*, he would sink himself and drag others down with him.

As a *Sámrád Raja* is a universal sovereign, so is a *Sanyási Parivirát*, *i. e.*, a universal teacher or the teacher of humanity. But a sovereign is only respected in his own country and amongst his own kinsmen, while a *Sanyasi* is honoured everywhere. Says *Bridh Chanik*, "There can be no comparison between a king and a man of learning, since the one is respected in his own country, whilst the other is respected everywhere."

To recapitulate briefly the duties of the four *Orders* :—

Brahmacharya (or the 1st stage of life) is meant for perfecting one's body and acquiring knowledge and culture.

Grihastha (or the 2nd stage of life) is for the pursuit of useful occupation and professions, etc.

Vánprasth (or the 3rd stage of life) for meditation, concentration of mind on obtruse subjects, perfection of character and acquisition of divine knowledge.

Sanyása (or the 4th stage of life) is meant for disseminating knowledge of the *Veda* and the *Shastras*, practising virtue and renouncing vice, preaching the gospel of truth and dispelling doubts and ignorance of the people. But all those who do not discharge the most important duties of

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विद्वत्वं च नृपत्वं च नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

Sanyása, such as the preaching of truth and righteousness, are the most degraded wretches, and will go to hell. Therefore, it behoves *Sanyasis* to devote themselves assiduously to the preaching of truth and enlightening the minds of the people who are in doubt, to the studies of the *Vedas* and the *Sanyásis* and the propagation of the *Vedic* religion, thereby promote the good (physical, social, mental and spiritual) of the whole world.

Q.—Should mendicants other than *Sanyásis* such as *Vairágees*, *Khakees*, etc., be ranked as *Sanyási* or not ?

A.—No ; they do not possess even one characteristic of a *Sanyási.* They follow anti-*Vedic* creeds, respect the words of the exponents of their sects more than the *Vedas*, sing the praises of their own creed, are involved in false practices, further their selfish ends, and ensnare others into their respective creeds and cults. Let alone doing any good to the world, they, instead, mislead people and bring about their fall and accomplish their own selfish ends. They have, therefore, no right to be ranked in the *Order* of *Sanyása* but on the other hand, their *Order* can justly be entitled *the Order* of *selfish creatures.* This admits of no doubt.

Q.—Those alone deserve to be called *Sanyásis* and great souls who walk in the path of rectitude and help others to do the same, promote their own happiness as well as that of the whole world here and hereafter.

Thus we have briefly discoursed on the Order of Sanyas. In the next Chapter we shall treat of the Science of Government.

THE END OF CHAPTER V.

CHAPTER VI

ON

RAJA DHARAMA

OR

THE SCIENCE OF GOVERNMENT.

THE great *Manu* says to the *Rishis* [1], " After discoursing on the duties of the four *Classes* and the four *Orders*, we shall now describe *Rája Dharama* or the duties and qualifications, etc., of Rulers, in other words, we shall discuss as to who is fit to be a king, how he is to be selected, and how he can attain the *highest bliss*—salvation. Let a *Kshatriya*, whose knowledge, culture and piety are as perfect as those of a *Bráhman*, govern the country with perfect justice", in the following way :—

Manu VII, 1, 2.

(God teaches), " Let there be for the benefit of the rulers and the ruled three Assemblies—1. Religious. 2. Legislative. 3. Educational. Let each discuss and decide subjects that concern it, and adorn all men with knowledge, culture, righteousness, independence, and wealth, and thereby make them happy."

Rig Veda III, 38, 6.

राजधर्मान् प्रवक्ष्यामि यथावृत्तो भवेन्नृपः ।
संभवश्च यथा तस्य सिद्धिश्च परमा यथा ॥
ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण यथाविधि ।
सर्वस्यास्य यथान्यायं कर्त्तव्यं परिरक्षणम् ॥ मनु० ७ । १ । २ ॥

त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः
सदांसि ॥ ऋ० ॥ मं० ३ । सू० ३८ । मं० ६ ॥

1. The *Rishis* or sages who went to *Manu* to beg him to discourse upon the duties of man, etc., for their benefit.—*Tr.*

"Let the three Assemblies, Military Councils, and the Army harmoniously work together to carry on the government of a country." (Atharva Veda XV, 2, 9, 2.)

"A king should address the Assembly thus:—Let the leader of the Assembly abide by the just laws passed by the Assembly, and let other members do the same."* (Atharva Veda XIX, 7, 55, 6.)

It means that no single individual should be invested with absolute power. The king, who is the president of the Assembly, and the Assembly itself should be inter-dependent on each other. Both should be controlled by the people, who in their turn should be governed by the Assembly.

If this system be not followed and the king be independent of the people and have absolute power, "He would impoverish the people,—being despotic and hence arrogant—and oppress them, aye, even eat them up, just as a tiger or any other carnivorous animal pounces upon a robust animal and eats it up. A despotic ruler does not let any one else grow in power, robs the rich, usurps their property by unjust punishment, and accomplishes his selfish end. One man should, therefore, never be given despotic power." (Shatpatha Brahman XII, 2, 3, 7, 8.)

"O men! Let that man alone among you be made a king—the President of the Assembly—who is a very powerful conqueror of foes, is never beaten by them, has the capacity to become the paramount sovereign, is most enlightened, is worthy of being made a President, who possesses most noble qualities, accomplishments, character and dispo- (Atharva Veda I, 6, 10, 18.)

तं सुभा चु समितिश्च सेना चु ॥ १ ॥ अथर्व० ॥ कां० १५ । अनु० २ । व ६ । मं० २

सभ्यं सुभां मे पाहि ये चु सभ्याः सभासदः ॥ २ ॥ अथर्व० ॥ कां० १६ । अनु० ७ । व० ५५ । मं० ६ ॥

राष्टमेव विश्याहन्ति त[illegible] विशं घातुकः । [illegible]राष्ट्रायाद्यां करोति तस्माद्राष्ट्री वि[illegible] न पुष्टं पशुं मन्यत इति ॥ शत० कां० १२ । प्र० २ । ब्रा० ३ । कं० ७ । ८ ॥

इन्द्रो जयाति न परा जयाता अधिराजो राजसु राजयातै । चुर्कृत्य ईड्यो वन्द्य श्चोपसद्यो नमुस्यो भवेह ॥ अथर्व० ॥ कां० ६ । अनु० १० । व० १८ । मं० १

sition; who is thoroughly worthy of the homage, trust and respect of all."

"O ye learned men! Proclaim that man with one voice your king—the President and Head of the State—who is just, impartial, well-educated, cultured and friend of all. In this way alone shall ye attain universal sovereignty, be greater than all, manage the affairs of the State, obtain political eminence, acquire wealth, and rid the world of its enemies." (Yajur Veda IX, 40.)

God teaches in the *Veda*, "Rulers! your implements of warfare, (such as, guns, rifles, bows, arrows, etc.) and war-materials (such as, gunpowder) be worthy of praise, strong and durable to repel and conquer your enemies. Let your army be a glorious one, so that you may always be victorious. But the aforesaid things shall not be attainable to the contemptible, the despicable, and the unjust." (Rig Veda I, 39, 2.) In other words, it is only as long as men remain honourable, just and virtuous that they are politically great. When they become wicked and unjust, they are absolutely ruined.

Let a nation, therefore, elect the *most learned* men, as members of the *Educational Assembly*, the *most devout men*, as members of the Religious *Assembly* and *men of the most praiseworthy character*, as members of the *Legislative Assembly*; and let that great man in it, who possesses most excellent qualities, is highly accomplished, and bears most honourable character, be made the Head or President of the *Political Assembly*.

Let the three *Assemblies* harmoniously work together, and make good laws, and let all abide by those laws. Let them all be of one mind in affairs that promote the happiness of all. All men should subordinate themselves to the laws that are calculated to promote general well-being; they should be free in matters relating to individual well-being.

इमन्देवा असपत्नं सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जा[illegible]स्येन्द्रियाय ॥ यजुः० ॥ अ० ९ । मं० ४० ॥

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे। युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ऋ० ॥ मं० १ । सू० ३९ । मं० २ ।

QUALIFICATIONS OF THE HEAD OF THE STATE.

Manu VII, 4, 6, 7.

"He should be as powerful as *electricity*: as dear to his people's hearts as their very *breath*, able to read the inmost thoughts of others, and just in his dealings as a *judge*. He should enlighten people's minds by the spread of knowledge, justice, and righteousness, and dispel ignorance and injustice as the *sun* illuminates the world. He should be like one who consumes wickedness like *fire*, keeps the wicked and the criminal under control like a *jailer*, gladdens the hearts of the good like the *moon*; makes the country rich and prosperous, as a *treasurer* keep his treasury full; is powerful and majestic like the *sun*, keeps the people in fear and awe; and on whom no one in the whole world dares to look with a stern eye. He alone is then fit to be the Head of the State who is like *fire*, *air*, the *sun*, the *moon*, a *judge*, a *treasurer*, a *gaoler* in keeping the wicked under control, and like *electricity* in power."

THE TRUE KING.

Manu VII, 17, 19, 24, 28, 30, 31.

"The *Law* alone is the real king, the dispenser of justice, the disciplinarian. The *Law* is considered as the surety for the four *Classes* and *Orders* to discharge properly their respective duties. The *Law* alone is the true Governor that maintains order among the people. The *Law* alone

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इन्द्राऽनिलयमार्काणामग्नेश्च वरुणस्य च ।
[illegible] मात्रा निर्हृत्य शाश्वतीः ॥
तपत्यादि[illegible]ष चक्षूंषि च मनांसि च ।
न चैनं भुवि शक्नोति कश्चिदप्यभिवीक्षितुम् ॥
सोऽग्निर्भवति वायुश्च सोऽर्कः सोमः स धर्मराट् ।
स कुवेरः स वरुणः स महेन्द्रः प्रभावतः ॥ मनु० ७ ॥ ४ । ६ । ७ ॥
स राजा पुरुषो दण्डःस नेता शासिता च सः ।
चतुर्णामाश्रमाणां च धर्मस्य प्रतिभूः स्मृतः ॥ मनु० ७ ॥ १७ ॥
दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति ।
दण्डः सुप्तेषु जागर्त्ति दण्डं धर्मं विदुर्बुधाः ॥ मनु० ७ ॥ १८ ॥
समीक्ष्य स धृतः सम्यक् सर्वा रञ्जयति प्रजाः ।
असमीक्ष्य प्र[illegible]तस्तु विनाशयति सर्वतः ॥ मनु० ७ ॥ १९ ॥
दुष्येयुः सर्ववर्णाश्च भिद्येरन्सर्व सेतवः ।
सर्व[illegible]कप्रकापश्च भवेद्दण्डस्य विभ्रमात् ॥ मनु० ७ । २४ ॥

is their Protector. The *Law* keeps awake whilst all the people are fast asleep. The wise, therefore, look upon the *Law* alone as *Dharma* or *Right*. When rightly administered the *Law* makes all men happy but when administered wrongly, *i. e.*, without due regard for the requirements of justice, it ruins the king. All the four *Classes* would become corrupt, all order would come to an end, there would be nothing but chaos and corruption if the *Law* were not properly enforced. Where the *Law*—which is likened unto a fear-inspiring man, black in colour and with red eyes—striking fear into the hearts of the people and preventing them from committing crimes, rules supreme, there the people never go astray, and consequently live in happiness if it be administered by a just and learned man. He alone is considered a fit person to administer the *Law* by the wise, who invariably speaks the truth, is thoughtful, highly intellectual and very clever in the attainment of virtue, wealth and righteous desires. The *Law* rightly administered by the king greatly promotes the practice of virtue, acquisition of wealth and secures the attainment of the heart-felt desires of his people. But the same *Law* destroys the king who is sensual, indolent, crafty, malevolent, mean and low-minded.

Great is the power and majesty of the *Law*. It cannot be administered by a man who is ignorant and unjust. It surely brings the downfall of the king who deviates from the path of rectitude.

> यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा ।
> प्रजास्तत्र न मुह्यन्ति नेता चेत्साधु पश्यति ॥ मनु ० ७ । २५ ॥
> तस्याहुः संप्रणेतारं राजानं सत्यवादिनम् ।
> समीक्ष्यकारिणं प्राज्ञं धर्मकामार्थकोविदम् ॥ मनु ० ७ । २६ ॥
> तं राजा प्रणयन्सम्यक् त्रिवर्गेणाभिवर्द्धते ।
> कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्यते ॥ मनु ० ७ । २७ ॥
> दण्डो हि सुमहत्तेजो दुर्धरश्चाकृतात्मभिः ।
> धर्माद्विचलितं हन्ति नृपमेव सबान्धवम् ॥ मनु ० ७ । २८ ॥
> सोऽसहायेन मूढेन लुब्धेनाकृतबुद्धिना ।
> न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च ॥ मनु ० ७ । ३० ॥
> शुचिना सत्यसन्धेन यथाशास्त्रानुसारिणा ।
> प्रणेतुं शक्यते दण्डः सुसहायेन धीमता ॥ मनु ० ७ । ३१ ॥

The *Law* can never be justly administered by a man who is destitute of learning and culture, has no wise and good men to assist him, and is sunk in sensualism. He alone is fit to administer the *Law*—which is another name for justice—who is wise, pure in heart, of truthful character, associates with the good, conducts himself according to the law and is assisted by the truly good and great men in the discharge of his duties."

CHIEF OFFICES.

Manu XII, 100, 110—115.

"The four chief Offices—Commander-in-Chief of the forces, Head of the Civil Government, Minister of Justice, and the Supreme Head of all—the king—should be held only by those persons who are well-versed in all the four *Vedas* and the *Shástras*, are conversant with all the sciences and philosophies, devout, and have perfect control over their desires, passions, and possess a noble character.

Let no man transgress that law which has been passed by an Assembly of ten men learned and wise, or at the very least of three such men. This Assembly must consist of members who are well-versed in the four *Vedas*, keen logicians, masters of language, and men conversant with the science of religion, they must belong to the first three *Orders*—*Brahmácharya*, *Grihastha* and *Vánaprastha*.

Let no man transgress what has been decided by even an Assembly of three men who are scholars of the *Rig Veda*, the *Yajur Veda* and the *Sama Veda* respectively.

सैनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥
दशावरा वा परिषद्यं धर्मं परिकल्पयेत् ॥
त्र्यवरा वापि वृत्तस्था तं धर्मं न विचालयेत् ॥
त्रैविद्यो हैतुकस्तर्की नैरुक्तो धर्मपाठकः ।
त्रयश्चाश्रमिणः पूर्वे परिषत्स्याद्दशावरा ॥ मनु० १२। १००। ११०। १११॥
ऋग्वेदविद्यजुर्विच्च सामवेदविदेव च ।
त्र्यवरा परिषज्ज्ञेया धर्मसंशयनिर्णये ॥ मनु० । ११२ ॥
एकोपि वेदविद्धर्मं यं व्यवस्येद्द्विजोत्तमः ।
स विज्ञेयः परो धर्मो नाज्ञानामुदितोऽयुतैः ॥ मनु० [illegible]

Even the decision of one *Sanyási*, who is fully conversant with all the four *Vedas* and is superior to all the twice-born (*Dwijas*) should be considered of the highest authority. But let no man abide by the decision of myriads of ignorant men.

Even a meeting of thousands of men cannot be designated an *Assembly*, if they be destitute of such high virtues as self-control or truthful character, be ignorant of the *Vedas* and be men of no understanding like the *Shudrás*.

Let no man abide by the law laid down by men who are altogether ignorant, and destitute of the knowledge of the *Veda*, for whosoever obeys the law propounded by ignorant fools falls into hundreds of kinds of sin and vice." Therefore, let not ignorant fools be ever made members of the aforesaid three Assemblies—Political, Educational and Religious. On the other hand let learned and devout persons only be elected to such high offices.

QUALIFICATIONS OF MEMBERS OF THE POLITICAL ASSEMBLY.

Manu VII, 43—53.

" Those men alone are fit to fill such high offices, as of the President or a member of the Political Assembly, who have learnt the three kinds of knowledge, of good deeds and their practice, of elevation of mind by meditation, and contemplation of abstruse subjects, and of that superior wisdom that results from the first two—from the scholars of the four *Vedas*,—the true system of Government, the science of Logic, the Divine science which consists of the knowledge of the nature, character and attributes of God and the arts of elocution and debate. Let all members and leaders always walk in the path of

अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम् ।
सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥ मनु० १२ । ११४ ॥
यं वदन्ति तमोभूता मूर्खा धर्ममतद्विदः ।
तत्पापं शतधा भूत्वा तद्वक्तॄननुगच्छति ॥ मनु० १२ । ११५ ॥
त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम् ।
आन्वीक्षिकीं चात्मविद्यां वार्तारम्भांश्च लोकतः ॥ मनु० ७ । ४३ ॥
इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम् ।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ॥ मनु० ७ । ४४ ॥

rectitude, keep the senses under perfect control and keep aloof from sin. Let them always practise *yoga*, and meditate on God morning and evening, for, he who cannot control his mind and senses—which are subjects of the soul—can never keep the people under control.

Let a man, therefore, most diligently shun (and help others to do the same) *eighteen* vices—vices from which a man once entangled into them can hardly escape—ten of which proceed from *love of pleasure* and eight from *anger*.

A king addicted to vices arising *from the love of pleasure* loses his kingdom, wealth and power and even his character. Whilst one who is addicted to vices arising from *anger* may even lose his life. The *ten* vices proceeding from *love of pleasure* are :—

(1) Hunting, (2) gaming—playing with dices, gambling, etc., (3) sleeping by day, (4) gossiping or talking of sensual subjects, (5) excess with women, (6) use of intoxicants such as alcohol, opium, cannabis Indica and its products, etc., (7) excessive indulgence in singing, playing and dancing or hearing and seeing other people do so, (8) and useless wandering about from place to place.

The vices that proceed from *anger* are :—

(1) *Tale-bearing*, (2) *violence*, such as outraging another man's wife, (3) *Malevolence*, (4) *Envy i. e.*, mortification excited by the sight of another person's superiority or success, (5) *detraction from* one's character, (6) expenditure of money, etc., for sinful purposes, (7) saying *unkind or hard words*, (8) *infliction of punishment* without any offence.

Let him assiduously shun *self-love* that all wise men hold to be the root of all evils that are born of the *love of pleasure* and *anger*. It is through the *love of self* that a man contracts all these vices.

दश कामसमुत्थानि तथाष्टौ क्रोधजानि च ॥
व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत् ॥ मनु० ७। ४५ ॥
कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः।
वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्वात्मनैव तु ॥ मनु० ७। ४६ ॥
मृगयाक्षो [illegible]वास्वप्नः परीवादः स्त्रियो मदः।
[illegible] वृथाट्या च कामजो दशको गणः ॥ मनु० ७। ४७ ॥
पैशुन्यं साहसं द्रोह [illegible]।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥ मनु० ७। ४८ ॥

The use of intoxicants, gaming, excess with women, and hunting—these four are the most pernicious vices that arise from the *love of pleasure.*

Infliction of punishment without offence, the use of slanderous language, the expenditure of money for unrighteous purposes—these three are the great vices born of *anger* that bring extreme suffering on the possessor thereof.

Out of these seven vices proceeding from the *love of pleasure* and *anger* the one preceding is worse than the one following. In other words, the use of slanderous language worse than the abuse of money, punishing the innocent worse than the use of slanderous language. Hunting is worse than punishing the innocent, excess with women worse than hunting, and the use of intoxicants worse still.

It is certain that it is better to die than to be addicted to vices, since the longer a wicked man lives, the more sins he will commit and consequently lower and lower will he sink and thereby the more will he suffer. Whilst he who is free from vices enjoys happiness even if he dies."

Therefore, it behoves all men, especially the king, to keep aloof from hunting, drinking, and other vices, and, instead, to develop a good character and a noble disposition, and to devote themselves to the practice of virtuous deeds.

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः ।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ ॥ मनु० ७ । ४९ ॥

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम् ।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे ॥ मनु० ७ । ५० ॥

दण्डस्य पातनं चैव वाक्पारुष्यार्थदूषणे ।
क्रोधजेऽपि गणे विद्यात्कष्टमेतत्त्रिकं सदा ॥ मनु० ७ । ५१ ॥

सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः ।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान् ॥ मनु० ७ ॥ ५४ ॥

व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते ।
व्यसन्यधोऽधो व्रजति स्वर्यात्यव्यसनी मृतः ॥ मनु० ७ । ५३ ॥

THE QUALIFICATIONS OF MINISTERS AND MEMBERS OF ASSEMBLIES.

Manu VII, 54—57, 60—62, 64.

"Let a king appoint seven or eight good, righteous and clever ministers who are natives of the country, are thoroughly conversant with the *Vedas* and the *Shastrás*, are very brave and courageous, whose judgment seldom errs, who come from good families and are well-tried men.

Even an act easy in itself becomes difficult to be accomplished by a man when single-handed. How much more so then, is the great work of the government of a country by a man single-handed. It is, therefore, a most dangerous thing to make one man a despotic ruler, or entrust a single man with the sole management of the affairs of the State.

Let the Head of a State, then, constantly consult with his clever and learned ministers on the affairs of the State, such as (1) Peace, (2) War, (3) Defence—quietly protecting his own country against a foreign attack and waiting for an opportunity, (4) Offence, *i. e.*, attacking a wicked enemy when he finds himself strong enough to do, (5) *proper management of the internal affairs* of the State, the exchequer and the Army; (6) *Pacification* of the newly

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मौला[illegible]विदः शूराँल्लब्धलक्षान् कुलोद्गतान् ।
सचिवान्सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान् ॥ मनु ० ७ । ५४ ॥
अपि यत्सुकरं कर्म तदप्येकेन दुष्करम् ।
विशेषतोऽसहायेन किन्तु राज्यं [illegible] ॥ मनु ० ७ । ५५ ॥
तैः सार्द्धं चिन्तयेन्नित्यं सामान्यं सन्धिविग्रहम् ।
स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च ॥ मनु ० ७ । ५६ ॥
तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक् ।
समस्तानांच कार्य्येषु विदध्या[illegible] ॥
अन्यानपि प्रकुर्वीत शुचीन् प्राज्ञानवस्थिता-[illegible] ।
सम्यगर्थसमाहर्तॄनमात्यान्सु[illegible] ॥
निर्वर्त्तेतास्य यावद्भिरितिकर्तव्यता नृभिः ।
[illegible] दक्षान् प्रकुर्वीत [illegible] ॥
तेषामर्थे नियुञ्जीत शूरान् दक्षान् कुलोद्गतान् ।
शुचीनाकरकर्मान्ते भीरूनन्तर्निवेशने ॥ मनु ० ७ । ५७ । ६० -६२ ॥
दूतं चैव प्रकुर्वीत सर्वशास्त्र[illegible] ।
इङ्गिताकारचेष्टज्ञं शुचिं दक्षं कुल[illegible]तम् ॥ मनु ० ७ । ६४ ॥

conquered countries by freeing them from all kinds of disturbance. Let him daily reflect on the six subjects.

Having ascertained the individual opinion of each of his ministers and other members of the Assembly, let him abide by the decision of the majority and do what is beneficial for him as well as for others.

Let him likewise appoint other ministers who are men of great integrity, highly intellectual, of resolute minds, of great organising power and of vast experience.

Let him appoint good, energetic, strong, and clever officers, as many as he requires, for the due transaction of the business of the State. Under them let brave, courageous, strong men of great integrity and of noble lineage fill positions involving great responsibility and risk, whilst let timid and faint-hearted men be employed for the administration of internal affairs.

Let him also appoint an Ambassador who comes from a good family, is very clever, perfectly honest, able to read the inmost thoughts of others and to foretell future developments and events by observing the expression of faces and other significant signs and acts, and is well versed in all the *Shástras*—branches of knowledge.

He alone is a fit person to be appointed an Ambassador who is very much devoted to politics, loves his country with all his heart, is of irreproachable character, pure in hearts, highly intelligent and endowed with an excellent memory, who can adapt himself to the manners and customs of different countries and different times, is good looking, fearless and a master of elocution."

DUTIES OF MINISTERS AND OTHER HIGH OFFICIALS.

Manu VII, 65, 66. 68,70,74—78.

" The power to enforce the law should be vested in a minister who should see that the law is administered justly, treasury and other affairs of the State should be under the control of the king, peace and war under that of the Ambassador, and everything under the control of the

अनुरक्तः [illegible]चिर्दक्षः [illegible] देशकालवित् ।
[illegible]ष्मान्वीतभीर्वाग्मी दूतो राज्ञः प्रशस्यते ॥
अमात्ये दण्ड आयत्तो दण्डे वैनायिकी क्रिया ।
नृपतौ कोषराष्ट्रे च दूते सन्धिविपर्ययौ ॥

Assembly. It is the Ambassador alone who can make peace between enemies, or war between friends. He should so strive as to divide enemies united against his country.

Thus having learnt the designs of his enemy let a king—the President of the Assembly (as well as members of the Assembly, Ambassadors and others)—endeavour to guard himself against all danger from him.

In a thickly wooded country, where the soil is rich, let him build himself a town surrounded by a fortress of earth, or one protected by water, or one surrounded by a thick wood on all sides, or a fortress of armed men, or one surrounded by a mountain. Let him build a wall round the city, because one brave, well armed soldier placed inside it is a match for a hundred, and a hundred for thousands. It is, therefore, extremely necessary to build a fort. Let the fort be well-supplied with arms and ammunition, with various kinds of grain and other food stuffs, with conveyances and beasts of burden, etc., with teachers and preachers, artisans, various kinds of machines, with grass and grain, etc., for animals, and with water, etc. In the centre of the town let him build for himself a Government house, well-protected from wind, etc., suited to all weathers, with

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दूत एव हि सन्धत्ते भिनत्त्येव च संहतान् ।
दूतस्तत्कुरुते कर्म भिद्यन्ते येन वान वा ॥
मनु० ७ । ६४—६६ ॥

बुद्ध्वा च सर्वन्तत्त्वेन परराजच्चिकीर्षितम् ।
तथा प्रयत्नमातिष्ठेद्यथात्मानं न पीडयेत् ॥
धनुर्दुर्गं महीदुर्गमब्दुर्गं वार्क्षमेव वा ।
नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत्पुरम् ॥
एकः शतं योधयति प्राकारस्थो धनुर्धरः ।
शतं दशसहस्राणि तस्माद्दुर्गं विधीयते ॥
तत्स्यादायुधसम्पन्नं धनधान्येन वाहनैः ।
ब्राह्मणैः शिल्पिभिर्यन्त्रैर्यवसेनोदकेन च ॥
तस्य मध्ये सुपर्याप्तं कारयेद्गृहमात्मनः ।
गुप्तं सर्वर्त्तुकं शुभ्रं जलवृ[illegible]तम् ॥

well-provided parks and gardens round it, and well-supplied with water. It should be big for all the state functions.

Having done so far, that is, having completed his studies in the order of *Brahmácharya* and settled the affairs of the State, let him chose a consort of *Kshatriya Class*, born of a high family, endowed with beauty and other excellent qualities, dearest to his heart, blessed with charming manners, etc., and equal to him in knowledge, acquisitions, accomplishments and of like temperament. Let him take one wife and one only, and consider all other women as unapproachable, therefore let him not even look at another woman (with the eye of lust).

Let him retain a chaplain and a spiritual teacher to perform *Homa* and *Yajnas* suitable for different seasons and other religious duties for him in the palace, and let him always devote himself to the business of the State. To devote himself day and night to the affairs of the State without allowing anything to go out of order is the highest duty of a king, aye, this is his worship, this is his communion."

REVENUE.

Manu VII, 80—82, 87, 89, 91—99.

" Let the king collect his revenue through honourable, trustworthy and accomplished men possessed of excellent character. Let him, who is the President of the Assembly, his ministers and other officials, and the Assembly observe the eternal principles taught by the *Vedas*, and let them act like fathers to the people.

Let the Assembly appoint officials of various kinds whose sole duty it should be to see that the State officials in all departments do

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तदध्यास्योद्वहेद्भार्यां सवर्णां लक्षणान्विताम् ॥
कुले महति सम्भूतां हृद्यां रूपगुणान्विताम् ॥
पुरोहितं प्रकुर्वीत वृणुयादेव चर्त्विजम् ।
तेऽस्य गृह्याणि कर्माणि कुर्य्युर्वैतानिकानि च ॥
मनु ० ७ । ६५ । ६६ । ६८ । ७० । ७४—७८ ॥

सांवत्सरिकमाप्तैश्च राष्ट्रादाहारयेद्बलिम् ।
स्याच्चाम्नायपरो लोके वर्त्तेत पितृवन्नृषु ॥
अध्यक्षान् विविधान् कुर्यात् तत्र तत्र विपश्चितः ।
तेऽस्य सर्वाण्यवेक्षेरन्नृणां कार्याणि कुर्वताम् ॥ मनु० ७ । ८० । ८१ ॥

their duties faithfully according to the regulations. Let them, who discharge their duties satisfactorily, be honoured, whilst those who do not, be punished properly.

In order to disseminate the knowledge of the *Veda* which is truly called the *imperishable treasure of the kings*, let the king and the Assembly show due respect to students, who return from their seminaries after having studied the *Vedas* and *Shástras* in the *Order* of *Brahmácharya* as well as their teachers. This helps forward the spread of education and the progress of a country.

If a king, devoted to the welfare of his people, be defied by an enemy of equal, greater, or less strength, let him remember the duty of a *Kshatriya* and never shrink from going to battle. Let him fight with such skill as may ensure his victory.

Those kings who, with the object of defeating their enemies, fight fearlessly to their utmost and never turn away from the field of battle shall obtain happiness. They must never turn their backs upon the field of battle, but it is sometimes necessary to hide away from the enemy in order to obtain victory over him. Let them employ all kinds of tactics to ensure their success in battle, but let them not perish foolishly like a tiger who, when his temper is roused, exposes himself foolishly to the fire and is thereby killed.

In the field of battle let soldiers bear in mind the duty of men of honour, and, therefore, never strike a man who is standing near the field of battle—a non-combatant—nor one who is a eunuch, nor one who with folded palms begs for peace, nor one whose hair is dishevelled or scattered (over his eyes), nor one who is sitting at ease, nor one who says 'I am at your mercy', nor one who is asleep, nor one who is unconscious or in a fit, nor one who is disarmed, nor one who is naked, nor one who is a mere spectator, nor one who is only a camp-follower, nor one who is in agony of pain

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आवृत्तानां गुरुकुलाद्विप्राणां पूजको भवेत् ।
नृपाणामक्षयो ह्येष निधिर्ब्राह्मो विधीयते ॥
समोत्तमाधमै राजा त्वाहूतः पालयन् प्रजाः ।
न निवर्त्तेत संग्रामात् क्षात्रं धर्ममनुस्मरन् ॥
आहवेषु मिथोऽन्योन्यं जिघांसन्तो महीक्षितः ।
युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः ॥

from his wounds, nor one who is an invalid, nor one who is seriously wounded, nor one who is terrified, nor one who is running away (from the field of battle),

They should make them prisoners and provide them with food, drink and other necessaries of life. The wounded should be medically attended to. They should never be teased or made to suffer in any way. They should be employed in the kind of work that suits their station, etc. The king should especially see that no one strikes a woman, a child, an old man, a wounded man and one who is diseased or afflicted with sorrow. Let him protect and bring up their children as if they were his own, and let their women be also well looked after. He should look upon them as he would upon his own daughters or sisters. Nor should he ever look upon them with the eye of lust. After the country has settled down, let him send all those, from whom he does not fear a fresh revolt, away to their own homes; but let him keep in prison all others who, he fears, may possibly raise the standard of revolt.

The soldier, who cowardly turns his back on a field of battle and is slain (by the enemy), is thus rightly punished for his disloyalty to his master who shall take unto himself all the honour due to the deceased on account of his past good conduct which begets happiness in this world and in the next. The soldier, who is killed whilst running away from the field of battle, shall never obtain happiness. All his good work is nullified by this act of cowardice. He alone wins laurels who fights faithfully.

Let the king never violate this law that carriages, horses, elephants, tents, umbrellas, grain, silver and gold, cattle such as cows, women, cases of oil and butter, and various other articles are lawful

न च हन्यात्स्थलारूढं न क्लीबं बकृताञ्जलिम्।
न मुक्तकेशं नासीनं न तवास्मीति वादिनम्॥
न सुप्तं न विसन्नाहं न नग्नं न निरायुधम्।
नायुध्यमानं पश्यन्तं न परेण समागतम्॥
नायुधव्यसनं प्राप्तं नार्त्तं नातिपरिक्षतम्।
न भीतं न परावृत्तं सतां धर्ममनुस्मरन्॥
यस्तु भीतः परावृत्तः संग्रामे हन्यते परैः।
भर्त्तुर्यद् दुष्कृतं किञ्चित्तत्सर्वं प्रतिपद्यते॥

prize of the soldier or of the officer who takes them in war. The captors should give the sixteenth part of their loot to the king, and so should the latter distribute among the whole army the sixteenth part of what was taken by them collectively."

Let his wife and children have the share of the man who is killed in war. The wife and children of that man should be well looked after till the children are grown up when the king should offer them suitable state appointments.

Let no one, who is desirous of augmenting the prosperity of his State and of gaining fame, victory, and happiness, transgress this law.

Manu VII, 99, 101, 104—107, 110—117, 120—124.

"What the king and the Assembly have not let them strive hard to get, what they have acquired, let them preserve with care, what they have preserved let them augment, and let them spend the augmented wealth in the diffusion of the knowledge of the *Vedas*, the spread of the principles of true religion, in helping scholars and preachers of the *Vedic* religion, and bringing up orphans. Having learnt the fourfold object of activity let him shun sloth and live an active life. Let him obtain what he has not got by the observance of the law, and what he has acquired let him protect with diligent attention, what he has protected let him augment by investing profitably, and let him always spend his augmented wealth in the furtherance of the aforesaid cause.

Let him on all occasions act without guile and never without sincerity, but, keeping himself well on his guard let him discover and ward off the evil designs of his enemy.

यच्चास्य सुकृतं किंचिदमुत्रार्थमुपार्जितम् ।
भर्त्ता तत्सर्वमादत्ते परावृत्तहतस्य तु ॥
रथाश्वं हस्तिनं छत्रं धनं धान्यं पशून् स्त्रियः ।
सर्वद्रव्याणि कुप्यं च यो यज्जयति तस्य तत् ॥
राज्ञश्च दद्युरुद्धारमित्येषा वैदिकी श्रुतिः ।
राज्ञा च सर्वयोधेभ्यो दातव्यमपृथग्जितम् ॥
मनु ० ७ । ८०-८२ । ८७ । ८६ । ९१—९७ ॥
अलब्धं चैव लिप्सेत लब्धं रक्षेत्प्रयत्नतः ।
रक्षितं वर्धयेच्चैव वृद्धं पात्रेषु निःक्षिपेत् ॥

Let him ponder over the acquisition of wealth like a heron that pretends to be as if in meditative attitude just before catching fish. Having obtained the necessary material and augmented his power, let him put forth his strength like a lion to vanquish his foe; like a tiger let him stealthily creep towards his enemy and catch him. When a powerful enemy has come close by, let him run away from him like a hare and then overtake him by strategem.

Let not his foe discover his weak points but the vulnerable points of his foe let him himself well discren. Let him hide his vulnerable points from his enemy just as a tortoise draws in his limbs and keeps them concealed from view.

Lel such a victorious sovereign reduce all dacoits, robbers and the like to submission by *conciliating* them, by *giving them presents* or by *turning them against each other.* If he fails to restrain them by those means let him do so *by inflicting heavy punishment on them.*

As a farmer separates the husk from the corn without injuring the latter, so should a king exterminate dacoits and burglars, and thus protect his people.

The king, who through neglect of duty and lack of understanding oppresses his people, soon loses his kingdom and perishes with his family before his time.

अलब्धमिच्छेद्दण्डेन लब्धं रक्षेदवेक्षया ।
रक्षितं वर्द्धयेद् वृद्धया वृद्धं दानेन निःक्षिपेत् ॥
अमाययैव वर्त्तेत न कथंचन मायया ।
बुध्येतारिप्रयुक्तां च मायां नित्यं स्वसंवृतः ॥
नास्य छिद्रं परो विद्याच्छिद्रं विद्यात्परस्य तु ।
गूहेत्कूर्म इवाङ्गानि रक्षेद्विवरमात्मनः ॥
बकवच्चिन्तयेदर्थान् सिंहवच्च पराक्रमेत् ।
वृकवच्चावलुम्पेत शशवच्च विनिष्पतेत् ॥
एवं विजयमानस्य येऽस्य स्युः परिपन्थिनः ।
तानानयेद्वशं सर्वान् सामादिभिरुपक्रमैः ॥
यथोद्धरति निर्दाता कक्षं धान्यं च रक्षति ।
तथा रक्षेन्नृपो राष्ट्रं हन्याच्च परिपन्थिनः ॥
मोहाद्राजा स्वराष्ट्रं यः कर्षयत्यनवेक्षया ।
सोऽचिराद् भ्रश्यते राज्याज्जीविताच्च सबान्धवः ॥

Just as living beings lose their lives through the failure of their bodily strength, so do kings as well as their families lose their power, and even their lives by oppressing their subjects.

Therefore, in order to conduct the government properly let the king and the assembly so strive as to fully accomplish this object. The king who is always devoted to the welfare of his people obtains perpetual happiness.

Let him, therefore, have an *administrative office* in the midst of two, three, five and a hundred villages, wherein he should keep the required number of officials to carry on government business. Let him appoint an official at the head of one village, a second one over ten such villages, a third one over twenty, a fourth one over one hundred villages, and a fifth one over a thousand such villages.*

Let the Lord (*i. e.*, the Administrator) of one town daily apprise the *Lord of Ten Towns* privately of all crimes committed within his jurisdicton and the *Lord of Ten* submit his report to the *Lord of Twenty*. Let the *Lord of Twenty* notify all such matters to the *Lord of one Hundred* every day and the *Lord of one Hundred*, to the *Lord of one Thousand*, in other words, five *Lords of Twenty*, to a *Lord of one Hundred*, ten *Lords of a Hundred*, to a *Lord of Ten Thousand*, and the *Lord of Ten Thousand* to an Assembly which governs the affairs of a hundred thousand townships and all such Assemblies to the Supreme International Assembly representing the whole world.

Over every ten thousand villages let him appoint two presiding officials, one of whom should preside over the Assembly, whilst the

शरीरकर्षणात्प्राणाः क्षीयन्ते प्राणिनां यथा ।
तथा राज्ञामपि प्राणाः क्षीयन्ते राष्ट्रकर्षणात् ॥
राष्ट्रस्य संग्रहे नित्यं विधानमिदमाचरेत् ।
सुसंगृहीतराष्ट्रो हि पार्थिवः सुखमेधते ॥
द्वयोस्त्रयाणां पञ्चानां मध्ये गुल्ममधिष्ठितम् ।
तथा ग्रामशतानां च कुर्याद्राष्ट्रस्य संग्रहम् ॥
ग्रामस्याधिपतिं कुर्याद्दशग्रामपतिं तथा ।
विंशतीशं शतेशं च सहस्रपतिमेव च ॥

* In other words, the presnt system of having a *Surveyor* (*Patwari*) in one village, a branch Police Station for every ten villages and a Head Police Station over two branch stations, a *Tahsil* over five such Police stations, a district over ten such *Tahsils*, and so on, has been borrowed from our ancient system of Government as taught by *Manu*.

other should tour all over the country and diligently inspect the work and conduct of all the magistrates and other officials.

For the purpose of holding the meetings of town councils let him erect a *Town Hall* in every big town. It should be lofty, capacious, and beautiful like the moon, wherein let the members of the town council, who should be men of vast learning nd experience, deliberate over the affairs of their town, and make such laws as will promote the welfare of the people and advance the cause of education and enlightenment.

Let the *inspecting governor* have detectives under him—who should come from *Kshatriya* as well as other *Classes* —and through them let him secretly know perfectly the conduct—good or bad—of the Government servant as well as that of the people. Let him punish those who do not faithfully discharge their duties, and honour those whose conduct is praiseworthy.

Let the king appoint such men guardians of his people as are virtuous, well-experienced, learned and of good lineage ; under such learned officials let him also place men who are very wicked [1] as burglars and robbers, *i. e.*, who live by seizing what belongs to others. It will help to keep those men from the pursuit of their wicked ways, as well as, to protect the people properly.

Let the king punish properly the magistrate who accepts bribe either from the plaintiff or the defendant in a case and, therefore, gives an unjust decision, confiscate all his possessions, and

ग्रामदोषान्समुत्पन्नान् ग्रामिकः शनकैः स्वयम् ।
शंसेद् ग्रामदशेशाय दशेशो विंशतीशिनम् ॥
विंशतीशस्तु तत्सर्वं शतेशाय निवेदयेत् ।
शंसेद् ग्रामशतेशस्तु सहस्रपतये स्वयम् ॥
तेषां ग्राम्याणि कार्याणि पृथक्कार्याणि चैव हि ।
राज्ञोऽन्यः सचिवः स्निग्धस्तानि पश्येदतन्द्रितः ॥
नगरे नगरे चैकं कुर्यात्सर्वार्थचिन्तकम् ।
उच्चैः स्थानं घोररूपं नक्षत्राणामिव ग्रहम् ।
स ताननुपरिक्रामेत्सर्वानेव सदा स्वयम् ।
तेषां वृत्तं परिणयेत्सम्यग्राष्ट्रेषु तच्चरैः ॥
राज्ञो हि रक्षाधिकृताः परस्वादायिनः शठाः ।
भृत्या भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजाः ॥

1. On the principle that the best keeper is an old poacher.—*Tr.*

banish him to a place from which he can never return. Were that man to go unpunished, it would encourage other officials to commit similar wicked crimes, whilst the infliction of punishment would serve to check them. But let those officials be paid handsomely for their services—either by gifts of land or in lump sums of money, paid annually or monthly—enough to keep them in comfort and even to make them rich. Let an old official in consideration of his services be granted a pension equal to half his pay. This pension must last only so long as he lives, not after. But let his children be properly honoured or given Government appointments according to their qualifications. Let his wife and children[1] be given an allowance by the State enough for their subsistence which should be stopped if they turn wicked. Let the king constantly follow this policy."

TAXES.

Manu VII, 128, 129, 139, 140, 142—144.

" Let the king in conjunction with the Assembly, after full consideration, so levy taxes in his dominions as to ensure the happiness of both the rulers and ruled. Let the king draw an annual revenue from his people little by little just as the leech, the suckling calf and the bee take their food[2] little by little. Let him not, through extreme covetousness, destroy the very roots of his own and others' happiness, since

ये कार्यिकेभ्योऽर्थमेव गृहणीयुः पापचेतसः ।
तेषां सर्वस्वमादाय राजा कुर्यात्प्रवासनम् ॥ मनु० ७ ॥ ९९ । १०१ ।
१०४—१०७ । ११०—११७ । १२०—१२४ ॥

यथा फलेन युज्येत राजा कर्त्ता च कर्मणाम् ।
तथावेक्ष्य नृपो राष्ट्रे कल्पयेत्सततं करान् ॥ मनु० ७ । १२८ ॥

यथा [illegible]ऽद्यं वार्य्योकोवत्सषट्पदाः ।
तथाऽल्पाल्पो ग्रहीतव्यो राष्ट्रा[illegible] करः ॥ मनु० ७ । १२९ ॥

नोच्छिन्द्यादात्मनो मूलं परेषां चाति[illegible] ।
[illegible]न्ह्यात्मनो मूलमात्मानं तांश्च पीडयेत् ॥
तीक्ष्णश्चैव मृदुश्च स्यात्कार्यं वीक्ष्य महीपतिः ।
तीक्ष्णश्चैव मृदुश्चैव राजा भवति सम्मतः ॥
एवं सर्वं विधाये[illegible]मितिक[illegible]व्यमा[illegible]नः ।
[illegible]श्चैवाप्रमत्तश्च परिरक्षेदिमाः प्रजाः ॥

1. Till they are able to earn their own living.

2. *I. e.*, the blood, the milk and the honey respectively.—*Tr.*

he, who cuts off the roots of happiness and temporal prosperity, brings nothing but misery on himself as well as on others.

The king who can be both gentle and stern as occasion demands is highly honoured if he be gentle to the good and stern towards the wicked.

Having thus arranged the affairs of the State, let him devote himself to the protection and welfare of his people with diligent attention. Know that king as well as his ministers to be dead, not alive, the lives and property of whose subjects are violently taken away by ruffians whilst they lament and cry aloud for help. Great shall be his suffering. To promote the happiness of their subjects, therefore, is the highest duty of kings. The king who discharges this duty faithfully, levies taxes and governs the country with the help of the Assembly[1] enjoys happiness, but he who does otherwise is afflicated with misery and suffering."

"Let the king rise in the last watch of the night, have a wash, meditate on God with his whole attention, perform *Homa*, pay his respects to the devoutly learned men, take his meal and enter the audience chamber. Let him standing there show respect to the people present. Having dismissed them, let him take counsel with his Prime Minister on state affairs. Thereafter let him go out for a walk or a ride, seek the top of a mountain wilderness, where there is not even the tiniest tree (to hide a person), or a sequestered house and discuss (state affairs) with him in all sincerity.

Manu VII, 145—148.

[illegible]स्यो यस्य राष्ट्राद्ध्रियन्ते दस्युभिः प्रजाः ।
सम्पश्यतः सभृत्यस्य मृतः स न तु जीवति ॥
क्षत्रियस्य परो धर्मः [illegible]नामेव पालनम् ।
निर्दिष्टफलभोक्ता हि राजा धर्मेण युज्यते ॥ मनु ० ७ । १३६ । १४० ।
१४२—१४४ ॥

उत्थाय पश्चिमे यामे कृतशौचः समाहितः ।
[illegible] प्रविशेत् शुभां सभाम् ॥
तत्र स्थितः प्रजाः सर्वाः प्रतिनन्द्य विसर्जयेत् ।
विसृज्य च प्रजाः सर्वा मन्त्रयेत्सह मन्त्रिभिः ॥
गिरिपृष्ठं समारुह्य प्रासादं वा रहोगतः ।
अरण्ये निःशलाके वा मन्त्रयेदविभावितः ॥

1. As described in *Manu* in the 7th Chapter.—*Tr.*

"That king, whose profound thoughts other men even though combined cannot unravel in other words, whose thought are deep, pure, centred in public good, and hidden shall rule the whole earth, even though poor. Let him never do even a single thing without the approval of the Assembly."

Manu VIII, 16—176

"The king and other persons in authority should keep it in view that it is their duty to adopt after due deliberation one of the following six measures as occasion demands :—

1. *Remaining passive.*
2. *Marching to action.*
3. *Making peace* with the enemy.
4. *Declaring war* against wicked enemies.
5. Gaining victory by *dividing his forces.*
6. Seeking the *protection of or alliance* with a powerful king when a ruler is weak.

Let the king thoroughly acquaint himself with the twofold nature of each of these measures :—

The two kinds of *peace* with the enemy are :—(1), the contracting parties act *in conjunction*, and (2), they act ***apart.*** **But let the**

यस्य मन्त्रं न जानन्ति समागम्य पृथग्जनाः ।
स कृत्स्नां पृथिवीं भुङ्क्ते कोशहीनोऽपि पार्थिवः ॥
मनु ० ७ । १४५—१४८ ॥

आसनं चैव यानं च संधिं विग्रहमेव च ।
कार्यं वीक्ष्य प्रयुञ्जीत द्वैधं संश्रयमेव च ॥
संधिं तु द्विविधं विद्याद्राजा विग्रहमेव च ।
उभे यानासने चैव द्विविधः संश्रयः स्मृतः ॥
समानयानकर्मा च विपरीतस्तथैव च ।
तथा त्वायातसंयुक्तः संधिर्ज्ञेयो द्विलक्षणः ॥
स्वयंकृतश्च कार्यार्थमकाले काल एव वा ।
मित्रस्य चैवापकृते द्विविधो विग्रहः स्मृतः ॥
एकाकिनश्चात्ययिके कार्ये प्राप्ते यदृच्छया ।
संहतस्य च मित्रेण द्विविधं यानमुच्यते ॥
क्षीणस्य चैव क्रमशो दैवात्पूर्वकृतेन वा ।
मित्रस्य चानुरोधेन द्विविधं स्मृतमासनम् ॥

king always go on doing whatever is necessary for the present or will be required for the future.

War is of two kinds :—(1) When it is waged on account of an injury *to himself*, and (2) when it is waged on account of an injury to a friendly power or an ally in season or out of season.

Remaining quiet is of two kinds—firstly, when it is done when the king's *own power is weakened* through some cause, and secondly, when he remains quiet on *the advice of his ally.*

To divide one's force—rank and file—into two sections in order to gain victory is called the *Division of the force.*

Seeking the protection of or alliance with a powerful ruler or the advice of a great man *in self defence* when threatened by an enemy or when *on the offensive* is the twofold *Protection or Alliance.*

When a king ascertains that by going to war at the present time he will suffer, whilst by waiting and going to war at some future time he will certainly gain in power and vanquish his enemy, let him, then, *make peace* with him and patienty wait for that favourable opportunitly.

When he finds his people and the army considerable happy, prosperous and full of spirits and himself the same, let him then *declare war* against his foe.

When he knows his own troops to be contented, cheerful and fit —well fed, well-nourished and well-clothed, etc.,—and those of his enemy the reverse, let him then attack *or march against* his foe.

बलस्य स्वामिनश्चैव स्थितिः कार्यार्थसिद्धये ।
द्विविधं कीर्त्यते द्वैधं षाड्गुण्यगुणवेदिभिः ॥
अर्थसंपादनार्थं च पीड्यमानस्य शत्रुभिः ।
साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः ॥
यदावगच्छेदायत्यामाधिक्यं ध्रुवमात्मनः ।
तदात्वे चाल्पिकां पीडां तदा सन्धिं समाश्रयेत् ॥
यदा प्रहृष्टा मन्येत सर्वास्तु प्रकृतीर्भृशम् ।
अत्युच्छ्रितं तथात्मानं तदा कुर्वीत विग्रहम् ॥
यदा मन्येत भावेन हृष्टं पुष्टं बलं स्वकम् ।
परस्य विपरीतं च तदा यायाद्रिपुं प्रति ॥
यदा तु स्यात्परिक्षीणो वाहनेन बलेन च ।
तदासीत प्रयत्नेन शनकैः सांत्वयन्नरीन् ॥

When he finds his foe much stronger than himself, let him accomplish his object by *doubling* or *dividing his forces.*

When it becomes clear to him that his enemies will soon march against him, let him then seek speedily *the protection of or alliance* with, a just and powerful king.

Let a king serve him who would help him in restoring order among his people or in keeping his army under control or his enemy in check, as he would, his teacher—temporal and spiritual. But if he finds his protector or ally full of evil designs, let him then fight him too fearlessly.

Let him never be hostile to a king who is just and virtuous. On the other hand, let him always be on friendly terms with him. All the aforesaid measures are to be adopted in order to vanquish a wicked man who is in power."

"Let a king who is a true statesman, adopt such measures that neither his allies, neutral powers, nor his foes may grow in power or gain any great advantage over him.

Manu VII, 177—180.

Let him thoroughly deliberate over the advantages and disadvantages of his past actions, his present and future duties. Then let him strive to ward off evils and promote good results. That king shall never be vanquished by his enemies who can foresee the good and evil results likely to follow from the measures that he would adopt in the future, who acts according to his convictions in the present without delay and knows his failings in the past.

मन्येतारिं यदा राजा सर्वथा बलवत्तरम् ।
तदा द्विधा बलं कृत्वा साधयेत्कार्यमात्मनः ॥
यदा परबलानां तु गमनीयतमो भवेत् ।
तदा तु संश्रयेत् क्षिप्रं धार्मिकं बलिनं नृपम् ॥
निग्रहं प्रकृतीनां च कुर्याद्योऽरिबलस्य च ।
उपसेवेत तं नित्यं सर्वयत्नैर्गुरुं यथा ॥
यदि तत्रापि संपश्येद्दोषं संश्रयकारितम् ।
सुयुद्धमेव तत्राऽपि निर्विशंकः समाचरेत् ॥
मनु० ७ । १६१—१७६ ॥
सर्वोपायैस्तथा कुर्यान्नीतिज्ञः पृथिवीपतिः ।
यथास्याभ्यधिका न स्युर्मित्रोदासीनशत्रवः ॥ मनु० ७ । १८० ॥

Let a statesman, especially the king, *viz.*, the President of the Assembly, so endeavour that the power of his allies, neutral powers and foes may be kept within limits and not otherwise. Never should he be negligent of this. This alone is, in brief, true statesmanship."

Manu VII, 184—192. 194—196, 203, 204.

" Before a king begins his march against his enemy, let him secure the safety of his dominions, provide himself with all that is necessary for the expedition, take the necessary number of troops, carriages and other conveyances, weapons, fire-arms, etc., and despatch his spies in all quarters. Having seen that all the three ways—by land, on water, and through air—are clear and well-secured, let him travel on *land* by means of cars, on foot, on horseback, or on elephants, on *water* by boats, and through *air* by air-ships and the like, well-provide himself with infantry, cavalry, elephants, cars, weapons of war, provisions and other necessary things, and proceed gradually towards the chief city of the enemy having first given out some reason for his march.

In his conversation let him be well on his guard against, and keep a strict watch on the movements of a man who is inwardly a friend of the enemy and privately gives him information, whilst outwordly keeps with him also on friendly terms ; because he who is inwardly an enemy and outwardly a friend must be looked upon as the most dangerous foe.

Let the king see that all officers learn the science and art of war, as well as he himself and other people. It is only those

आयतिं सर्वकार्याणां तदात्वं च विचारयेत् ॥
अतीतानां चसर्वेषां गुणदोषौ च तत्त्वतः ॥
आयत्यां च गुणदोषज्ञस्तदात्वे क्षिप्रनिश्चयः ।
अतीते कार्य्यशेषज्ञः शत्रुभिर्नाभिभूयते ॥
यथैनं नाभिसंदध्युर्मित्रोदासीनशत्रवः ।
तथा सर्वं संविदध्यादेष सामासिको नयः ॥
मनु० ७ । १७८—१८० ॥
कृत्वा विधानं मूले तु यात्रिकं च यथाविधि ।
उपगृह्यास्पदं चैव चारान् सम्यग्विधाय च ॥

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warriors who are well-experienced in the art of war that can fight well on the field of battle. Let them be well drilled in the following various *dispositions* :—

1. Marching troops in *file*.
2. Marching troops in *column*.
3. Marching troops in *square*.[1]
4. Marching troops at the *double*.[2]
5. Marching troops in *Echlon*.[3]
6. Advancing in *skirmishing order*.

Let him extend his troops to the flank from which he apprehends danger like a lotus flower.

Let him keep his troops with their Commanders on four sides and himself in the centre. Let him place his Generals, and Commanding Officers with their brave troops in all the eight directions[4]. Let him turn his front towards the fighting. He must also have his flanks and rear well guarded, otherwise, the enemy may attack him on these positions. On all sides let him station those soldiers who are well-trained in the art of war, firm in their places like the pillars of a roof, virtuous, clever in charging and sustaining a charge, fearless and faithful.

When he has to fight an enemy superior to himself in numbers, let him then arrange his troops in close formation or quickly *deploy* as occasion demands. When he has to fight his way into a city, a fort or the ranks of his enemy, let him arrange his troops in various forms of military array, such as marching them in *Echlon* or in the form of a *double edged sword* that cuts both ways ; let

संशोध्य त्रिविधं मार्गं षड्विधं च बलं स्वकम् ।
सांपरायिककल्पेन यायादरिपुरं शनैः ॥
शत्रुसेविनि मित्रे च गूढे युक्ततरो भवेत् ।
गतप्रत्यागते चैव स हि कष्टतरो रिपुः ॥
दण्डव्यूहेन तन्मार्गं यायात्तु शकटेन वा ।
वराहमकराभ्यां वा सूच्या वा गरुडेन वा ॥

1. Just as boars run after one another and then form one close formation.
2. Just as fish swim in water
3. Pointed at the end and thicker at the base—like a needle or a wedge.
4. N, S, E, W & NE, NW, SE, SW.

them fight as well as advance. Before artillery or musketry fire let him order his troops to crawl like snakes till they get near the guns, shoot or capture the gunners and turn those very guns on the enemy or shoot him with his rifles. Or let him make old soldiers run on horses before the guns, keep good soldiers in the middle and thus attack the enemy. Let him shoot the enemy, scatter his forces or capture them by a vigorous assault.

On *level* ground let him fight on foot, on horseback, or in cars, on *sea* in men-of-war, in *shallow water* on elephants, among *trees and bushes* with arrows, and in *sandy places* with swords and shields.

When his troops are engaged in fighting, let him cheer and encourage them. At the close of a battle let him gladden the hearts of those, who have distinguished themselves, by making nice speeches, providing them with everything they need, looking after their comforts, and helping them in every other way. Let him never engage in a fight without forming his troops into the necessary array of battle. Let him always watch the behaviour of his troops and see whether they discharge their duties faithfully or not.

Let him, if occasion arises surround the enemy and detain him, harass his country, and cut off his supply of grass, water, food and fuel.

Let him destroy the reservoirs, city walls, and trenches of his enemy, alarm him by night, and adopt other measures to vanquish him.

यतश्च भयमाशंकेत्ततो विस्तारयेद्बलम् ।
पद्मेन चैव व्यूहेन निविशेत सदा स्वयम् ॥
[illegible]क्षौ सर्वदिक्षु निवेशयेत् ।
यतश्च भयमाशङ्केत् प्राचीं तां कल्पयेद्दिशम् ॥
गुल्मांश्च स्थापयेदाप्तान् कृतसंज्ञान् समन्ततः ।
स्थाने युद्धे च कुशलानभीरूनविकारिणः ॥
संहतान् योधयेदल्पान् कामं विस्तारयेद्बहून् ।
सूच्या वज्रेण चैवैतान् व्यूहेन व्यूह्य योधयेत् ॥
स्यन्दनाश्वैः समे युध्येदनूपे नौद्विपैस्तथा ।
वृक्षगुल्मावृते चापैरसिचर्मायुधैः स्थले ॥
प्रहर्षयेद्बलं व्यूह्य तांश्च सम्यक् परीक्षयेत् ।
चेष्टाश्चैव विजानीयादरीन् योधयतामपि ॥

Having conquered his foe let him have a treaty signed by him. Let him, if necessary, depose him from the throne and appoint another righteous man from the same dynasty as king, and have a document signed by him to the effect that he would carry out his orders, in other words that he would adopt a just system of Government, serve his people and protect them. Let him give him the aforesaid advice and leave such men with him as would prevent any further disturbance.

Let him honour his vanquished foe with the gifts of gems and other valuable presents. Let him not behave so meanly as to deprive him even of his subsistence. Even if he were to keep him as his prisoner, let him show him such respect as may free him from the sorrow consequent on his defeat and make his life happy; because the seizure of others' property in this world gives rise to hatred, whilst the bestowal of gifts on others is the cause of love. Let him especially do the right thing for him at the right moment, it is a laudable thing to give the vanquished foe what is his heart's desire.

Let him never taunt him, nor laugh at him, nor poke fun at him, nor even remind him of his defeat. Instead let him always show him respect by addressing him as his own brother."

THE QUALIFICATIONS OF A FRIEND.

"A king does not gain in power so much by the acquisition of gold and territory as by securing a friend who is firm, loving and far-seeing. Such a friend is valuable no matter whether he is powerful enough to

Manu VII, 208—211

उपरुध्यारिमासीत राष्ट्रं चास्योपपीडयेत् ।
दूषयेच्चास्य सततं यवसान्नोदकेन्धनम् ॥
भिन्द्याच्चैव तडागानि प्राकारपरिखास्तथा ।
समवस्कन्दयेच्चैनं रात्रौ वित्रासयेत्तथा ॥
प्रमाणानि च कुर्वीत तेषां धर्म्यान्यथोदितान् ।
रत्नैश्च पूजयेदेनं प्रधानपुरुषैः सह ॥
आदानमप्रियकरं दानञ्च प्रियकारकम् ।
अभीप्सितानामर्थानां काले युक्तं प्रशस्यते ॥ मनु ७ । १८४—१९२ ।
१९४—१९६ । २०३ । २०४ ॥
हिरण्यभूमिसंप्राप्त्या पार्थिवो न तथैधते ।
यथा मित्रं ध्रुवं लब्ध्वा कृशमप्यायतिक्षमम् ॥

help him in the attainment of his wishes or is even weak. It is laudable for a king to secure a friend—feeble though he be—who knows what is right, remembers gratefully any kindness shown to him, is cheerful in temper, affectionate and persevering. Let him bear in mind that it is not proper to make a foe of a man who is eminently wise, comes from an excellent family, and is brave, courageous, clever, liberal-minded, grateful, firm, and patient. Whosoever makes such a man his foe is sure to suffer.

He is called *neutral*, (*i. e.*, neither an avowed friend nor a declared foe) who is possessed of good qualities, knowledge, of mankind, valour, kindness of heart, and who never discloses the secret of his heart.

Let a king get up early in the morning, attend to his toilet, worship God, perform *Homa* himself or have it done by his chaplain, consult with his ministers, inspect and review his troops, cheer their spirits, inspect stables of horses and elephants, cow houses, etc., stores of arms and ammunition, hospitals and the treasury, in short, inspect everything with his own eyes and point out shortcomings. Let him then go to the gymnasium, take physical exercise and, thereafter, in the middle of the day enter his private apartments to dine with his wife. His food should be well-tested and be such as will promote health, strength, energy and intellect. It should consist of various kinds of eatables, drinks, and sweets, juicy and fragrant dishes as well as condiments, sauce, etc., that may keep him free from disease."

Let him thus promote the welfare of his people.

धर्मज्ञं च कृतज्ञं च तुष्टप्रकृतिमेव च ।
अनुरक्तं स्थिरारम्भं लघुमित्रं प्रशस्यते ॥

प्राज्ञं कुलीनं शूरं च दक्षं दातारमेव च ।
कृतज्ञं धृतिमन्तश्च कष्टमाहुररिं बुधाः ॥
आर्य्यता पुरुषज्ञानं शौर्य्यं करुणवेदिता ।
स्थौललक्ष्यं च सततमुदासीनगुणोदयः ॥ मनु० ७ । २०८—२११ ॥
एवं सर्वमिदं राजा सह संमन्त्र्य मन्त्रिभिः ।
व्यायाम्याप्लुत्य मध्याहने भोक्तुमन्तःपुरं विशेत् ॥ मनु० ७ । २१६ ॥

RATE OF TAXES.

"Let the king take from trades-people and artisans one-fiftieth part of their profits in silver and gold, and one-sixth, one-eighth, or one-twelfth of agricultural produce such as rice." If he takes it in cash instead of in kind, then too let him take it in such a way that the farmers and others would not suffer from poverty or from want of necessaries of life such as, food, drink and so on. Because when the people are rich, healthy and have abundance of necessaries of life, the king flourishes. Let him therefore make his subject happy as he would his own child en, and let the people regard the king, his ministers and other officials as their natural protectors, since it is a fact that the farmers and other wealth producers are the real source of kingly power. The king is their guardian. If there were no subjects whose king would he be? Or on the other hand if there were no king whose subjects will they be called? Let both—the rulers and the ruled—be independent of each other in the performance of their respective duties, but let them subordinate themselves to each other in all those matters that require mutual harmony and co-operation. Let not the rulers go against the voice of the people, nor let the people and ministers do anything against the wish of the sovereign.

Manu VII, 130.

The *political* duties of kings have thus been briefly described. Let those who want to study this subject in detail consult the four *Vedas*, the *Manu Smriti*, the *Shukraniti*, the *Mahábhárt* and other books. The method of administering justice may be studied from the eighth and ninth chapters of *Manu*, but they are also described briefly below:—

THE ADMINISTRATION OF JUSTICE.

"Let the king, the Court and the Judges daily decide justly law-suits—which are classified under eighteen heads—according to the laws of the land and the teachings of the *Dharm Shástrá*.[1] If it be found necessary to undertake fresh legislation—in respect of matters about which

Manu VIII, 3—8, 12, 113—19

पञ्चाशद्भाग आदेयो राज्ञा पशुहिरण्ययोः ।
धान्यानामष्टमो भागः षष्ठो द्वादश एव वा ॥ मनु० ७ । १३० ॥

1. Books on the principles of justice written by Rishis in conformity with the *Vedas*.—*Tr*.

no laws are to be found in the Law books of *Rishis*—let such laws be framed as will promote the welfare of the rulers and the ruled.

These are the following eighteen causes of disputes :—

(1). *Debt.*

(2). *Deposit*—the dispute arises when a man deposits an article with another and is refused its return on demand.

(3). *Sale by one person of a thing* that is owned by another.

(4). *Association of some persons* against a particular individual for a criminal purpose.

(5). *Refusal* to return a loan.

(6). *Non-payment or inadequate payment* of one's wages.

(8). Disputes with regard to sale or purchase.

(9). Disputes between the owner of an animal and the man who looks after it.

(10). Boundary disputes.

(11). Assault.

(12). Slander.

(13). Larceny, burglary, and dacoity.

(14). Violence.

(15). Adultery.

(16). Disregard of conjugal duties.

(17). Disputes about inheritance.

(18). Gambling—with animate as well as inanimate things.

These are the eighteen causes of disputes among men.

Let the judge observe the eternal law of justice and decide all these cases of disputes among men justly, that is, without partiality.

प्रत्यहं देशदृष्टैश्च शास्त्रदृष्टै हेतुभिः ।
अष्टादशसु मार्गेषु निबद्धानि पृथक् पृथक् ॥
तेषामाद्यमृणादानं निक्षेपोऽस्वामिविक्रयः ।
संभूय च समुत्थानं दत्तस्यानपकर्म च ॥
वेतनस्यैव चादानं संविदश्च व्यतिक्रमः ।
क्रयविक्रयानुशयो विवादः स्वामिपालयोः ॥
सीमाविवादधर्मश्च पारुष्ये दण्डवाचिके ।
स्तेयं च साहसं चैव स्त्रीसंग्रहणमेव च ॥

Where Justice, having been wounded by Injustice, approaches the Court, and no one extracts the dart, shot by Injustice, from the wound,[1] all the judges who constitute the bench deserve also to be counted as wounded.

Either a just and virtuous man should not enter an Assembly (or a Court of justice), or, when he does enter it, should invariably speak the truth. He who looks on injustice perpetrated before his very eyes and still remains mute, or says what is false or unjust, is the greatest sinner.

Where justice is destroyed by Injustice and Truth by Untruth under the very nose of the Judges who simply look on, all those who preside over that Court are as if dead, not one of them is alive. *Justice* being destroyed shall destroy the *destroyer*. *Justice* being protected shall protect the *protector*. Let no man, therefore, violate the laws of justice, lest justice, being destroyed, destroy him. He who violates the laws of justice—justice that gives power and prosperity, and showers happiness like rain from heaven—is considered as lowest of the low by the wise. Let no one, therefore, violate the laws of justice. Justice alone, in this world, is the true friend that accompanies a man even after death; all other companions become extinct with the extinction of the body. Justice never forsakes a man.

स्त्रीपुंधर्मो विभागश्च द्यूतमाह्वय एव च ।
पदान्यष्टादशैतानि व्यवहारस्थिताविह ॥
एषु स्थानेषु भूयिष्ठं विवादं चरतां नृणाम् ।
धर्मं शाश्वतमाश्रित्य कुर्यात्कार्यविनिर्णयम् ॥
धर्मो विद्धस्त्वधर्मेण सभां यत्रोपतिष्ठते ।
शल्यं चास्य न कृन्तन्ति विद्धास्तत्र सभासदः ॥
सभां वा न प्रवेष्टव्या वक्तव्यं वासमंजसः ।
अब्रुवन्विब्रुवन्वापि नरो भवति किल्बिषी ॥
यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।
हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः ॥
धर्म एव हतोहन्ति धर्मो रक्षति रक्षितः ।
तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥

1 *I. e.*, where the iniquitous go unpunished and the good, unrewarded and unhonoured.

When injustice is perpetrated in a Court of Justice (or an assembly) by partiality being shown to one party, the justice is divided into four equal parts. One quarter falls to the share of the party in the cause, one quarter of his witnesses, one quarter of all the judges (or members of the assembly), and one quarter of the presiding judge (or President of the Assembly). Where he, who deserves condemnation, is condemned ; he, who is worthy of praise, is praised ; he, who merits punishment, is punished ; and he, who deserves honour, is honoured, in that court (or assembly) the Presiding Judge and other Judges (or the President and the members of the Assembly) are guileless and innocent, and the evil deed recoils on him alone who committed it."

WITNESSES AND THEIR QUALIFICATIONS, ETC.

" Among all classes those persons alone are eligible as witnesses who are men of character, learned, straightforward, who know their duty properly, and are truthful and free from covetousness. Never should men of opposite character be considered as eligible to bear witness.

Manu VII, 63, 72, 75, 78—81, 83, 84, 96, 91.

Let women be witnesses for women, the *twice-born* for the *twice-born*, *Shúdras* for *Shúdras*, and outcasts for outcasts.

Let a judge never deem it extremely necessary to examine too strictly, the competence of witnesses in cases of violence, theft, adultry, the use of abusive language and assault, all these things being done in the private, witnesses are not easily available in such cases.

वृषो हि भगवान् धर्मस्तस्य यः कुरुते ह्यलम् ।
वृषलं तं विदु[illegible] न लोपयेत् ॥
एक एव सुहृद्धर्मो निधनेप्यनुयाति यः ।
शरीरेण समन्नाशं स[illegible] गच्छति ॥
पादोऽधर्मस्य कर्त्तारं पादः साक्षिणमृच्छति ।
पादः सभासदः सर्वान् पादो राजानमृच्छति ।
राजाभवत्यनेना[illegible] मुच्यन्ते च सभासदः ।
एनो गच्छति कर्त्तारं निन्दार्हो यत्र निन्द्यते ॥ मनु ० ८ । ३—८ । १२ । ११३—१६ ॥

आप्ता सर्वेषु वर्णेषु कार्य्याः कार्येषु साक्षिणः ।
सर्वधर्मविदोऽलुब्धा विपरीतांस्तु वर्जयेत् ॥

If there be contradictory evidence let him accept as true the evidence of the majority; if the conflicting parties are equal in number, that of those distinguished by good qualities; on a difference between equally distinguished witnesses, that of the best among the *twice-born, viz.*, sages, seers and *Sányasis*—altruistic teachers of humanity.

Two kinds of evidence is admissible, (1) what has been seen and (2) what has been heard by the witnesses. A witness who speaks the truth in a court of law neither deviates from righteousness nor deserves to be punished, but he, who does otherwise, should be properly punished.

A witness, who says anything in a court of law or in an assembly of good men, different from what he had seen or heard, should have his tongue cut-off. He will consequently live in misery and pain for the rest of his life and will have no happiness after death in consequence of having perjured himself.

स्त्रीणां साक्ष्यं स्त्रियः कुर्युर्द्विजानां सदृशा द्विजाः।
शूद्राश्च सन्तः शूद्राणामन्त्यानामन्त्ययोनयः॥
साहसेषु च सर्वेषु स्तेयसङ्ग्रहणेषु च।
वाग्दण्डयोश्च पारुष्ये न परीक्षेत साक्षिणः॥
बहुत्वं परीगृह्णीयात्साक्षिद्वैधे नराधिपः।
समेषु तु गुणोत्कृष्टान् गुणिद्वैधे द्विजोत्तमान्॥
समक्षदर्शनात्साक्ष्यं श्रवणाच्चैव सिध्यति।
तत्र सत्यं ब्रुवन्साक्षी धर्मार्थाभ्यां न हीयते॥
साक्षी दृष्टश्रुतादन्यद्विब्रुवन्नार्य्यसंसदि।
अवाङ्नरकमभ्येति प्रेत्य स्वर्गाच्च हीयते॥
स्वभावेनैव यद् ब्रूयुस्तद् ग्राह्यं व्यावहारिकम्।
अतो यदन्यद्विब्रूयुर्धर्मार्थं तदपार्थकम्॥
सभान्तः साक्षिणः प्राप्तानर्थिप्रत्यर्थिसन्निधौ।
प्राड्विवाकोऽनुयुञ्जीत विधिनाऽनेन सान्त्वयन्॥
यद् द्वयोरनयोर्वेत्थ कार्येऽस्मिन् चेष्टितं मिथः।
तद् ब्रूत सर्वं सत्येन युष्माकं ह्यत्र साक्षिता।
सत्यं साक्ष्ये ब्रुवन्साक्षी लोकानाप्नोति पुष्कलान्।
इह चानुत्तमां कीर्त्तिं वागेषा ब्रह्मपूजिता॥
सत्येन पूयते साक्षी धर्मः सत्येन वर्द्धते।
तस्मात्सत्यं हि वक्तव्यं सर्ववर्णेषु साक्षिभिः॥

Let only that which a witness declares naturally be received as evidence, but what he says on being tutored by others be considered useless for the purposes of evidence by a judge.

The witnesses being assembled in the court, let the judge or the counsels in the presence of the plaintiffs and defendants address them in the following way :—

"O ye witnesses! Whatever you know with regard to the matter before us in relation to both parties declare truthfully, for, your evidence is needed in this case. A witness who speaks the truth shall hereafter—in future rebirths—attain to exalted regions and states, and enjoy happiness; he will obtain glory in this life as well as in the next, because the power of speech has been declared in the *Vedas* as the cause of honour and disgrace. He who invariably speaks the truth is worthy of honour, while he who falsifies his speech is disgraced. By truthfulness in speech is the cause of Justice and Righteousness advanced. It behoves witnesses of all classes, therefore, to speak the truth and nothing but the truth. Verily, the soul itself is its own witness, the soul itself is its own motive power. O man! Thou who art the chief witness on behalf of others destroy not the purity of thy own soul; in other words do thou know what is in thy own mind and to which thy speech corresponds as truth and the reverse as untruth. The wise consider no man greater than one whose discerning soul feels no misgivings when he speaks.

O man! If thou desirest to obtain happiness by uttering a falsehood when thou art alone, thou art mistaken, for the Supreme spirit that resideth in thy soul seeth whatever thou doest—good or bad. Fear Him O man! And live constantly a truthful life."

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।
नावमंस्थः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥
यस्य विद्वान् हि वदतः क्षेत्रज्ञो नाभिशङ्कते ।
तस्मान्न देवाः श्रेयांसं लोकेऽन्यं पुरुषं विदुः ॥
एकोऽहमस्मीत्यात्मानं यत्त्वं कल्याण मन्यसे ।
नित्यं स्थितस्ते हृद्येष पुण्यपापेक्षिता मुनिः ॥ मनु० ८ ॥ ६३ । ७२—
७५ । ७८—८१—८३ । ८४ । ९३ । ९१ ॥

Manu VIII 118—122, 125—129.

"Evidence given through covetousness, through love, through fear, through friendship, through lust, through hunger, through anger, through ignorance and through childishness, must be held false. Should a witness give false evidence from either of these motives, let fitting punishment be inflicted on him. If a man give false evidence through *covetousness* he shall be fined one thousand *panas*[1] or one pound ten pence, if through *love* four shillings three pence, if through *fear* eight shillings four pence, if through *friendship* sixteen shillings eight pence, if through *lust* one pound thirteen shillings four pence, if through *anger*, three pounds two shillings six pence, if through *ignorance* eight shillings, and if through *childishness* two shillings one pence. Punishment may be inflicted, through property, the penis, the back, the tongue, hands, feet, eyes, ears, the nose, and the whole body. The amount of various punishments (with regard to fines) that have been described above or shall be done hereafter, should vary with the pecuniary circumstances of the offender,[2] with the time and place and nature of the offence, and with the general character and position (social and the like) of the offender.

The infliction of unjust punishment destroys reputation and honour—past, present and future—in this world as well as the glory to come. It causes great misery and intense suffering even after death ; let a judge, therefore, avoid infliction of unjust punishment.

लोभान्मोहाद्भयान्मैत्रात्कामात् क्रोधात्तथैव च ।
अज्ञानाद्बालभावाच्च साक्ष्यं वितथमुच्यते ॥
एषामन्यतमे स्थाने यः साक्ष्यमनृतं वदेत् ।
तस्य दण्डविशेषांस्तु प्रवक्ष्याम्यनुपूर्वशः ॥
लोभात्सहस्रदण्डयस्तु मोहात्पूर्वन्तु साहसम् ।
भयाद् द्वौ मध्यमौ दण्डयौ मैत्रात्पूर्वं चतुर्गुणम् ॥
कामाद्दशगुणं पूर्वं क्रोधात्तु त्रिगुणं परम् ।
अज्ञानाद् द्वे शते पूर्णे वालिश्याच्छतमेव तु ॥
उपस्थमुदरं जिह्वा हस्तौ पादौ च पञ्चमम् ।
चक्षुर्नासा च कर्णौ च धनं देहस्तथैव च ॥

1. A *pana* is equal to a farthing.—*Tr.*
2. For instance if he be very poor, let the fine be lighter than the ordinary rate, while if he be rich, let it be double, triple or even quadruple of it.—*Tr.*

A king who inflicts punishment on such as deserve it not, and inflicts no punishment on such as deserve it, brings infamy on himself in this life and shall sink to great depths of misery in the next. Let the guilty, therefore, be invariably punished, and the innocent never punished.

For the *first* offence let the offender be punished by *gentle admonition*, for the *second* by *harsh reproof*, for *the third* by a *fine*, and for the *fourth* by *corporal chastisement*, such as flogging and caning, or by imprisonment or death penalty."

Manu VIII, 334—338, 344—347, 350 351, 386

" With whatever limb a man commits an offence, even that limb shall the king remove or destroy in order to set an example to others and prevent the repetition of the same crime. Whosoever—be he father, tutor, friend, wife, son, or spiritual teacher—deviates from the path of duty, becomes liable to punishment ; in other words, when a judge sits on the seat of justice, let him show partiality to no one and punish all justly.

Where an ordinary man is fined one penny, a king shall be fined a thousand, *i. e.*, punishment inflicted on a king should be a thousand times heavier than that on an ordinary man, the king's minister eight hundred times, the official lower than him seven

अनुबन्धं परिज्ञाय देशकालौ च तत्त्वतः ।
साराऽपराधौ चालोक्य दण्डं दण्ड्येषु पातयेत् ॥
अधर्मदण्डनं लोके यशोघ्नं कीर्त्तिनाशनम् ।
अस्वर्ग्यश्च परत्रापि तस्मात्तत्परिवर्जयेत् ॥
अदण्ड्यान्दण्डयन् राजा दण्ड्यांश्चैवाप्यदण्डयन् ।
अयशो महदाप्नोति नरकं चैव गच्छति ॥
वाग्दण्डं प्रथमं कुर्याद्धिग्दण्डं तदनन्तरम् ।
तृतीयं धनदण्डं तु बधदण्डमतः परम् ॥ मनु० ८ । ११८—१२२ । १२५—१२६ ॥

येन येन यथाङ्गेन स्तेनो नृषु विचेष्टते ।
तत्तदेव हरेदस्य प्रत्यादेशाय पार्थिवः ॥
पिताचार्य्यः सुहृन्माता भार्य्या पुत्रः पुरोहितः ।
नाऽदण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्मे न तिष्ठति ॥
कार्षापणं भवेद्दण्ड्यो यत्रान्यः प्राकृतो जनः ।
तत्र राजा भवेद्दण्ड्यः सहस्रमिति धारणा ॥

hundred, and one still lower six hundred and so on ; even the lowest official such as a constable, should be punished not less than eight times as heavily as an ordinary man would be, for if the government officials or servants be not punished more severely than ordinary people, they would tyrannise over them. As a lion requires a severer punishment than a goat to be well-broken, similarly do the rulers (from the highest officials—the king—to the meanest servant of the State), require heavier punishment than ordinary people. If a person possess the power of discrimination, and yet commit theft, let his punishment be *eightfold*—*i. e.*, eight times the amount of the theft—if he be a *Shudra* ; *sixteen-fold*, if a *Vaishya* *thirty-two* fold, if a *Kshatriya*, *sixty-four* or a *hundred-fold*, or even one *hundred* and *twenty-eight-fold* if he be a *Brahman*, *i. e.*, the more knowledge a man possesses and the greater his reputation and influence, the heavier his punishment should be.

Let not the king and other persons in authority, who desire wealth and prosperity, and love justice and righteousness, delay even for a single moment the punishment of a man who has committed atrocious violence as dacoity, robbery, etc. A man who commits violence is more wicked and a more grievous offender than a slanderer, a thief, and even one who assaults another without provocation. A king, who suffers a man that perpetrates such

अष्टापाद्यन्तु शूद्रस्य स्तेये भवति किल्बिषम् ।
षोडशैव तु वैश्यस्य द्वात्रिंशत् क्षत्रियस्य च ॥
ब्राह्मणस्य चतुःषष्टिः पूर्णं वापि शतं भवेत् ।
द्विगुणा वा चतुःषष्टिस्तद्दोषगुणविद्धि सः ॥
ऐन्द्रं स्थानमभिप्रेप्सुर्यशश्चाक्षयमव्ययम् ।
नोपेक्षेत क्षणमपि राजा साहसिकं नरम् ॥
वाग्दुष्टात्तस्कराच्चैव दण्डेनैव च हिंसतः ।
साहसस्य नरः कर्त्ता विज्ञेयः पापकृत्तमः ॥
साहसे वर्त्तमानन्तु यो मर्षयति पार्थिवः ।
स विनाशं व्रजत्याशु विद्वेषं चाधिगच्छति ॥
न मित्रकारणाद्राजा विपुलाद्वा धनागमात् ।
समुत्सृजेत् साहसिकान्सर्वभूतभयावहान् ॥
गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयन् ॥

atrocities to go unpunished, incurs public displeasure and shall soon perish. Neither through friendship, nor even at the offer of immense wealth should a king let a criminal, who commits violent acts, go unpunished. On a criminal who is a terror to the people, let the king inflict just punishment, such as imprisonment or death. Let him put a man, who is convicted of the murder of another (but not in self-defence, etc.) to death without a moment's hesitation, be he his tutor, his child, his father or some other elderly person, a *Brahman*, or a great scholar. He commits no sin who passes the sentence of death on a criminal convicted of murder and such other highly heinous crimes, whether he be executed publicly or privately. It is like opposing anger to anger.[1]

Most excellent is the king in whose realm there is neither a thief nor an adulterer, nor a slanderer, nor a perpetrator of atrocious violence such as a dacoit nor a transgressor of the law."

Manu VII, 381. 382 406, 416, 420

"Should a wife out of her family pride desert her husband and misconduct herself, let the king condemn her to be devoured by dogs before all men and women. Similarly should a husband forsake his wife and misconduct himself with other women, let the king cause that sinner to be burnt alive publicly on a red hot iron-bed.".

नाततायिवधे दोषो हन्तुर्भवति कश्चन ।
प्रकाशं वा ऽप्रकाशं वा मन्युस्तन्मन्युमृच्छति ॥
यस्य स्तेनः पुरे नास्ति नान्यस्त्रीगो न दुष्टवाक् ।
न सा[illegible]दण्डघ्नौ स राजा शक्रलोकभाक् ॥ मनु ० ८ । ३३४—३३८
३४४—३४७ । ३५० । ३५१ । ३८६ ॥

भर्त्तारं लंघयेद्या स्त्री स्वज्ञातिगुणदर्पिता ।
तां श्वभिः खादयेद्राजा संस्थाने [illegible] ॥
पुमांसं दाहयेत्पापं शतने तप्त आयसे ।
अभ्यादध्युश्च काष्ठानि तत्र दह्येत पापकृत् ॥
दीर्घाध्वनि यथादेशो यथाकालङ्करो भवेत ।
नीदीतीरेषु तद्विद्यात्समुद्रे नास्तिलक्षणम् ॥

1. *I. e.* fighting the criminal with his own weapon.—*Tr.*

Q.—Who shall punish the king or the queen, the Lord Chief Justice or his wife, if any one of them commit such wicked crimes as adultery?*

A.—The Assembly (or the court of justice). They should be punished even more severely than other people.

Q.—Why will the king and other high personages suffer the Assembly (or the court of justice) to punish them?

A.—What is a king but a man endowed with virtue and favoured by fortune. Were he to go unpunished, why would others obey the law? Besides if the people and other persons in authority and the Assembly would deem it just and necessary to punish the king, how can he single-handed refuse to suffer punishment? Were king and other high personages to go free, the king, ministers, and other men of influence and power would simply set justice and righteousness at naught, sink into the depths of injustice and ruin the people as well as themselves.

Remember ye the teaching of the Vedic text that says "Verily the *just Law* alone is the true king, yes, the *just Law* is the true religion." Whosoever violates it is lowest of the low.

Q.—How can it be right to inflict such severe punishments, since man has no power to make a limb or bring the dead to life again?

A.—Whosoever calls it *severe punishment* is ignorant of the true principles of Right Government. The infliction of a heavy punishment on one man prevents others from committing similar crimes, and tends to keep them steadfast in righteousness. Truly speaking this so-called heavy punishment is no heavier than the weight of a mustard seed when distributed among all the members of a

अहन्यहन्यवेक्षेत कर्मान्तान्वाहनानि च ।
आयव्ययौ च नियतावाकरान्कोषमेव च ॥
एवं सर्वानिमान्राजा व्यवहारान्समापयन् ।
व्यपोह्य किल्बिषं सर्वं प्राप्नोति परमां गतिम् ॥ मनु० ८। ३८१। ३८२। ४०६। ४१६। ४२०॥

* According to the Roman Law which holds sway in the occident at the present time "The king can do no wrong," and no court is competent to try a sovereign for all the courts derive their authority from him. The ancient Aryan Judges derived their authority from God because they had to administer justice according to principles sanctioned by the Veda—Divine Law. The king, therefore, like his meanest subject, was subject to judicial trials. Unlike modern states the ancient state had means of legal redress against the sovereign, now the only redress is rebellion. In this as in so many other respect, the ancient Aryan sage was ahead of the modern jurist.—(*Rama Deva.*)

community, whilst so-called *light punishment*, by its failure to check crime, is really a thousand times heavier than the first, as it is multiplied a thousand times by the proportional increase of crime. Now take for an illustration a community of one thousand persons. If every one of them be punished, say, one pound each, the total punishment will be one thousand pounds, whilst if one man in this community of one thousand persons be punished, say, one hundred pounds and should that punishmbnt succeed in preventing the repetition of similar crimes, the total punishment will not be more than a hundred pounds, which is ten times less than one thousand pounds. Thus the seemingly light punishment in the long run turns out to be the heavier one.

Manu VIII, 572, 406 419, 480.

"Let the king impose toll on all the ships and boats passing up and down sea-canals (or bays) and rivers—big and small—proportionate to the length of the country that they traverse; at sea no settled duty can be imposed, hence let him do what best suits the occasion. Let him in such cases make laws that may prove beneficial both to the state and the proprietors of ships[1]."

Let him always potect his subjects, who go to different foreign lands by means of these ships, wherever they are. Let them never suffer in any awy.

"Let the king daily watch the results of various measures (adopted for the good of the state, etc.), inspect elephants, horses and other conveyances, inquire into his income and expenditure, inspect his mines of precious gems, and his treasury.

A king who discharges all these duties most faithfully is freed from all taint of sin, and shall attain to the Supreme State."

Q.—Is the ancient Aryan system of Government perfect or imperfect?

A.—Perfect; because all other systems of Government, that prevail at present or shall pevail, have and will have for their basis the Aryan system of Government. The laws that have not been declared expressly have been provided for by the text. "Let the Parliament composed of scholars, frame such laws as are just and beneficial to the rulers and the ruled."

Manu VIII, 3.

प्रत्यहं लोकदृष्टैश्च शास्त्रदृष्टैश्च हेतुभिः ॥ मनु ० ८ । ३ ॥

1. Here it must be borne in mind that those people who say that there were no ships in ancient times are absolutely in the wrong.

Let the king as well as his advisers bear in mind that early marriage must not, so far as possible, be allowed, nor the marriage of grown up people without mutual consent. Let the king encourage the practice of *Brahmácharya*; let him put a stop to prostitution and the custom of plurality of wives (as polygyny, etc.) so that both body and soul may attain perfect strength and power. For if only mental powers and knowledge be dveloped, but not physical strength, one man of great physical strength may vanquish hundreds of scholars. On the other hand if physical strength alone be sought after and not mental, the high duties of Government can never be rightly discharged. Without proper training and requisite knowledge and without the proper discharge of these duties, there can be no harmony. All will be discord, division, mutual disputes, quarrels and feuds that ultimately ruin all. Let, therefore, both mind and body be developed. There is nothing more prejudicial to the growth of physical and mental powers than prostitution and excessive sexual indulgence. *Kshatriyás* should, in particular, be physically strong and possess well developed bodies, because if they be lascivious, the government of the country is irrevocably ruined. The proverb "As is the king, so shall the people be" should never be lost sight of. It, therefore, behoves the king and other high personages never to misconduct themselves. Instead, let them always set a good example to others in the matter of just and righteous living.

Thus have the duties of Rulers been briefly described. Those who want to study them in detail, are referred to the *Vedas*, the seventh, eighth and ninth chapters of *Manu*, the *Shukraniti*, *Vidurprajagar*, *Rajadharma*, and *Apatadharma*, chapters of *Shantiparva* of the *Mahabharata*. They should perfectly master the science and art of government, and rule one country or Empire or the whole earth. Let all understand "We are the subjects of the Lord of the Universe—the king of kings. He is true king and we are all His humble servants." May we in this world, through His mercy, be privileged to occupy kingly and other high offices and may He make us the means of advancing His Eternal Justice.

Yajur Veda.

In the next Chapter we shal discourse on *God* and the *Veda*.

THE END OF CHAPTER VI.

वयं प्रजा पतेः प्रजा अभूम ॥ यजुः ० ॥

CHAPTER VII.

ON

GOD AND THE VEDA.

"THEY are atheists and of weak intellect, and continually remain sunk in the depths of misery and pain who do not believe in, know, and commune with, Him who is Resplendent, All-glorious, All-Holy, All-knowledge, sustainer of the sun, the earth and other planets, Who pervades all like ether, is the Lord of all and is above all *devatas.* It is by the knowledge and contemplation of God alone that all men attain true happines."

Rig Veda I, 164. 39.

Q.—There are more gods than one mentioned in the *Vedas.* Do you believe this or not ?

A.—No, we do not ; as nowhere in all the four *Vedas* there is written anything that could go to show that there are more gods than one. On the other hand, it is clearly said in many places that there is only one God.

Q.—What is meant by the mention of various *devatas*[1] in the *Vedas* then ?

A.—Whatsoever or whosoever possesses useful and brilliant qualities is called a *devatá*,[2] as the earth for instance ; but it is nowhere said that it is God or is the object of our adoration. Even in the above *mantra* it is said that He, who is the sustainer of all *devatás*, is the adorable God, and is worthy of being sought after. They are greatly mistaken who take the word *devatá* to mean God.

ऋचो अक्षरे परमे व्योमन्यस्मिन् देवा अधि विश्वे निषेदुः । यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥ ऋ० ॥ मं० १ । सू० १६४ ॥ मं० ३९ ॥

1. The word *Devatá* is erroneously translated into god by the orthodox *Pandits* and European scholars —*Tr*

2 I subjoin the definition of the word *devata* from *Nirukta* (vii, 15), as translated by the late Pandit Guru Dattu Vidyarlhi, M A., "Whatsoever or whosoever, is capable of conferring some advantages upon us, capable of illuminating things or capable of explaining things to us, and last of all, the Light of all lights —those are the fit subjects to be called *devatá's.*"—*Tr.*

He is called *devatá of devatás*,—greatest of all *devatás*,—because He alone is the author of Creation, Sustenance and Dissolution of the Universe, the Great Judge and Lord of all. The *Vedic* text "The Lord of all, the Ruler of the universe, the Sustainer of all holds all things by means of thirty-three *devatás*" has been explained as follows in the fourteenth chapter of the *Shatpatha Brahman* :—(1) Heated cosmic bodies ; (2) planets ; (3) atmosphere ; (4) super-terrestrial space, (5) suns, (6) Rays of ethereal space, (7) satellities, (8) stars ; these eight are called *Vasus*, because they are the abode of all that lives, moves or exists. The eleven *Rudras* are the ten *pranas*[1]—nervauric forces—enlivening the human body and the eleventh is the *human spirit*. These are called *Rudras*, because when they desert the body, it becomes dead and the relations of the deceased, consequently, begin to weep. The twelve months of a year are called *Adityas*, as they cause the lapse of the term of existence of each object or being. The (all-pervading) electricity is called *Indra*, as it is productive of great force. *Yajna*[2] is called *Prajápati* because it benefits mankind by the purification of air, water, rain and vegetables and because it aids the development of various arts, and because in it the honour is accorded to the learned and the wise.

These thirty-three aforesaid entities are called *devatás* by virtue of possessing useful properties and qualities. Being Lord of all and greater than all, the Supreme Being is called the thirty-fourth *Devatá* who alone is to be worshipped. The same thing is written in the other *Shástras*. Had people consulted these books, they would not have fallen into this error, *viz.*, the belief that there are more gods than one mentioned in the *Vedas*.

Yajur Veda XL, 1.

"By One Supreme Ruler is this universe pervaded, even every world in the whole circle of nature. He is the true God. Fear Him, O man! and covet not unjustly the wealth of any creature existing. Renounce all that is unjust

ईशावास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥
यजुः ॥ अ० ४० । मं० १ ॥

1. See Chapter IX for a description of the *Pránas*.
2 A *Yajna* is an active voluntary association of objects on the part of man for the purpose of advancing art and assembling together of men for purposes of teaching and learning.—*Tr*

and enjoy pure delight—true spiritual happiness—by the practice of justice and righteousness which is another name for true religion.

God teaches in the *Veda* " I, O men, lived before the whole universe came into being. I am Lord of all, I am the eternal cause of the whole creation. I am the source and giver of all wealth. Let all men look up to me alone as children do to their parents. I have appointed different foods and drinks for all creatures to give them sustenance so that they may live in happiness."

Rig Veda X, 48.

" I am God Almighty, I am the Light of the world like the sun, Neither defeat, nor death, can ever approach me. I am the controller of the universe, know me alone as the Creator of all. Strive ye diligently for the acquisition of power and wealth such (as true knowledge). Ask ye of me. May ye never lose my friendship. I give true knowledge, which is real wealth, unto men who are truthful. I am the revealer of *Vedas* which declare my true nature. It is through the *Vedas* that I advance the knowledge of all. I am the prompter of the good and true. I reward those who devote themselves to the good of humanity. I am the cause, I am the support of all that exists in this universe. May ye never turn away from me. May ye never accept another God in my place, nor worship him. "

Rig Veda X, 48, 5.

" God, O men existed in the beginning of the Creation. He is the Creator, Support and Sustainer of the sun and other luminous worlds. He was the Lord of the past Creation. He is the Lord of the present. He will be the Lord of the unborn universe. He created the whole world, and He sustains it. He is Eternal Bliss. May ye all praise and adore Him as we do."

Yajur Veda XIII, 4

अहम्भुवं वसुनः पूर्व्यस्पतिरहं धनानि संजयामि शश्वतः। मां हवन्ते पितरं न जन्तवोऽहं दाशुषे विभजामि भोजनम्॥ अहमिन्द्रो न पराजिग्य इद्धनं न मृत्यवेऽवतस्थे कदाचन। सोममिन्मासुन्वन्तो याचता वसु न मे पूरवः सख्ये रिषाथन॥ ४॥ ऋ० ॥ मं० १० सू० ४८। मं० १। ५॥

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम॥
यजुः० । अ० १३। ४॥

Q.—You talk about God, but how can you prove His existence?

A.—By the evidence of *direct cognition* and other evidences.[1]

Q.—But there can be no evidence of *direct cognition*, with regard to God.

A.—"The knowledge which is the result of the direct contact of the five senses—optic, auditory, olfactory, gustatory and tactile—and of the mind, with light, sound, smell, taste and touch, with feelings of pleasure and pain, truth and untruth is called *direct cognition.* But this knowledge must be free from error and doubt."

Niyaya Shastra I, 4

On reflection it will be clear that it is only attributes that can be known through the senses and the mind, not *substances*, in which those qualities inhere. As for example, we are cognisant of a solid substance when it gives rise to the sensations of touch, smell, etc., by coming in contact with our four senses, such as the tactile sense, and the senses with the mind, and the latter with the soul; similarly we are cognisant of the existence of God by observing such qualities as design and intelligence in this world. Besides, instantly the soul directs the mind and the latter directs the senses to the pursuit of a certain object either good—such as acts that promote public welfare—or bad such as theft, they all incline to the desired object, and at that very moment, feelings of fear, shame, and distrust arise the soul if the action be sinful, and those of fearlessness, courage, and satisfaction or felicity, if it be good; these feelings are prompted not by the human soul, but by the Divine Spirit. Lastly when the soul, freed from all impurities, devotes itself to the contemplation and realization of God through *yoga*, it becomes cognisant of both—itself and the Divine Spirit. When we can be directly cognisant of the existence of God how can there be any doubt about His existence by *inference* and other evidence, because the cause is inferred from its effects.

Q.—Is God All-pervading or does He reside in some particular locality?

• इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम् ॥ न्याय० । अ० १ सू० ४ ॥

1. See Chapter III, page 52

A.—He is all-pervading. If He were localised to some particular place, He could never be Omniscient, Inward Regular of all, Universal Controller, Creator of all, Sustainer of all and the Cause of resolution of all things into their elements, as it is impossible for the doer to do anything in a place where he is not.

Q.—Is God Just as well as Merciful?

A.—Yes, he is both.

Q.—These two attributes are opposed to each other, since *Justice* consists in giving a person the just amount of pleasure or pain,—neither more nor less—according to the nature of his deeds, while *mercy* consists in letting the offender go unpunished. How could He be both *merciful* and *just* at the same time.

A.—*Justice* and *mercy* differ only in name. The object served by *justice* is the same as accomplished by *mercy*. Now the object of inflicting punishment through *justice* is to prevent people from committing crimes and thereby enable them to be freed from pain and misery. What is the object of *mercy* but to rid people of misery? Your definitions of *justice* and *mercy* are not correct, because the infliction of just punishment in exact accordance with the amount of crime is called *justice*. If the offender be not punished, *mercy* will be destroyed, for suffering one such criminal, as a robber, to go unpunished amounts to giving pain to thousands of righteous and law-abiding people. What *mercy* can there be, then, in allowing one man to go unpunished and making others suffer? It will be an act of *mercy* indeed to that robber to keep him in prison and thereby prevent him from further commission of crimes. It will also be an act of *mercy* to thousands of other people to rid them of that robber or dacoit by putting him to death or keeping him in prison.

Q.—What is then the object of having two terms—*mercy* and *justice*—both having the same meaning? It is useless to have two terms, it would have been far better to have only one. This shows that they do not mean the same.

A.—Is not an idea expressed by more than one word, and cannot one word be expressive of more than one idea?

Q.—Yes, it is so.

A.—Why did you doubt it then?

Q.—Because we hear it said in the world.

A.—We hear both true and false statements being made in this world, but it is our duty to discriminate between them after due reflection. Behold the infinite *mercy* of God that He has created all things in this world for the good of all, and given them all freely! What *mercy* can be greater than this? On the other hand, the inequality in the condition of men—some are in a state of misery, while others in a state of happiness—is a clear proof of the operation of His Law of justice. They—*mercy* and *justice*—only differ in the fact that the intense desire in one's mind to bestow happiness on all and accordingly is *mercy*, whilst the outward action—such as the just infliction of punishment on an offender by imprisoning him or putting him to death is—*justice*. The one object served by both is to rescue all from sin and consequent suffering.

Q.—Has God a form or is He formless?

A.—He is formless, because if He possess a form He could never be Omnipresent, nor, therefore Omniscient, since a finite substance can possess only finite attributes, actions and nature. Besides, He could never be free from hunger and thirst, heat and cold, disease, imperfections and injuries. This proves, therefore, that God is formless. If He were to possess a body, another person would be required to make the different organs of His body, such as eyes, ears and the like, for, He, who is the product of the combination of the different parts, must have an intelligent formless maker. Here if it be urged that God Himself made His own body simply by willing it, this too goes to prove that He was formless before He made His body. It is clear, therefore, that God is never embodied. Being without a body He is able to make the visible universe out of invisible causes.

Q.—Is God All-powerful or not?

A.—Yes, He is, but what you understand by the word All-powerful is not right. It really means that God does not require the least assistance from any person in all His works such as Creation, Sustenance and Dissolution of the Universe, and administration of Divine Justice. In other words, He does all His works with His own infinite power.

Q.—But we believe that God can do whatever He likes. There is no one above Him.

A.—What does He like? If you say that He likes and can do all things, we ask "Can God kill Himself?" Or "Can He make other Gods like Himself, become ignorant, commit sins such as theft, adultery and the like? Or Can He be unhappy?" Your answer can only be in the negative, as these things are opposed to the nature and attribute of God; hence your contention, that God can do *all things*, does not hold good. Our meaning only, therefore, of the word All-powerful is true.

Q.—Is God *Anádi*[1] or *Sádi*[1]?

A.—He is *Anádi*, that is, He has no cause or beginning.

Q.—What does God desire?

A.—The good of all, and the happiness of all, but He does not, by the caprice of His Own Will, subordinate one person to another without an offence.

Q.—Should we *glorify* God, *pray* to Him and *commune* with Him?

A.—Yes.

Q.—Will God by one's doing so suspend His laws, and forgive the sins of His devotees?

A.—No.

Q.—Why should we then worship God?

A.—Its object is altogether different from the one you mentioned.

Q.—What is it?

A.—*Glorification* gives rise to love of the Supreme Being, reformation of one's nature, character and attributes in accordance with the nature, attributes, and character of God.

Prayer creates humility, courage, and obtains divine help.

Communion results in union with the Great Being and in direct cognition of him.

Q.—Will you please explain it in detail?

A.—*Glorification* is of two kinds:—*Positive* and *Negative.*

[1] These terms have been explained in the first Chapter

Positive glorification consists in praising God as possessed of positive attributes in the following manner :—

"That Supreme Being overspreads all. He is entirely spirit, All-energy, All-powerful, Pure, Perfect, Omniscient Inward Controller of all, Ruler of all, Eternal and self-existent. He has from all eternity been teaching uncreated immortal human souls, the true knowledge of things through the revelation of the *Veda*—His eternal knowledge."

Yajur Veda XL, 8.

Negative glorification consists in praising God as devoid of such ungodly qualities as passion and malice in the following way :—

"He is never embodied, is never born, is never liable to impression or organization, never commits a sin, is never subject to pain, grief and ignorance and the like."

Yajur Veda XL, 8.

The object of *Glorification* is to reform one's nature, attributes and character after the nature, attributes and character of God, for instance let him be just as God is and so on. He who praises God like a flunkey, but does not reform his character does himself no good.

ii. *Prayer* to God is to be addressed in the following way :—

"Endow us, O Lord, who art All-glorious, through thy mercy, at this very instant with that wisdom which the wise, the learned, and *yogis* pray for."

Yajur Veda XXXII, 14

"Thou art Light, be merciful and shed that light into my heart. Thou art Infinite energy, through Thy grace endow me with unfailing energy. Thou art Infinite strength, endow me with strength. Thou art Infinite power, endow me with great power. Thou art wrathful with the wicked, make me also

Yajur Veda XX, 9.

स पर्य॑गाच्छुक्रम॑का॒यम॑व्र॒णम॑स्नावि॒रꣳ शु॒द्धमपा॑पविद्धम्। क॒विर्म॑नी॒षी प॑रि॒भूः स्व॑य॒म्भूर्या॑थातथ्य॒तोऽर्था॒न् व्य॑दधाच्छाश्व॒तीभ्यः॒ समा॑भ्यः॥ यजु०॥ अ० ४०। मं० ८॥

यां मे॒धां दे॑वग॒णाः पि॒तर॑श्चो॒पास॑ते। तया॒ माम॒द्य मे॒धयाऽग्ने॑ मे॒धावि॑नं कुरु॒ स्वाहा॑॥ यजुः०॥ अ० ३२। मं० १४॥

तेजो॑ऽसि॒ तेजो॒ मयि॑ धेहि। वी॒र्य्य॑मसि वी॒र्य्यं॒ मयि॑ धेहि॒। बल॑मसि॒ बलं॒ मयि॑ धेहि। ओज॒ऽस्योजो॒ मयि॑ धेहि। म॒न्युर॑सि म॒न्युं मयि॑ धेहि। सहो॑ऽसि॒ सहो॒ मयि॑ धेहि॥ यजुः०॥ अ० २०। मं० ९॥

wrathful. Thou art moved neither by slander, nor, by praise. Thou art forbearing towards those who offend against Thee, make me also forbearing."

" May, O Ocean of Mercy, through thy grace my mind—the mind that in the wakeful state travels long distances, and, possesses brilliant qualities, which self-same mind—the light of the senses—in sleep attains to the state of profound slumber and in dreams wanders over different places—always entertain pure thoughts for the good of the self as well as for that of all other living beings. May it never desire to injure any one."

Yajur Veda XXXIV, 1.

" May, O Ominiscient God, my mind—which is the source of all activity and which, thereby, enables men of learning, piety and courage to perform acts of great public good and heroic deeds on the field of battle and other occasions, which possesses wonderful powers and admirable qualities and rules the senses—harbour only righteous desires and completely renounce sin and vice."

Yajur Veda XXXIV, 2.

" May, O Lord, my mind—the mind which is the repository of the highest form of knowledge, is the faculty for consciousness and judgment, is the light of the senses, and is immortal, the mind without which a man is powerless to do even the most insignificant thing—aspire for purity and shun wickedness."

Yajur Veda XXXIV, 3

" May, O Lord of the Universe, my mind—the mind which is the medium through which all *yogis* acquire knowledge of the past, the present and the future, which becomes the means of the union of the immortal human soul with the Supreme Spirit and thereby makes it cogni-

Yajur Veda XXXIV, 4.

यज्जाग्रतो दूरमुदैति दैवन्तदु सुप्तस्य तथैवैति ।
दूरंगमं ज्योतिषां ज्योतिरेकन्तन्मे मनः शिवसङ्कल्पमस्तु ॥
येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥
यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु ।
यस्मान्नऽऋते किंचन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥
येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥

sant of the three periods of time (the past, the present and the future), the mind which is capable of conscious exertion and is closely united with the five senses, the faculty of discernment and the soul, and is the means of the advancement of that great *Yajna* called *yoga*—be endowed with true knowledge and *yoga* and thereby be freed from all kinds of pain and ignorance."

Yajur Veda XXXIV, 6.

" May, O Great God, Wisest of the wise, through Thy grace, my mind—which like the hub of a wheel into which all the spokes are inserted, is the repository of the *Rig Veda*, the *Yajur Veda*, the *Sama Veda* and also the *Atharva Veda*, the mind in which Omniscient, Omnipresent conscious Being—the Witness of all—makes Himself known—be freed from of all ignorance and be endowed with the love of knowledge."

Yajur Veda XXXIV, 6

" May, O Lord, the Controller of the Universe, my mind—which is like a driver who can swing the horses round in all direction, sways men higher and thither, is seated in the heart, possessed of great activity and extreme energy—restrain all the senses from treading the path of wickedness and always direct them in the path of righteousness. Mayest, Thou O Lord, of Thy kindness grant this my prayer."

Yajur Veda XI, 16.

" Lead us, O Bestower of all happiness, Omniscient, Supreme Spirit, into the path of rectitude and thereby inspire us with all kinds of knowledge and wisdom, rid us of all that is false and sinful in our conduct, and make us pure. To this end, we in all humility repeatedly praise and adore Thee."

मन्त्रब्राह[illegible]मधेयम् ॥

यस्मिन्नृचः साम यजूꣳषि यस्मिन्प्रतिष्ठिता रथनाभाविवाराः । यस्मिँश्चित्तꣳ सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ सुषार-थिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिन इव । हृत्प्रतिष्ठं यद-जिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥ यजु० । अ० ३४ । म० । १ । २ । ३ । ४ । ५ । ६ ॥

अग्ने नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् । [illegible]णमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ यजुः० ॥ अ० ४० । मं १६ ॥

Yajur Veda XVI, 15.

"Mayest not, Thou, O Punisher of the wicked, destroy our young ones, nor our old ones, fœtuses, mothers, and fathers, nor those who are dear to us, nor our relations, nor our bodies. Direct us to that path by following which we may not be liable to punishment by Thy Law."

Shatpatha XIV, 3, 1, 30.

"Lead us, O Supreme Spirit, Teacher of teachers, from falsehood unto rectitude, from darkness into light of knowledge, from death and disease to Immortality and Eternal Happiness."

Prayer is said to be *Positive* or *Negative* according as the Deity is looked upon as possessed of good attributes or as free from bad qualities, faults and imperfections.

A man should act in accordance with what he prays for. For example, if he prays for the attainment of highest wisdom, let him do his utmost to attain it. In other words, *prayer* should be addressed to God for the attainment of an object after one has strenuously endeavoured to attain it. No one should pray in the following manner, nor does God ever answer such a prayer :—

'O Lord ! destroy my enemies, make me superior to all. Let me alone be honoured by all, make all others subordinate to me, etc.' For, if both enemies were to pray for each other's destruction, should God destroy both of them ? If some one were to say that of the two let that man's prayer be granted who bears more love to God, we answer that the enemy of the man whose love is less, should also suffer destruction in a lesser degree. If people began to address such foolish prayers, the next thing they will do, will be to pray in this manner, "O God ! Cook our food for us, put it on the table for us, scrub our houses, do our washing, till our land, and do a bit of gardening as well for us" The greatest fools are they who, trusting to God in this wise, remain slothful and indolent ; because whoso-

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मा नो महान्तमुत मा नोऽअर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रिरिषः ॥

यजुः० ॥ अ० १६ । मं० १५ ॥

असतो मा सद् गमय तमसो मा ज्योतिर्गमय मृत्योर्माऽमृतं गमयेति ॥

शतपथब्रा० १४ । ३ । १ । ३० ॥

ever will disobey God's commandment to work assiduously will never be happy. God commands thus :—

"Let a man aspire to live by doing work for a hundred years, *i. e.*, as long as he lives. Let him never be lazy."

Yajur Veda XL, 2.

Behold! all the animate and the inanimate objects in this universe perform their respective functions. The ants and other creatures are always active, the earth and other planets are always in motion, the trees are always growing or decaying. Man should take a lesson from these. As men help him who helps himself, so does God help him who works righteously, just as servants do their work only if the master himself is active and not lazy. Only a man with eyes and with a desire to see can be made to see and not a blind man, likewise God lends his help in answer to those prayers only that aim at the good of all, and not those that are meant to injure any one. He who only keeps on saying 'sugar is sweet, sugar is sweet' can never taste the sweetness of sugar, nor obtain it but he, who tries for it, sooner or later is sure to get it.

iii. *Communion (upásaná).* On this subject the *Upnishad* says :—"No tongue can express that bliss which flows, from communion with the Supreme Spirit, into the soul of that man whose impurities are washed off by the practice of *yoga*, whose mind being abstracted from the outside world is centred in the Supreme Spirit; because that happiness is felt by the human soul in its inner self alone."

The word *upásaná* literally means *to come close to.* All that is required in order *to come close to* God by the practice of the Octapartite[1] *yoga* and directly *see* the Omnipresent, Omniscient God should be accomplished. For him who desires to begin *Upásana* this alone is the beginning (1) "Let him *cease to bear malice* to any living being, let him *always love all.* (2) Let him always *speak the truth*, never an untruth. (3) Let him never commit theft, and let

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ॥ यजुः० ॥ अ० ४० । मं० २ ॥

1. That which has eight parts or stages.—*Tr.*

him be *honest in his dealings.* (4) Let him practise *self-control,* never be lustful. (5) Let him be *humble,* never vain." These five together comprise the first stage of *Upásaná* and are called *Yamas.* Next come the *Niyamas* which are also five:—(1) "Let a man be *clean internally* by renouncing all passions and vicious desires, *externally* by the free use of water etc. (2) Let him *work hard* righteously but neither rejoice in the resulting profit nor be sorrowful in case of loss. Let him renounce sloth and be always cheerful and active. (3) Let him keep his mind unruffled no matter whether he is happy or miserable, and *do righteous* deeds. (4) Let him always *study the books of true* knowledge, and teach them as well, and associate with good and pious men, and let him contemplate and mentally recite OM which is the highest name of the Supreme Spirit. (5) Let him *resign* his soul to the Will of God." These five together constitute the second stage of *Upasaná Yoga.* The remaining six stages can be studied from the *yoga shástra* or our book called "An introduction to the exposition of the Four *Vedas.*"

Yoga Sashtra Sadhanpad. 30.

Yoga Shastra Sanadhiead, 32.

When a man desires to engage in *Upásaná,* let him resort to a solitary, clean place and get comfortably seated, practise *Pranáyáma* (control of breath) restrain the senses from the pursuit of outward objects, fix his mind on one of the following places:—the navel, the heart, the throat, eyes, the top of the head or the spine. Let him, then, discriminate between his own soul and the Supreme Spirit, get absorbed in contemplation of the latter and commune with Him, *i. e.,* become a *Sanyami.* When a man follows these practices his mind as well as the soul becomes pure and imbued with righteousness. His knowledge and wisdom advance day by day till he obtains salvation. He who contemplates the Deity in this way for even one hour out of the twenty-four hours always continues to advance spiritually.

समाधिनिर्धूतमलस्य चेतसो निवेशितस्यात्मनि यत्सुखं भवेत् ।
न शक्यते वर्णयितुं गिरा तदा स्वयन्तदन्तःकरणेन गृह्यते ॥
तत्राऽहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ योगशा० ॥
साधनपादे । सू० ३० ॥
शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥
योगशा० साधनपादे । सू० ३२ ॥

Upasaná is *positive* when God is contemplated as possessed of such attributes as Omniscience, and it is said to be *negative* when the human soul being deeply absorbed in the Supreme Spirit—who even pervades such a subtle thing as the human soul—contemplates Him as free from such qualities as malice, colour, taste, smell and touch. Its result is that the soul, by coming close to God, is rid of all its impurities, sorrows and griefs, its nature, attributes and character become pure like those of God Himself, just as a man shivering from cold ceases to suffer from it by coming close to a fire. Therefore it behoves all to worship God—praise Him, pray to Him and commune with Him. Leaving out other results that accrue from Divine Worship the gain in spiritual strength is such that even the approach of pain or sorrow of the greatest magnitude cannot disturb the mental tranquility of the devotee. He is able to bear it most patiently. Is this a trifling thing? Besides, he who does not worship God is ungrateful as well as most foolish, because it is nothing but extreme ingratitude and foolishness to forget the kindness of that Supreme Spirit who has freely given away all things of this world to his creatures to cease to believe in His very existence.

Q.—How can God do the work which can only be done through organs of sense when He is devoid of them?

Shweta Shwetar Upanishad, 3, 19

A.—"God has no hands but grasps and moulds all things by virtue of His Omnipotence. He has no feet but transcends all in speed by virtue of His Omnipotence. He has no eyes but sees all perfectly, no ears but hears all, no internal organ of thought but knows all. No one can know His limits, has been eternally existing. He is the Supreme Spirit that pervades all." In other words, though devoid of senses and mind, He does all His work by virtue of His Omnipotence.

Q.—Many persons say that He is 'void of all activity and attributes.' Is this true?

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च यस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥
श्वेताश्वतर उपनिषद् ॥ अ० ३ मं० १९ ॥

A.—" The Great Eternal Spirit undergoes no modifications, requires no instruments to work with, has no equal nor any superior. He is the Supermely Powerful Being, *endowed with innate Omniscience, Omnipresence* and *Infinite activity*." Had God been *destitute of activity*, He could never create the world, sustain it and reduce it to its elementary form. He, therefore, being Omnipresent and Omniscient, also possesses *activity*.

Shweta Shwetar Upanishad, 6, 8.

Upanishad.

Q.—When He acts, is His action finite or infinite?

A.—In whatsoever space and time He wants to act, in the same He does, neither in less nor in more; because He is All-wise.

Q.—Does God know His own limits or not?

A.—The Supreme Spirit is all-knowledge. For what is knowledge but the cognisance of things just as they are. God is Infinite, therefore His knowledge of Himself as Infinite is *true knowledge*—the reverse is *ignorance*. To conceive a thing as infinite when it is really finite or *vice versa* is called *ignorance*. The conception of the nature, attributes and character of things as they are is called *true knowledge*. Therefore the *Yoga Shástra* defines God thus :—" The All-pervading spirit, who is free from all pain and grief (such as ignorance), and from desire for all those deeds which are productive of results that are good or bad, pleasant or unpleasant, or of a mixed character and who is distinct from and superior to all souls, is called God.

Yoga Shastra Samadhipad, I 12

Q.—"The existence of God cannot be proved owing to want of *evidence of direct cognisance*, and " in the absence of *evidence of direct cognisance*, there can be no *inferential* and other evidences " ; besides " from the absence of the relation of *Vyapti* (=the relation of the

Sankhya Shastra I, 112

न तस्य कार्य्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।
श्वेताश्वतर उपनिषद् अ० ६ । मं० ८ ॥

[illegible]कर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः योगसू० ॥
समाधिपादे सू० २४ ॥

ईश्वरासिद्धेः ॥ सां० अ० १ । सू० ११२ ॥

pervader to the pervaded) there can be no inference." Both these kinds of evidence—*Direct Cognisance* and *Inference*—being unavailable, other kinds of evidence, such as *Testimony* of a truthful witness are out of question. Therefore the existence of God cannot be proved.

Sankhya Shastra V 10 11.

A.—No, what the above aphorisms really mean is that the evidence of *direct cognisance* is wanting not in order to prove the existence of God but to prove him as the *Material cause* of the universe, for in the same chapter occur the following aphorisms :—

"If the *All-pervading Spirit* be the *Material Cause* of the universe, He would be transformed into various material objects just as the *primordial matter* by the combination of invisible and minute atoms becomes metamorphosed into various visible and tangible objects. He is, therefore, not the *material cause* of the universe but the *efficient cause.*"

Sankhya Shastra V. 8.

"If the Conscious Being—God—be the *material cause* of the universe, He being possessed of infinite power, the world also should possess infinite power. But such is not the case. Therefore, God is not the *material* but the *efficient cause* of the world."

Sankhya Shastra V, 9.

"The *Upnishad* also describes the *primordial matter* alone as the *material cause* of the world" as in the following verse :—"the *primordial matter* is transformed into the diverse objects of this world." Matter being subject to change is transformable, whereas God—the All-pervading spirit—being unchangeable is not metamorphosed into any other form or shape. He is unchangeable and always resides in the interior of the heart. Therefore, whosoever calls the sage *Kapil*—the author of the above aphorism—an athiest, is himself an athiest. Similarly

Sankhya Shastra V, 12.

Shweta Shwetar Upnishad, 4, 5.

प्रमाणाभावान्न तत्सिद्धिः ॥ सां० अ० ५ । सू० १० ॥

सम्बन्धाभावान्नानुमानम् ॥ सां० अ० ५ । सू० ११ ॥

प्रधानशक्तियोगाच्चेत्सङ्गापत्तिः ॥ सत्तामात्राच्चेत्सर्वैश्वर्य्यं ॥ श्रुतिरपि प्रधानकार्य्यत्वस्य ॥ सां० अ० ५ । सू० ८ । ९ । १२ ॥

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां स्वरूपाः ॥

श्वेताश्वतर उपनिषद् अ० ४ । मं० ५ ॥

the authors of the other *Shástrás*, for instance, *Mimánsá* from the mention of the words *Dharma* and *Dharmi*, *Vaisheshaka* from that of the word *Ishwar* (God) and *Niyáya* from that of *Atmá*—All-pervading spirit, are not atheists. He, who is Omnipresent, Omniscient and even pervades the human soul, is believed in by all of them—*Mimánsá*, *Vaisheshaka*, etc.—to be God.

Q.—Does God incarnate or not?

A.—No; because it is said in the *Yajur Veda*. "He is unborn", again "He overspreads all. He is pure, is never born and never takes on a human form." It is clear from these quotations that God is never born.

Q.—But *Krishna* says in the *Gita*, "Whenever there is decay of virtue, I take on a human form." What is your answer to this?

Gita IV, 7.

A.—Being opposed to the *Veda*, it cannot be held to be an authority. Though it is possible that *Krishna*, being very virtuous and being extremely anxious to further the cause of righteousness, might have wished that he would like to be born again and again at different times to protect the good and punish the wicked. If such was the case, there is no harm in it; because 'whatever the good and the great possess—their wealth, their bodies, aye even their hearts—is at the service of humanity'? Inspite of all this *Krishna* could never be God.

Q.—If this be the case, why do people then believe in the twenty-four incarnations of God?

A.—From want of knowledge of the *Vedas*, from being led astray by the sectarians and being themselves uneducated, people are involved in ignorance and, therefore, no wonder, believe in and say such false things.

Q.—How could such wicked men as *Rávana* and *Kansa* be destroyed if God did not incarnate?

A.—Firstly, whosoever is born, is sure to die. Secondly, what are *Kansa* and *Rávana*, when compared with the Almighty God,

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ भ० गी० अ० ४ । श्लो० ७ ॥

who without being incarnated has created this world, is sustaining it and can resolve it into its component elements? He being Omnipresent also pervaded the bodies of *Kansa* and *Rávana* and could at His will cut their vitals and instantaneously kill them. What shall we then call such a man but a fool who says that the Supreme Spirit possessed of Infinite power, attributes and activity takes on a human form and becomes subject to births and deaths in order to kill an insignificant creature. Were anyone to say that God incarnates for the salvation of his devotees, then too it could not be true, for, if the devotees conduct themselves according to the Will of God, He is powerful enough to save them. What! Is the destruction of a *Kansa* or a *Rávana* or the lifting of a mountain, such as *Govardhan*, even more difficult than the creation, sustainence and dissolution of the sun, the moon and the earth and other planets? Whosoever ponders over the great things that God has done in this universe, can not but come to the conclusion that "There is no one like Him, nor shall ever be." Nor can the incarnation of God be demonstrated by reason, just as the saying of a man, that space entered a womb or was put in a close hand, can never be true, for space being Infinite and Omnipresent can neither go in, nor come out; similarly, God, being Infinite and All-pervading, it can never be predicated of him that He can go in or come out. Coming and going can be possible only if it be believed that there are places where He is not. Then was not God already present in the womb and was not He already present outside that He is said to have gone into and come out of it? Who but men devoid of intelligence, can believe in, and say such things about God? Therefore, it should be understood that Christ and others were also not incarnations of the Deity. Being subject to passions and desires, hunger and thirst, fear and grief, births and deaths, they were all men.

Q.—Does God forgive the sins of His devotees or not?

A.—No; for, were He to forgive their sins, His Law of Justice would be destroyed, and all men would become most sinful. Knowing that their sins will be forgiven, they will become fearless and will be greatly encouraged to commit sins. For example, if the ruler of a country were to pardon the criminals, they would be encouraged to commit crimes greater still. For knowing well that the king

will not punish them, they will be confident in their minds that they will get the king's pardon by folding their palms and doing other acts of humility. Even those who are not criminals, being no longer deterred by any fear of punishment, will begin to commit crimes. Therefore it is but meet that God should give souls the just fruits of their deeds and not to forgive their sins.

Q.—Is the human soul a *free-agent* or otherwise?

A.—It is a free-agent in the matter of performing deeds but it is subject to the laws of God in the matter of reaping the fruits thereof; He alone is said to be a *doer* who is free to act?

Q.—What is a *free-agent*?

A.—He is called a *free-agent* who has the body, the vital forces, the senses and the mind subordinate to his will. If the soul were not a *free-agent* it would not reap the fruits of its deeds—good or bad. Just as soldiers acting under the direction of their commanding officer are not held guilty of murder even on killing many a man on the field of battle; similarly, if God were to influence the course of human conduct or if human actions were subordinate to His Will, it would not then be the human souls that would have to bear the consequences of those actions but God Himself. Being the prompter He alone would suffer pain or enjoy happiness. Just as that man alone who murders another with some kind of weapon is arrested and punished for the crime and not the weapon; likewise, the souls subordinate to the Will of God could not justly be made to reap the fruits of their deeds—sinful or virtuous. It follows, therefore, that the soul is free to act according to its capacity, but once it has committed a sinful act, it becomes subject to the operation of the laws of God, and thereby reaps the consequence of its sin. In other words, the soul is a *free-agent* in so far as the performance of deeds is concerned but it has to submit to Divine laws in the matter of suffering pain and misery for its sins.

Q.—Had not God created the soul and endowed it with energy, it could never have been able to do anything; hence whatever a human soul does is done solely through Divine impulse?

A.—The soul was never created. It is beginningless like God and the *material cause* of the universe—primordial matter. The body and the bodily organs were made by God, but they are all under the control of the soul. Now whoever performs an act—good

or evil—reaps the fruit thereof and not God—the Maker of his body and bodily organs. This we can illustrate thus:—A man dug iron out of a mountain, a merchant bought it of him; a blacksmith bought it from the latter's shop, made a sword out of it and sold it to a soldier who killed a man with it. It is not the miner, nor the iron merchant, nor the blacksmith, nor the sword that are held responsible by the king for the crime of murder and punished. It is the soldier alone, who killed another with the sword, that is apprehended. In the same way, it is not God—the Maker of the body and bodily organs—Who reaps the fruits of the deeds done by the soul. On the other hand, He it is Who makes the soul bear the consequences of its acts. Had God been the actual doer, no soul would ever have committed a sin, because being Pure and Righteous, He could never have prompted any soul to commit a sin. It, therefore, follows that the soul is a free-agent in doing deeds and the same may be predicated of God.

Q.—What are God and the soul in *essence*, and what are their natures, attributes and action ?

A.—In *essence* they are both conscious entities. By *nature* both are pure, immortal and virtuous, etc., but the creation of the universe, its sustenance and dissolution into elementary form and its control, the awarding of the fruits of their deeds—good or evil—to souls are the righteouse actions of God ; whilst the reproduction and rearing of children, the distribution of knowledge and arts, etc., are acts of the soul which may be virtuous or sinful. Eternal knowledge, Eternal bliss and Omnipotence, &c., are the *attributes* of God whilst those of the soul are :—

Desire for the acquisition of things ; *repulsion*, *activity*, *feelings of pleasure*, *feelings of pain*, sorrow, displeasure ; *consciousness*,[1] *inspiration* and *expiration*, *nictitiation*—closing and opening of the eyes, *organic growth*, *discernment*, *memory and individuality*, *movement*, *regulation of the senses*, *internal changes and disorders*, such as hunger and thirst, joy or sorrow, etc., are the attributes of the soul which distinguish it from God The existence of the soul is known only by these attributes, as it is not material nor perceptible by the senses. These attributes manifest themselves only so long as the soul is present in the body, but cease to do so as soon

1. These six attributes are common both to the *Vaisheshika* and *Nyaya Shastras*; but the attributes that follow are only found in the *Vaisheshika*.

as the soul leaves it. Those qualities that manifest themselves in the presence of a substance and cease to do so in its absence belong to that substance alone; as for example, light is the property of the sun and of the lamp, because it is absent in their absence and present in their presence. Similarly, God and the soul are known by their attributes.

Q.—God being cognisant of the three periods of time[1], knows all things about the future, and as God knows so has the soul to act, consequently the soul ceases to be a free-agent. God therefore, can not be justified in punishing it for its misdeeds, because it acts in accordance with what God before knew.

A.—It is foolishness to speak of God as being cognisant of the three periods of time, because what ceases to exist is called the *Past*, and what does not exist now but will come *into* existence is called the *Future*. Now is there any kind of knowledge that ceases to exist with God or that He does not possess in the present but *will* possess in the future? Hence God's knowledge is always uniform and uninterrupted. He always lives in the *Present*. The past and the future relate to the human soul only. It is true though that the knowledge of three periods of times can be said to exist in God when it is spoken of in relation to the actions of the soul, but not absolutely. As the soul acts by virtue of its free will, so does God know, what it does, by virtue of His Omniscience, and as God knows, so the soul acts. In other words, God possesses the knowledge of the past, the present, and the future and gives souls their deserts; whilst the soul is a free-agent in whatever it does and in possessing a limited knowledge of the present. Just as God's knowledge of actions of human souls is beginningless, so is His knowledge of awarding just punishment. Both kinds of knowledge in Him are true. Can it ever be possible that the *knowledge of actions* be true while that of doing justice be false? Hence your objection does not hold good.

Q.—Are the souls in different bodies *distinct* or is there only one soul pervading them all?

A.—*Distinct.* Had there been only one soul pervading them all, wakeful state, slumber, deep sleep, birth and death, union and

1. *I.e.*, the past, the present and the future.

disunion (with the body and the senses) could never take place; the nature of the soul, therefore, is *finite*, and so is *its knowledge*; it is also *subtle*, whilst God is still more subtle, Infinite, Omnipresent, Omniscient by *nature*. Hence God and the human soul stand in the relation of the *pervader*[1] to the *pervaded*.

Q.—One thing can not contain another at the same time; therefore, God and the soul can only be in the relation of close union but not in that of the *pervader* to the *pervaded*.

A.—This law holds good in the case of things of the same condition but not in that of different conditions; just as iron is gross while electricity is subtle, the latter pervades the former and resides in the same space with it. Similarly, the human soul is less subtle than God, whilst the latter more subtle than the former, therefore, it is that God pervades the human soul while the latter is pervaded by the former.

Just as God and the soul stand to each other in the relation of the *pervader* and *the pervaded*, so do they do in the relations of *one who is served* and *the servitor*, *the supporter* and *the supported*, the *Master* and *the servant*, the *Ruler* and the *ruled*, the *Father* and the *son*.

Q.—If God and the human soul be different, how will you interpret the following mighty texts of the *Vedas*?:—"I am God", Thou art God" and "The soul is God."

A.—These are not *Vedic* texts at all, but quotations from the *Bráhmans*. They are nowhere called 'mighty texts' in the true *Shástras*. Their true meanings are as follow:—We take the first quotation which does not mean "I am God" but "I live in God."

इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गमिति ॥
न्यायद० अ० १ । आ० १ । सू० १० ॥

प्राणापाननिमेषोन्मेषमनोगतीन्द्रियान्तरविकाराः सुखदुःखेच्छाद्वेषौ प्रयत्नाश्चात्मनो लिङ्गानि ॥ वैशेषिकद० ॥ अ० ३ । आ० २ । सू० ४ ४

प्रज्ञानंब्रह्म ॥ अहंब्रह्मास्मि ॥ तत्त्वमसि ॥ अयमात्माब्रह्म ॥

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं ब्रह्म ॥

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम ॥
छां० प्र० ६ । खं० २ मं० १ ॥

1. *I. e.*, one who pervades. I am constrained to coin this word, as there is no single word in the English language to express this idea.—*Tr.*

Here is used what is called[1] 'substitution of the thing that contains or supports for the thing which is contained therein or supported thereby'; just as we say "watch-platforms[2] are shouting." Now the platforms, being inanimate, do not possess the power of shouting; hence it means that the men on those platforms shout. Thus the platforms, that *support* the watchmen, are substituted for the men who *are supported* by.[3] Similarly it should be understood in the above text that God the *support* is substituted for the soul which is *supported* thereby or *contained* therein. If you say that all things exists in God what is then the special object of saying that the *soul* exists in God? We answer that though it is true that all things exist in God, nothing is so close to God as the human soul. Being possessed of similar attributes, it is only the human soul that can know God, and during the time of salvation lives in the very presence of God, having *direct cognisance* of Him all the time. Hence the relation of God to the soul is that of a *container* or *supporter* to the *thing contained therein* or *supported thereby* and that of one companion to another. It is clear, therefore, that God and the soul are not one. Just as a person says in reference to another 'He and I are one', *i. e.*, in complete harmony with each other, in the same way, the human soul, being irresistably drawn towards God by its extreme love for Him and thereby completely immersed in Him during *Samádhi*[4] can say "God and I are one", that is, in harmony with each other as well as occupying the same space. That soul alone can declare its unity or harmony with God by virtue of similarities of attributes that becomes like God in its nature, attributes and character.

O.—Well, what meaning will you give to the second text "(*tat*) God (*twam*) thou (*asi*) art *i. e.*, O soul! thou art God."

A.—What do you understand by the word (*tat*)?

O.—*Brahma* (God).

A.—How do you know that the word (*tat*)[5] refers to *Brahma*?

1. *Tatasthyopádhi.*

2. Platforms erected in the fields of corn in India on which watchmen sit and shout to scare away birds, animals, etc.—*Tr.*

3. Just as in the English language Wall Street is used for the American Stock Market, White House, for the President of U. S. A.—*Tr.*

4. A *stage of yoga* wherein the concentration of mind of the devotee is *perfect.*—*Tr.*

5. It is a pronoun and means *that.*—*Tr.*

Q.—Because there is mention of the word *Brahma* in the sentence preceding the above quotation. (*Tadeva......ádvitiyam*).

A.—It seems that you have never read the *Chhándogya Upanishad* (the book from which the quotation is taken.)—Had you read you would not have made the wrong statement that the word *Brahma* occurs in the said text. The true text runs as. (*Tadeva ......ádvitiyam*). There is no such word as *Brahma* there.

Q.—What do you understand by the word *tat* then ?

A.—That Supreme Spirit should be sought after. He is infinitely subject. He is the Soul of the whole material universe as well as of the human soul: The Self-same Spirit is the Great Reality. He Himself is His Own soul. O my dear son *Swetketo*[1] ! (*Tat*) "that Omniscient, Supreme Spirit is *within thee.*" This interpretation alone is in harmony with the *Upnishadas.* For instance the great sage *Yajnavalkya* says to his wife in the *Brihaddranyak Upnishad* "O *Maitreyi*, the Great God reside *within the soul* and is yet *distinct* from it. The ignorant soul does not know that that Supreme Spirit pervades it. The soul is a body unto Him. In other words, just as the soul resides in the body, so does God reside within the soul, and yet He is distinct from it. He witnesses the deeds—good or evil—of the soul and gives it its deserts and thereby keeps it under control. Do thou know O *Maitreyi*, that the very same Immortal, Omniscient Being resides within *thy* soul."

Chhandogya Upanishad, 6, 8, 6, 7.

Can any one give a different meaning to texts like these ?

स य एषोऽणिमा ॥ एतदात्म्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति ॥ छान्दो ० प्र ० ६ । खं ० ८ । मं ० ६ । ७ ॥

तदात्मक[illegible] त्वमसि ॥

य आत्मनि तिष्ठन्नात्मनोऽन्तरोयमात्मा न वेद यस्यात्मा शरीरम् । आत्मनोऽन्तरोयमयति स त आत्मान्तर्याम्यमृतः ॥

1. The last sentence in brackets is the very quotation under discussion which occurs in the verse quoted by the author who holds that the text quoted by the objector does not mean "that art thou" but "that is within thee" because the word *that* refers to the Omnipresent, Omniscient, Supreme Spirit. Who is spoken of in the verse as the soul of all including the human soul, hence it means that "that (Supreme Spirit) is *within* thee."

Now about the third so-called 'mighty text' "This (soul is God (*Brahma*)." Its true sense is that when during the state of trance (*samadhi*) a *yogi* gets *direct cognition* of God, *i. e., sees* God, he says: "This (the very God who resides within me) is *Brahma, i. e.,* pervades the whole universe." It is clear, therefore, that the *Vedántists* of to-day, who declare that the human soul and God are one and the same, do not understand the *Vedánt Shástra*.

Chhandogya VI, 3, 2.

Taitreya Upanishad Brahmanand, II, 6.

O.—In the *Chhándogya Upanishada* God says[1] "Having created the universe and different bodies. I enter the body as a soul and manifest myself under different names and forms." Again says the *Taitreya Upnishad* "Having created the universe and different bodies God Himself entered them." How can you give different meanings to these texts?

A.—Had you understood the construction and meanings of words and sentences you would not have so perverted the sense of the original in translation. You must understand that here there are two entities, one is the *pervader* and the other *post-pervader*[2]. Now God is like the *post-pervader* who enters after the soul has already entered the body and reveals the science of names and forms through the *Veda*. He caused the soul to enter the body and He Himself entered the soul thereafter. Had you understood the meaning of the word *anu* (post or after), you would not have mistranslated it.

O.—Suppose a man were to say that the same *Deva Datt* who was seen at *Káshi* in the hot season, is here now-a-days at Mathura in the wet season. Now if you disregard the differences of time and locality (as hot and wet season, *Kashi* and *Mathura*) and take only the individual into consideration, the fact of the existence of the man *Deva Datt* only is established. Similarly on the 'principle of partial rejection and partial acceptance'[3] if the unknown time,

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अनेन जीतेनात्मना- प्रविश्य नामरूपे व्याकरवाणीति । छां० प्र० ६ । खं० ३ । मं० २ ॥

तत्सृष्ट्वा तदेवानुप्राविशत् । तैत्तिरीय० ब्रह्मानं० ॥ अनु० ६ ॥

1. The orthodox recognise *Upnishadas*, such as *Chhándogya*, as revealed books; the author does not. He recognises the four *Vedas* only as revealed

2. *I. e.*, One who pervades after the first one.

3. *I.e.*, the principle of rejection of the diffentiating qualities and acceptance of the common qualities.—*Tr.*

locality and illusion—the *opádhi i. e.*, the obstructing medium—in the case of *I'shwara* (God in the active state), and of the known time and locality, ignorance, and finiteness in the case of the ***human soul*** be disregarded, and only the property of consciousness common to both be taken into account, the existence of *Brahma* (God) in both is established. On the same principle by the rejection of Omniscience and similar other attributes of God, and of the finiteness of knowledge in the case of the soul, and the acceptance of consciousness alone which is common to both, the unity of God and the soul is established. What answer can you give to this objection ?

A.—Would you first please tell us whether you hold *I'shwara* and the soul to be *eternal* or *non-eternal* ?

O.—Both being the product of *Opádhi*, we regard them *as non-eternal.*

A.—Do you hold *Opádhi* to be *eternal* or *non-eternal* ?

O.—Our belief on this subject is summed up in the following verses :—

" We *Vedantis* hold the following six entities as beginningless:—(1) the *soul*, (2) *I'shwara*—God in the active state, (3) *Brahma*—God in passive condition, (4) the *distinctive* difference between *I'shwara and the soul*, (5) *Ignorance*, (6) the *union of ignorance* with a *conscious entity*. Of these six, *Brahma* alone is *beginningless* and *endless*, while the other five are *beginningless* but *terminable* like that kind of *non-existence* [1] which though, existing in the present shall cease to exist in the future. These five continue to exist as long as *ignorance* lasts ; and because their beginning is not known, they are called *beginningless*, but as they cease to exist when the soul attains true knowledge they are *called terminable* or *non-eternal*."

A.—Both these verses of yours are wrong. As there can be no *soul* without the conjunction of *ignorance* with *I'shwar*, and no

जीवेशौ च विशुद्धाचिद्विभेदस्तु तयोर्द्वयेा ।
अविद्या तच्चितोर्योगः षडस्माकमनादयः ॥
कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः ।
कार्य्यकारणता हित्वा पूर्णबोधोऽवशिष्यते ॥ शारीरक भाष्ये

1. See Chapter third, page 66

I'shwara, without the conjunction of *máyá*—illusion or ignorance—with *Brahma*, the sixth entity of your verse—*i. e.* the *conjunction of ignorance* with *a conscious entity* as a separate entity becomes superfluous; because the ignorance or illusion is absorbed into the soul and *I'shwara*, and forms part and parcel of them. For the same reason it is useless to count *I'shwara* and the soul as beginningless entities distinct from *Brahma.* Hence according to your view only two entities—*Brahma* and ignorance—are demonstrable and not six. Besides your idea of *I'shwara* and the soul as two entities born of *upádhi* or ignorance can only be true if you could demonstrate the existence of ignorance or illusion in *Brahma* Who is Infinite, Eternal, Holy, All-knowledge, Immortal and Omnipresent. Were you to believe that the ignorance (depending upon and relating to self) in *Brahma* is restricted to one place at a time and exists from eternity, the whole *Brahma* can not entirely be pure. Besides when you admit the presence of igorance in one place, it being moveable will keep shifting from place to place; hence whichever part of *Brahma* it goes to, that will become ignorant and whichever part it leaves, will become enlightened. This being the case, you could call no part of *Brahma* as eternally pure and enlightened. Moreover ignorance on account of its presence and consequent pleasure and pain, etc., in one part of *Brahma*, will affect the whole, like a wound which though confined to one part of the body causes pain to be felt throughout the system. Again, that part of *Brahma* which is in the pale of ignorance will know that it is so, whilst the part of *Brahma* that is outside the pale of ignorance will know itself free from it. Hence, *Brahma* will be divided into parts, one inside, the other outside the pale of ignorance. If you reply 'Let Him be divided, it would be of no consequence to Him.' He would then no longer remain indivisible. He could not be ignorant. Besides ignorance or incorrect knowledge being only an attribute must necessarily reside in some *substance* in permanent relation to it. Hence it could not temporarily reisde in *Brahma.*

If you believe that *Brahma* becomes the soul through the intervention of an obstructing medium (*opádhi*) called *Antahkaran* (internal organ of thought), we ask whether *Brahma* is All-pervading or circumscribed. If you answer that He is All-pervading but the *obstructing medium* is circumscribed, *i. e.*, limited as regards

space, and is separate in each man, does that medium then move about or not?

O.—It moves about.

A.—Does *Brahma* as well move with it or does it remain stationary?

O.—He remains stationary.

A.—Then whichever part the obstructing medium—the *antah-karan*—leaves, that must become free from ignorance, whilst whichever part it goes to, that part of the pure enlightened *Brahma* must necessarily become ignorant. In other words, *Brahma* would in one moment become ignorant and in the next enlightened. Hence *salvation* and *bondage* will also become of momentary duration, and just as one can not remember what another has seen or heard, similarly what *Brahma* has seen or heard yesterday he could not possibly remember today; because the time and place of his observation are totally different from those of his rememberance.

But *Brahma* is the same in all you say. We ask, therefore, why *Brahma* is not All-knowing? If you say that the obstructing media—*antahkaranas*—are different or distinct from each other in different people, the resulting knowledge will, therefore, also be different. Our answer is that the *medium* being material, it cannot be the seat of consciousness And if you say that it is neither *Brahma* not the *antahkaran*, (the obstructing medium)—internal organ of thought—but the 'image of *Brahma*'—*chiddbhás*—that is, the seat of knowledge, then too it is a conscious entity that possesses knowledge. Why it is then *finite* in knowledge and power?

It is clear, therefore, that you can not establish *I'shwara* and the soul as products of the influence of the 'obstructive medium, ignorance or illusion', on *Brahma*. *I'shwara* is really another name for *Brahma*—the All-pervading God, while the other conscious, eternal, uncreated and immortal entity is called the *soul*.

If you say that the soul is nothing but the image of *Brahma* (*chiddbhás*), we answer that the image being of momentry duration will soon perish. Who will then enjoy the bliss of salvation? Hence God and the soul were never one, nor are they at present, nor shall they ever be.

Q.—How can you then establish the doctrine of *non-duality* which is clearly inculcated in the *Upnishadas* as shown by the following quotation from the *Chhándogya*? "O my dear son, in the beginning there was but One (God) and no other." According to our belief the existence of every thing else—whether of the same kind as, *Brahma* or of a different kind from, or as differentiated parts of, the same *Brahma*—besides *Brahma*, being negatived, the existence of *Brahma* alone is established. How could the doctrine of *non-duality* hold good when you believe that *Brahma* (God) is distinct from the soul?

A.—Why have you fallen into this error? Fear not and try to understand the relation of an adjective to a substantive. Now what is the function of an adjective?

Q.—Its function is to differentiate.

A.—Then why not also admit that it serves to elucidate and explain the character of the substantive. You should, therefore, understand that in the verse quoted above the word *advait* (*i. e., and no other*) is an adjective, qualifying the noun *Brahma*; its *differentiating* function is that it differentiates *Brahma* from innumerable soul and atoms, whilst its *explanatory* function is that it serves to elucidate that there is one God and one only. As when you say "In this town Deva Datta is the one rich man. There is no other", or "In this regiment Vikram Singh is the one brave man and there is no other", you mean that in this town there is no one so rich as Deva Datta and there is none in the regiment so brave as Vikram Singh, but it does not negative the existence of other men less rich and less brave than Deva Datta and Vikram Singh respectively, nor of animate (as plants and animals) and inanimate (as land and water, etc.,) things in the town and the regiment. Similarly, in the text, 'In the beginning there was one God and no other', it is implied that there was nothing besides God equal to Him, but it does not exclude the existence of other things such as the souls and the primordial elementary matter which are inferior to God. It is clear, then, that it means that there is but *one* God whilst the soul and the material atoms are more than one, and the adjective *advatiya* (*no other*) serves to differentiate other existences from God as well as to elucidate the oneness of God. Therefore, it does not mean that the

soul and matter—in atomic or the present visible condition—do not exist. On the other hand, they all exist but they are not equal to God. The explanation neither disproves the doctrine of *non-duality* nor that *duality*. Do not be perplexed, think over it and try to understand it.

O.—God and the soul possess the attributes of Existence, Consciousness and Blissfulness *common* to each other and are, therefore, one. Why do you then refute this belief?

A.—The fact of two things possessing a few attributes common to each other does not make them one. Take for instance, solids and liquids and fire, all these are inanimate and visible but that does not make them one. The dissimilar attributes differentiate them. The hardness, etc., found in solids, fluidity, etc., in liquids, and heat and light in the fire differentiate them from one another and prevent them from being considered as one. Or take another illustration. Both a man and an ant see with their eyes, eat with their mouths and walk with their feet, yet they are not one and the same, having their bodily forms different from each other, a man having two feet whilst an ant many, and so on. Similarly, God's attributes of Omniscience, Omnipresence, Omnipotence, Infinite Bliss and Infinite activity, being different from those of the soul's, and the attributes of the soul, such as finite knowledge, finite power, finite nature, liability to error and circumscription, being different from God's, God and the soul can never be one. Even in essence, they are different, God being most subtle, and the soul less subtle than God.

O.—" He who makes even the slightest distinction between God and the soul is subject to fear, as fear is possible only from a second person (*i. e.*, not from one's own self)." Does not this inculcate the unity of the soul with *Brahma*?

Vrihadáranyaka Upnishad.

A.—Your translation of this verse is wrong. The correct meaning is, that the soul that denies the existence of the Supreme Being or believes Him to be limited to some particular time or place, or conducts itself against the will, nature, character and attributes of God or bears malice to another, becomes subject to fear. Because

[illegible] ऽन्तरं कुरुते । अथ तस्य भयं भवति । द्वितीयाद्वै भयं भवति ॥

that person alone is afraid of God or of man who believes that God has nothing to do with him or says to another man "What do I care for you? What can you do against me?" or does others harm or gives them pain. Those who are in harmony with each other in all things are called one, as the following expression is very often used. "Deva Datta, Yajna Datta and Vishnu Datt are all one", meaning thereby that they are all of one mind. Harmony is the cause of happiness, whilst want of harmony begets misery and pain.

Q.—Do God and the soul always remain *distinct* from each other or do they ever become one?

A.—We have already partly answered this question but we will add here that on account of similarity in attributes and close relationship they are *one*, just as material solid substance is one with space in being lifeless and inseparably associated with it; whilst they are *distinct* from each other on account of dissimilarity of such attributes, as omnipresence, subtlety, formless and endlessness, etc., of *space* and limitation visibility and such other attributes of a solid object; in other words, a solid object can never be separate from space, as it must have space to exist in, whilst on account of dissimilitude in nature they are always distinct from each other. In the same way, the soul and the material objects can never be *separate* from God as He pervades them nor, all, can they be *one* with Him as they are in nature different from Him. *Before* a house is built, the earth, water, iron and other building materials are found to exist in space; *after* a house is built they still exist in space, and continue to do so even *after it is demolished* and the material composing it scattered broad-cast; in short, the building material can *never* be *separate* from space, nor, can it, being different in nature, ever be *one* with it. Similarly, both the *soul* and the *material cause* of this universe, being pervaded by *God*, never were, nor are, nor shall ever be *separate* from Him, and being in their natures *distinct* from Him can ever be *one* with Him. The *Vedantists* of to-day are like one-eyed men who see only one side of the street they pass through and are bent on giving such a great importance to the *close connection* or *relationship* between God and the soul that they completely ignore the *dissimilitudes* between the two. There is not a single substance in this world that is devoid of

positiveness—the property of possessing some qualities—and *negativeness*—the property of being devoid of some qualities—of close relationship and its reverse, similitude and dissimilitude, etc.

Q—Is God a *positive*—possessed of attributes (*Saguna*) entity or a *negative*—destitute of attribute of (*Nirguna*) one?

A.—He is both.

Q.—How can two swords be put in one scabbard? How can one thing be both *positive* and *negative*?

A.—A thing that is possessed of certain qualites is called *Saguna* or *Positive*, whilst, one devoid of certain qualities is called *Nirguna* or *Negative*. Hence all things are both positive and negative, being possessed of certain qualities and destitute of others, as the material objects being possessed of visibility and other properties are *positive*, whilst being devoid of intelligence and other attributes of conscious beings, they are *negative*. In the same way, conscious beings (as souls) are *positive*, as they possess intelligence, whilst they are *negative*, as they are devoid of visibility and other properties of the material objects. All things, therefore, are *positive* (*Saguna*) and *negative* (*Nirguna*) by virtue of being possessed for certain natural qualities, and devoid of those that are antithetic to them. There is not a single substance that is only *positive* or only *negative*. Both positiveness and negativeness always reside in the same object. In the same way, God is *positive* being possessed of certain natural attributes, such as Omniscience, Omnipresence, etc. He is also *negative* being free from the attributes of visibility and other properties of material objects, and from feelings of pleasure and pain, and other attributes of the soul.

Q.—People generally speak of a thing as *Nirguna* (negative) when it is formless and as *Saguna* (positive) when it is possessed of a form. In other words, God is called *Saguna* (positive) when He incarnates, and *Nirguna* (negative) when He is not emboided. Is this view of the terms *positive* and *negative* right?

A.—No, it is a false conception entertained by ignorant minds that are destitute of true knowledge. The ignorant always make senseless noise like the lowing of cattle. Their utterances should be looked upon as valueless as the ravings of a man in delirium from high fever.

Q.—Is God *Rágí*—one possessed of feelings and passions, etc.—or *Vairákta*—one who has renonunced all things?

A.—He is neither the one nor the other. For, you desire for the possession of a thing that exists *without you*, or is *better* than you; but as there is nothing that is *outside* or separate from God or *better* than He, He could not possibly be *Rági*. As a *Vairákta* is one who renounces what he has, God being All-pervading can not renounce anything; therefore He is not *Vairakta* either.

Q.—Does God possess *desire* (*Ichchhá*)?

A.—No, not that kind of desire which is another name for a passion excited by the love of an object from which pleasure is expected, because, you only desire to obtain a thing which you do not already possess, which is of a superior quality and is productive of pleasure. Now there is nothing that God does not possess or is superior to Him, and being All-Bliss He can also have no desire for further happiness. Therefore, there is no possibility of the presence of *desire* in God. But there is no God what is called *I'kshan*, that is true knowledge and creative power.

We have treated this subject very briefly but it is hoped that it will suffice for the wise. Now we proceed to the treatment of the subject of the *Veda*.

Atharva Veda X, 23, 4, 10.

The *Atharva Veda* say "Who is that Great Being who revealed the *Rig Veda*, the *Yajur Veda*, the *Sáma Veda* and the *Atharva Veda*? He is the Supreme Spirit Who created the universe and sustains it." Again, says the *Yajur Veda* "The Great Ruler of the Universe, Who is Self-existent, All-pervading, Holy, Eternal and Formless, has been eternally instructing His subjects—the immoratal souls—in all kinds of knowledge for their good through the *Veda*."

Yajur Veda XL, 8.

Q.—Do you believe God to be *Formless or Embodied*?

A.—Formless.

यस्मादृचो' अपातक्षन् यजुर्यस्मादपकषन्। सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम्। स्कम्भन्तं ब्रूहि कतमः स्विदेव सः। अथर्व० कां० १०। प्रपा० २३। अनु० ४। मं० १०॥

स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः॥ यजुः० अ० ४०। मं० ८॥

Q.—Being formless how could He reveal the *Veda* without the use of the organs of speech, as in the pronunciation of words the use of such organs as the palate and of a certain amount of effort with the tongue are indispensible.

A.—Being Omnipotent and Omnipresent, He does not stand in need of the organs of speech in order to reveal the *Veda* to the human souls; because the organs of speech, such as the mouth, the tongue, etc., are needed in pronouncing words only when you want to speak to *another* person, and not when you are speaking to yourself. It is our daily experience that various kind of mental processes and the formation of words are continually going on in our mind without the use of the organs of speech. Even on shutting your ears with the fingers you can notice that many different varieties of sound are audible that are not produced by the use of the organs of speech. In the same way, God instructed human souls by virtue of his Omniscience and Omnipresence without the use of the organs of speech. After the Incorporeal God has revealed the perfect knowledge of the *Veda* in the heart of a human being by virtue of His presence within it, he teaches it to others through speech. Hence, this objection does not hold good in the case of God.

Q.—Whose hearts did God reveal the *Vedas* in?

Shatpatha Brahman XI, 4, 2, 3.

A.—"In the beginning, God revealed the four *Vedas*, *Rig*, *Yaju*, *Sáma* and *Athrva*, to *Agni*, *Vayu*, *A'ditya* and *Angirá*, respectively."

Shwetar Upanishad VI, 18.

Q.—But it is written in the *Shwetáshwetar Upnishad* "In the beginning God created *Brahmá* and revealed the *Vedas* in his heart." Why do you say that they were revealed to *Agni*, and other sages?

A.—*Brahmá* was instructed in the knowledge of the *Veda* through the medium of the four sages, such as *Agni*. Mark what *Manu*

अग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्य्यात्सामवेदः ।
शत० ११ । ४ । २ । ३ ॥

यो ब्रह्माणं विदधाति पूर्वं वै वेदांश्च प्रहिणोति तस्मै ॥
श्वेताश्व० अ० ६ । मं० १८ ॥

says : "In the beginning after human beings had been created, the Supreme Spirit made the *Vedas* known to *Brahmá* through *Agni*, etc., *i. e.*, *Brahmá* learnt the four *Vedas* from *Agni*, *Váyu*, *A'ditya* and *Agnrá*."

Manu 1—23.

Q.—Why should He have revealed the *Vedas* to those four men alone and not to others as well ? That imputes favouritism to God.

A.—Among all men those four alone were purest in heart, therefore, God revealed the true knowledge to them only.

Q.—Why did He reveal the *Veda* in *Sanskrit* instead of in the language of some particular country?

A.—Had He revealed the *Veda* in the language of some particular country, He would have been partial to that country, because it would have been easier for the people of that country to learn and teach the *Veda* than for the foreigners, therefore it is that He did it in *Sanskrit* that belongs to no country, and is the mother of all other languages. Just as He has ordained the material creation such as the earth, etc., which is also the source of all the useful arts, for the equal good of all, so should the language of the Divine revelation be accessible to all countries and nations with the same amount of labour. Hence the revelation of the *Veda* in *Sanskrit* does not make God partial to any nation.

Q.—What evidence have you to prove that the *Veda* is of Divine origin and not the work of man ?

A.—The book in which God is described as He is, *viz.*, Holy, Omniscient, Pure in nature, character and attributes, Just, Merciful, etc., and in which nothing is said that is opposed to the laws of nature, reason, the evidence of *direct cognisance*, etc., the teachings of the highly learned altruistic teachers of humanity (*A'ptas*), and the intuition of pure souls, and in which the laws, nature, and properties of matter and the soul are propounded as they are to be inferred from the order of nature as fixed by God, is the book of Divine revelation. Now the *Vedas* alone fulfil all the above conditions, hence they are the revealed books and not books, like the *Bible* and the *Qorán* which we shall discuss fully in the thirteenth and fourteenth chapters (of this book) respectively.

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम् ॥ मनु० १ । २३ ॥

O.—There is no necessity for the *Veda* to be revealed by God. Men can by themselves by degrees augment their knowledge and thereafter make books as well.

A.—No, they cannot do that, because there can be no effect without a cause. Look at savages such as the *Bhils*. Do they ever become enlightened by themselves without being instructed by others? The same is true of men in civilized communities, they need to be taught before they become educated. Similarly, had not God instructed the primitive sages in the knowledge of the *Veda* and had not they in their turn taught other men, all men would have remained ignorant. If a child were kept in a sequestered place from its very birth with no other company but that of illiterate persons or animals, on attaining maturity he would be no better than one of his company. Take for example the case of Egypt, Greece, or the Continent of Europe. The people of all these countries were without a trace of learning before the spread of knowledge from India. In the same way before Columbus and other Europeans went to America, the natives had been without any learning for hundreds and thousands of years. Now some of them have become enlightened after receiving education from the Europeans. Similarly, in the beginning of the world men received knowledge from God and since then there have been various learned men in different periods. Says *Pátanjali* in his *Yoga Shastra*.

Yoga Shastra Samadhi, 26.

"As in the present time we become enlightened only after being taught by our teachers, so were in the beginning of the world, *Agni* and the other three *Rishis* (sages), taught by the Greatest of all teachers—God." His knowledge is eternal. He is quite unlike the human soul that becomes devoid of consciousness in *profound sleep* and during the period of *dissolution*. It is certain, therefore, that no effect can be produced without a cause.

O.—The *Vedas* were revealed in the *Sanskrit* language. Those *Rishis* were ignorant of that language. How did they then understand the *Vedas*?

A.—They were made known to them by God, and whenever great sages, who were *yogis*, imbued with piety, and with the desire to

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ योगसू० समाधिपादे सू० २६ ॥

understand the meanings of certain *mantras* and whose minds possessed the power of perfect concentration, entered the *superior condition*, called *Samádh*, in contemplation of the Deity. He made known unto them the meaning of the desired *mantras*. When the *Vedas* were thus revealed to many *Rishis*, they made expositions with historical illustrations of the *Vedic mantras* and embodied them in books called the *Bráhmanas* which literally mean a exposition of the *Veda*. "The names of the *Rishis*, who were seers of certain *mantras* and for the first time published and taught the exposition of those *mantras*, are written along with those *mantras* as a token of rememberance." Those who look upon those *Rishis* as the authors of the *mantras* should be considered absolutely in the wrong. They were simply seers of those *mantras*.

Nirukt 1-20.

Q.—Which books are called the *Vedas*?

A.—The books called the *Rig Veda*, the *Yajur Veda*, the *Sama Veda* and the *Atharva Veda*—the *Mantras Sanhitás* only and no other.

Q.—But the sage *Katyayana* says. The *mantras Sanhitás* together with the *Bráhmanas* constitute the *Veda*.

A.—You must have noticed that in the beginning of every *Mantra Sanhitá* and at the end of each of its chapters it has always been the practice from time immemorial to write the word *Veda*, but it is never done so in the case of *Bráhmanas*. We read in the *Nirukt* "This is in the *Veda*, this is in the *Bráhmanas*;" in the same way we read in *Panini*, "In the *Chhanda* (*Veda*) and *Bráhman*, etc." It is clear from these quotations that the *Veda* is the name of books distinct from the *Brahmanás*. The *Veda* is what is called the *Mantra Sanhitá* or a collection of *mantras*, whilst the *Bráhmanas* are the expositions of those *mantras*. Those who want to know more about this subject can consult our book called "An Introduction to the exposition of the *Vedas*", wherein it is proved on the authority of various kinds of evidence that the

Nirukt V, 3 and 4.

Ashtadhyayi IV, 2, 66.

ऋषयो मन्त्रद्रष्टयः मन्त्रान्सम्प्रादुः ॥ निरु० १ । २० ॥

इत्यपि निगमो भवति । ब्राह्मणम् ॥ नि० अ० ५ । खं० ३ । ४ ॥

छन्दोब्राह्मणानि च तद्विषयाणि ॥ अष्टाध्यायी ४ । २ । ६६ ॥

above quotaticn quoted as *Katayan's* could never be his. Because if we believe that, the *Veda* could never be eternal, for in the *Bráhmanas* there are to be found biographies of various *Rishis* and sages, kings and princes; but since biographies of persons can only be written after their birth, the *Bráhmanás* that contain those biographies must have been written after the birth of those *Rishis* and kings, etc., and, therefore, can not be eternal. The *Veda* does not contain the biography of any person, on the other hand in it only those words are used by which knowledge is made known. There is no mention of any proper names or stories of any particular event or individual in the *Veda*.

O.—How many *shákhás* (branches) are there of the *Veda*?

A.—Eleven hundred and twenty-seven.

O.—What are *shákhás* (branches)?

A.—The expositions are called *shákhás*.

O.—We, hear of learned people speaking of the different parts of the *Veda* as *shákhás*. Are they in the wrong?

A.—If you think over it a little, you will understand that they are in the wrong, because all the *shákhás* are attributed to *Rishis* such as *Ashwaláyani* and others, whilst the authorship of the *Veda* is ascribed to God. It other words, as the author of the four *Vedas* is believed to be God, so are *Rishis* held to be the authors of the *shákhás*, such as *Ashwaláyani*. And besides, all the *shákhás* take *Veda* texts[1] and expound them, while in the *Veda* texts only are given. Therefore, the four *Vedas*—the books of Divine revelaton—are like the trunk of a tree whose branches (*shákhás*) are the books, such as *Ashwaláyani*, written by *Rishis* and not revealed by God.[2] As the parents are kind to their children and wish for their welfare, so has the Supreme Spirit, out of kindness to all men, revealed the *Veda* by whose study men are freed from ignorance and error, and may attain the light of true knowledge and thereby enjoy extreme happiness as well as advance knowledge and promote their welfare.

1. Just as the *Taitreyshakha* begins with the *mantra*, "*Isha tva'ye tweli*, etc.', and then follows the exposition of the *mantra*.

2. For further elucidation of this subject, please see our book "An Introduction to the Exposition of the *Vedas*."

Q.—Are the *Vedas* eternal or non-eternal ?

A.—They are eternal. God being eternal, His knowledge and attributes must necessarily be eternal, because the nature attributes and character of an eternal substance are also eternal and *vice versa.*

Q.—Is this book, called the *Veda*, also eternal.

A.—Oh no, because the book consists only of paper and ink, it can never be eternal, but the words, the ideas expressed by those words and the relationship between the words and what they express are eternal.

Q.—Oh, I see. God must have given knowledge to those *Rishis* who afterwards composed the *Vedas.* Is that what you mean ?

A.—There can be no ideas without words. No one but an All-knowing Being has the power to make such compositions as are full of all kinds of knowledge, and require the perfect knowledge of music and poetry, meters, such as *chhandas* and notes, etc. True, after having studied the *Veda*, the *Rishis*, in order to elucidate the various branches of learning, made books on Grammar, Philology, Music and Poetry, etc. Had not God revealed the *Veda*, no man would have been able to write anything. The *Vedas*, therefore, are revealed books. All men should conduct themselves according to their teachings, and when questioned as to his religion let every one answer that his religion is *Vedic*, *i. e.*, he believes in whatever is said in the *Veda.*

The subjects of *God* and the *Veda* have thus briefly been treated. In the next Chapter we shall discourse on the Creation of the World or Cosmogony.

THE END OF CHAPTER VII.

CHAPTER VIII

ON

COSMOGONY

(THE CREATION, SUSTENANCE AND DISSOLUTION OF THE UNIVERSE).

"HE Who has created this multiform universe, and is the *cause* of its sustenance as well as dissolution, the Lord of the universe in *whom* the whole world exists, is sustained and then resolved into elementary condition, is the Supreme Spirit. Know Him, O man, to be your God and believe in no other as the Creator of the universe."

Rig Veda X, 126, 8.

"In the beginning the whole was enveloped in utter darkness. Nothing was discernible. It was like a dark night, Matter was in its very elementary form. It was like ether. The whole universe, completely overspread by darkness, was insignificantly small compared with the Infinite God who, thereafter, by His Omnipotence, evolved this cosmic world—the effect—out of the elementary matter—the cause." *

Rig Veda X, 129, 3

"Love and worship that Supreme Spirit, O men, Who is the support of all the luminous bodies (such as the sun), the one Incomparable Lord of the present as well

Rig Veda X, 121, 1.

इयं विसृष्टिर्यत आ बभूव यदि वा दधे यदि वा न । यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥ ऋ० १० । सू० । १२६ । ८॥

तम आसीत्तमसा गूढमग्रेऽप्रकेतं सलिलं सर्वमा इदम् । तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकम् ॥ ऋ० ॥ मं० १० । सू० १२९ । मं० ३ ॥

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् । स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ ऋ० ॥ मं० १० । सू० १२१ । मं० १ ॥

* It is remarkable that modern science is slowly but surely coming round to what the Vedas teach. The atomic theory is losing ground and the Vedic doctrine gaining ground day by day. Mark what one of the modern most scientists, M. Bernard Brunlhes says :—"Matter which seems to give us the image of stability and repose only exists, then, by reason of the rotatry movement of its particles so that when atoms have radiated all their energy in the form of luminous, calorific, electric and other forms of vibrations, they return to the primtive ether."—RAMA DEVA.

as of the future worlds, Who existed even before the world came into being, and has created all things that exist in space between the earth and the heaven.[1]

Yajur Veda XXI, 2.

"O Men, that All-pervading Being alone is the Lord of the imperishable *prakriti*—the material cause of the world—and of the soul and is yet distinct from both. He is the Creator of the universe—the past, the present and the future."

Taittreya Upanishad Bhrigu, 1.

"That Supreme Spirit, from Whom all things proceed and in Whom they live and perish, is the All-pervading God. Aspire, O men, to know Him."

Vedant Shástra I, 1, 2.

"That Great God should be sought after, Who is the cause of the creation, the sustenance and the dissolution of the universe."

Q.—Has this universe proceeded from God or from something else?

A.—God is the *efficient* cause of this universe, but the *material* cause is *prakriti*—the primordial elementary matter.

Q.—Has not the *prakriti* emanated from God?

A.—No, it is beginningless.

Q.—How many entities are eternal or beginningless?

A.—Three—God, the soul, and the *prakriti*.

Q.—What are your authorities for this statement?

Rig Veda. I, 164, 20.

A.—"Both God and the soul are eternal, they are alike in consciousness and such other attributes. They are associated together—God pervading the soul—and are mutual companions. The *prakriti*, which is

पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् । उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ यजुः० ॥ अ० २१ । मं० २ ॥

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति । प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्म ॥ तैत्तिरीयोपनि० भृगुवल्ली । अनु० १

जन्माद्यस्य यतः ॥ शारीरक सू० । अ० १ । पा० १ । सू० २ ॥

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥
ऋ० मं १ । सू० १६४ । मं० २० ॥

1. Literally the sun.—*Tr.*

likened to the trunk of a tree whose branches are the multiform universe which is resolved into its elementary condition at the time of *dissolution* is also eternal. The natures, attributes and characters of these three are also eternal. Of the two—God and the soul—the latter alone reaps the fruits of this tree of the universe—good or evil— whilst the former does not. He is the All-Glorious Being who shines within, without and all around. God, the soul and the *prakriti*, all these are distinct from one another being different in their natures, but they are all *eternal*."

Yajur Veda, XL, 8.

"The Great God—the King—revealed all kinds of knowledge to the human soul—His eternal subjects—through the *Veda*."

Shweta Shwatar Upanishad IV, 5.

"The *prakriti*, the soul and God, all of them, are uncreated. They are the cause of the whole universe. They have no cause and have been existing eternally. The eternal soul enjoys the eternal matter and is wrapped up in it whilst God neither enjoys it, nor, is He wrapped up in it."

The attributes of God and the soul have beeen described in the last chapter. Here we shall treat of the properties of *prakriti*.

Sankhya Shastra I, 61.

"That condition of matter in which the intellect-promoting (*satva*), passion-exciting (*rajas*) and stupidity producing (*tamas*) qualities are found combined in equal proportions is called *prakriti*. From *prakriti* emanated the *principle of wisdom* (*Mahátatva*), and from the latter proceeded the *principle of Individuality* (*Ahankara*) from which emanated the five *subtle entities* and the ten *principles of sensation* and *action*, and the *manas*, *i. e.*, the *principle of attention*. From the five *subtle entities* issued forth the five *gross entities*, such as

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शाश्वतीभ्यः समाभ्यः ॥ यजुः ० अ ० ४० । मं ० ८ ॥

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां स्वरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥
श्वेताश्वतरोपनिषदि । अ ० ४ । मं ० ५ ॥

सत्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान् महतोऽहङ्कारोऽहङ्कारात् पञ्चतन्मात्राण्युभयमिन्द्रियं पञ्चतन्मात्रेभ्यः स्थूलभूतानि पुरुष इति पञ्चविंशतिर्गणः ॥ साङ्ख्यसू ० । अ ० १ । सू ० ६१ ॥

solids, liquids, etc. These twenty-four entities and the *purush, i.e.*, the spirit—human and Divine—form a group of twenty-five *noumena*." Of all these twenty-four, the *prakriti* is uncreated, the *principle of wisdom*, the *principle of Individuality*, and the five *subtle entities* are the products of the *prakriti* and are in their turn the cause of the ten *principles of sensation*, and *action* and of the *principle of attention*. The *purush—i. e.*, the spirit—is neither the cause (material) nor the effect of anything.

Chhandogya Upnishad. 4—2

Q.—But it is said in the *Chhándogya Upnishad*, "Before Creation this universe was existent"; whilst the *Taitreya Upanishad* says, "It was non-existent or nothing." Again the *Vrihaddáranyaka Upnishad* (Chapt. I, 4, 1,) says "It was all spirit"; and lastly the *Shatapatha Bráhmana* (Chapt. XI, 1, 11, 1,) says "It was all God (*Brahma*)" and again "by His Own Will the Great God transformed Himself into this multiform universe." In another *Upnishad* it is written

Taitreya Upanishad Brahm 6

"*Sarvam khalu, etc.*", which means "Verily this whole universe is God, all other things are nothing but God."

A.—Why do you pervert the meanings of these quotations? For in those very *Upnishads* it is said "O *Shwetketo*, proceed thou from effects to causes and learn that *prithvi* (*solids*) proceed from liquids, *ápáh* (*liquids*) from *teja*—that condition of matter whose properties are heat and light, etc,—and *teja* from the uncreated *prakriti*. This *prakriti*—the true existence—is the source, abode and support of the whole universe." What you have translated

सदेव सोम्येदमग्र आसीत् ॥ छांदो ० । प्र ० ६ । खं ० २ ॥
असद्वा इदमग्र आसीत् ॥ तैत्तिरीयोपनि ० । ब्रह्मानन्दव० अनु ० ७ ॥
आत्मैवेदमग्र आसीत् ॥ बृह ० ॥ अ ० १ । ब्र ० ४ । मं ० १ ॥
ब्रह्म वा इदमग्र आसीत् ॥ शत ० ११ । १ । ११ । १ ॥
तदैक्षत बहुः स्यां प्रजायथेति ॥ सोऽकामयत बहुः स्यां प्रजायेयेति ॥
तैत्तिरीयोपनि ० ब्रह्मानन्दवल्ली । अनु ० ६ ॥
सर्वं खल्विदं ब्रह्म नेह नानास्ति किञ्चन । उपनिषद् ॥
एवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिस्सोम्यशुङ्गेन तेजोमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छसन्मूलाः सोम्येमा सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा ॥ छान्दो ० प्र ० ६ । खं ० ८ । मं ० ४ ॥

as "This universe was non-existent" means that it was non-existent as universe in this gross physical and visible form. But it existed in essence or in elementary from as the eternal *prakriti.* It was not nothing, God and the soul also were existent. Your quotation which begins with *Sarvam khalu* is nothing but a *pot-pourri,* for, you have taken parts of two verses from two different *Upnishads* and put them together and formed them into one sentence. *Sarvam khalu, etc.,* is taken from the *Chhándogya Upnishad* (Chapt. III, 14, 1) and *Nehanáná,* from the *Katha Upnishad* (Chap. II, 4, 11). Just as the limbs of the body are of use only so long as they from part of it, but become useless as soon as they are separated or cut off from it, similarly you can get sense out of words or sentences when read in their proper places in conjunction with what has gone before and what follows them, but they become meaningless as soon as they are dislocated from their proper places and joined to others. Now mark carefully the true meaning of the above quotation. "Worship, thou, O soul, that Great Being Who is the Creator, the Support, and the Life of the universe. It is by His power that the whole universe came into being and is sustained, and it is in Him that it exists. Worship Him alone and no other. He is an Indivisible, Immutable, Conscious Being. There is no admixture of different things in Him, though all things with their distinct individual existence have their being in Him and are sustained by Him."

Q.—How many causes are there of the Universe?

A.—Three—The *efficient,* the *material* and the *common.* The *efficient* cause is one by whose directed activity a thing is made, and by the absence of whose directed activity nothing is made. It does not change itself, though it works changes in other things. The *material cause* is one without which nothing can be made. It undergoes changes, is made and un-made.

The *common* cause is one that is an instrument in the making of a thing, and is common to many things. The *efficient* cause is of two kinds:—

The *primary* efficient cause is the Supreme spirit—the Gover-

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सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ॥ छान्दो० प्र० ३। खं १४। मं० १॥ और:—

नेह नानास्ति किंचन। कठोपनि० अ० २॥ वल्ली० ४। मं० ११॥

nor of all, Who creates the universe out of the *prakriti*, sustains it, and then resolves it into its elementary form.

The *secondary* efficient cause is the soul. It takes different materials out of the universe created by God and moulds them into different shapes.

The *material cause* is the *prakriti* which is the *material* used in the making of the universe. Being devoid of intelligence it can neither make nor unmake itself, but is always made or unmade by a conscious intelligent being; though here and there even one kind of dead inert matter is seen to produce changes in another kind of dead matter (but those changes are never ordered). Let us take an illustration. God made seeds (of different kinds), when they fall into a suitable soil and get the proper amount of water and nourishment, they develop into trees; but if they come in contact with fire they perish. All *ordered* changes in material things depend for their occurrence on God and the soul.

All such means as knowledge, strength and hands, and instruments, time and space, that are required for the making of a thing, constitute its *common* cause.

Now take for illustration a pot. The potter is its *efficient* cause, clay its *material* cause, whilst the rod, the wheel and other instruments, time, space, light, eyes, hands (of the potter), knowledge and the necessary labour, etc., constitute its *common* cause. Nothing can be made or unmade without these three causes.

The *Neo-Vedantists*[1] look upon God as the *efficient* as well as the *material* cause of the universe, but they are absolutely in the wrong.

Mandaka Upnishad, I, 1, 7.

O.—"Just as a spider does not take in anything from outside, but draws out filaments from its body with which it spins its web and sports about in it, so does God evolve the world out of His Own self, becomes metamorphosed into it, and enjoys Himself."

यथार्णनाभिः सृजते गृह्णते च ॥ मुण्डकोपनि० मुं० १। खं० १। मं० ७॥

1. *i. e.*, the modern exponents of the *Veda'nt* Philosophy.—*Tr.*

"So *Barhma* desired and willed 'Let me assume diverse forms, in other words, become metamorphosed into the universe' and by the mere act of willing He became transformed into the universe."

The Taitreya Upanishad Brahm, 6

It is said in the Metrical Commentary of *Gaurpáda* (on the *Vedant Aphorisms*). "Whatever did not exist in the beginning and will cease to exist in the end, does not exist in the present either." In the beginning the world did not exist but *Brahma* did. After the *dissolution* the world will no lenger exist, but *Brahma* will. Therefore the world does not exist even in the present, it is all *Brahma*. Why is not the univese *Brahma* then?

The Gaurpadheya Kasika. 31.

A.—If, as you say, *Brahma* (God) were the *material cause* of the universe, He would become transformable, conditioned aud changeable. Besides, the natures, attributes and characteristics of a *material* cause are always transmitted to its effect. Says the *Vaisheshika Darshna*. "The effect only reveals whatsover pre-existed in the (material) cause." How could then *Brahma* and the material world be related as *material) cause* and *effect*? They are so dissimilar in their natures, attributes and characteristics. Why! *Brdhma* is the Personification of true existence, consciousness and bliss, whilst the material universe is ephemeral, inanimate and devoid of bliss. *Brahma* is Uncreated, Invisible, whilst the material world is created, divisible and visible. Had the material objects, such as solids, been evolved out of *Brahma* He would possess the same attributes as the material objects. Just as solids and other material things are dead and inert, so would *Brahma* be, or the material objects would possess consciousness just as *Brahma* does. Moreover the illustration of a spider and its web does not prove your contention. Instead it disproves it, because the material body of the spider is the *material cause* of the filaments, whilst the soul within is the *efficient cause.* [1] In the same way, the All-pervading

Vaisheshik II, 1, 14.

आदावन्ते च यन्नास्ति वर्त्तमानेऽपि तत्तथा ॥ गौडपादीय कारिका श्लो० ३१॥

कारणगुणपूर्वकः कार्य्यगुणो दृष्टः ॥ वैशेषिक ॥ अ० २। आ० १ सू० २४॥

1. It also illustrates the wonderful creative power of God that the soul cannot draw out filaments from the bodies of other creatures.

God has evolved this gross visible universe out of the subtle, visible *prakriti* that resided in Him. He pervades the universe and witnesses all, and is perfect Bliss. The text you have translated into "God desired and willed 'Let me assume diverse forms, etc.,'" really means that God mentally saw, contemplated and willed 'Let me create the multiform universe and become revealed'; because it is only after the world has been created that God becomes contemporaneous with the various gross physical objects and is revealed to the human souls in their meditations, thoughts, knowledge, preachings and hearings. At the time of *Dissolution* no one except Himself and the *emancipated* souls know Him. The aphorism, you have quoted, is erroneous, because, though it is true that before Creation, the universe did not exist in this gross visible condition, nor will it exist in this form from the *Dissolution* onwards till the beginning of the next Creation, yet it was not *nothing*, nor will it be. Before Creation it existed in a subtle invisible elementary form, so will it be after *Dissolution*. Says the *Rig Veda* "In the beginning it was all darkness", the whole universe was enveloped in utter darkness." Again says *Manu* "In the beginning this universe was enshrouded in darkness. It was neither definable, nor discoverable by reason. Neither did it possess any physical signs, nor was it, therefore, perceptible by the senses."

Rig Veda X, 126, 3

Manu I, 5

Nor shall it be after the beginning of, or, during the period of *Dissolution*. But at the present time it is definable, possessed of visible signs and characteristics, and therefore perfectly discernable by the senses, and yet that commentator declared the non-existence of the world in the present, which is absolutely invalid. Because whatever a person knows on the authority of *direct cognition* and other evidences cannot be nothing,

Q.—What object had God in creating the world?

A.—What object cold He have in not creating it?

Q.—Had He not created it, He would have lived in happiness? besides, the souls would have remained free from pleasure and pain and the like.

तम आसीत्तमसा गूळ्हमग्रे ॥ ऋ० मं० १० । सू० १२६ । मं० ३ ॥

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ मनु० १ । ५ ॥

A.—These are the ideas of the lazy and the indolent, but not of men of energetic and active habits. What happiness could the souls enjoy during the period of *Dissolution*? If the happiness and misery of this world were compared, it will be found that the happiness is many times greater then the misery. √Besides, many a pure soul that adopts the means of obtaining salvation attains final beatitude; whilst during the period of *Dissolution* the souls simply remain idle as in *deep sleep*. Moreover had He not created this world, how could He have been able to award souls their deserts, and how could they have reaped the fruits of their deeds—good and evil—done in the previous cycle of Creation[1]? If you were asked what is the function of the eyes, you can only say 'sight of course.' In the same way, of what use could the knowledge, activity, and power of creating the world be in God other than that of creating? Nothing else. The attributes of God, such as justice, mercy, the power of sustaining the world, can have significance only when He makes the world. His Infinite power bears fruit only when it is applied to the creation, sustenance, government and dissolution of the universe. Just as sight is the natural function of the eye, so are the creation of the world, the free gift of all things to the souls and promoting the well-being of all the natural attributes of God.

Q.—Was the seed made first or the tree?

A.—The seed; because, the seed, cause *Hetu* (source), *Nidâna Nimitta* (origin), etc., are all synonymous terms. The cause, being also called the seed, must precede the effect.

Q.—God being Omnipotent, He can also create *prakriti*—the primordial matter—and the soul. If He can not, He cannot be called Omnipotent.

A.—We have explained the meaning of the word *Omnipotent* before. But does *Omnipotent* mean one who can work even impossibilities. If there be one who can do even such impossible things as the production of an effect without a cause, then can He make another God, Himself die, suffer pain, become dead and inert, inanimate, ~~unjust~~, impure and immoral or not? Even God cannot change the natural properties of things as heat of the fire,

1. That is, one preceding the last Creation.

fluidity of liquids and inertness of earth, etc. His laws being true and perfect, He cannot alter them. *Omnipotence*, therefore, only means that He possesses the power of doing all his works without any help.

Q.—Is God formless or embodied ? If he be formless, how could He create the world without bodily organs ? Of course an objection like this cannot be urged if He be embodied.

A.—God is formless. He cannot be God who possesses a body; because he would then have finite powers, be limited by time and space, be subject to hunger and thirst, heat and cold, wounds and injuries, pain and disease. Such a being may possess the arributes or powers of the soul, but no Divine attributes could be ascribed to him ; since incarnate God could never grasp and control the primordial elementary matter—the *prakriti*—atoms and molecules, nor could he create the world out of those subtle elements, just as we, being embodied in flesh, cannot grasp or control them. God does not possess a physical body or bodily organs, such as hands and feet, though he does possess Infinite power, Infinite energy and Infinite activity, by virtue of which He does all those works that neither matter nor the soul can do. It is only because He is even more subtle than the soul and the *prakriti*, and pervades them, that He can grasp them and transform them into this visible universe.

Q.—If God be formless, this world created by Him should also be formless, just as in the case of other living beings, such as men, —the children have bodies like their parents. Had they been formless, their children would have been the same.

A.—What a childish question ! We have already stated that God is not the *material cause* of the universe. He is only its *efficient* cause. It is *prakriti* and *paramanus*—the premordial elementry matter and atoms,—which are less subtle than God, that are the *material* cause of the world. They are not altogether formless but are subtler than other material objects, while less subtle as compared with God.

Q.—Cannot God create an effect without a cause ?

A.—No ; because that which does not exist (in any form) cannot be called into existence. It is absolutely impossible. It is as

much impossible for an effect to be produced without its cause as the story of a man, who would brag in the following way, to be true. " I saw a man and a woman being married whose mothers never bore any children. They had boys made of human horns, and wore garlands of ethereal flowers. They bathed in the water of mirage and lived in a *town of angels* where it rained without clouds, and cereals and vegetables grew without any soil, etc.," or ' I had neither father nor mother and yet came into being. I have no tongue in my month and lo ! I can speak. There was no snake in the hole and yet one came out of it. I was nowhere, nor were these people, and yet we are all here." Only lunatics can believe and say such things.

Q.—If there can be no effect without a cause, what is the cause of the first cause then.

A.—Whatsoever is an *absolute* cause, can never be an effect of another, but that which is the cause of one and the effect of another is called a *relative* cause. Take an example. The earth is the cause of a house but an effect of liquids[1], but the first cause, *prakriti* has no other cause, *viz.*, it is beginningless or eternal. Says the *Sánkhya Darshana*, " The first cause having no cause is the cause of all effects." Every effect must have three causes before it comes into existence ; just as before a piece of cloth can be made, it must have three things—the weaver, the thread and the machinery, in the same way the creation of the world pre-supposes the existence of God, the *prakriti*, the souls, time and space which are all uncreated and eternal. There would be no world if even one of them were absent.

Sánkhya 1. 67.

The various objections of atheists are answered below.

(i) *Q.*—*Shúnya* (*nought* or nothing) is the one true reality. In the beginning there was nothing but *shúnya*, and *shúnya* will survive in the end ; because whatever now exists will cease to exist and become *shúnya*.

मूले मूलाभावादमूलं मूलम् ॥ सांख्यद० । अ० १ । सू० ६७ ॥

अत्र नास्तिका आहुः—शून्यं तत्त्वं भावो विनश्यति वस्तुधर्म-त्वाद्विनाशस्य ॥ सांख्यद० अ० १ । सू० ४४ ॥

1 Liquids are the causes of solids as they precede them in the order of formation The earth is a solid.—*Tr*.

A.—The ether, an invisible substance (such as *prakriti*), the space and a point are also called *shúnya*. It is inanimate and all things invisibly exist in it. Lines are made up of points, while circles, squares, etc., are made up of lines. Thus has God, by the might of His creative power, evolved the earth, mountains and objects of all other shapes and forms out of a point or nebula—*shúnya*. Besides, he who knows *shúnya* cannot be *shunya* (nothing). [Hence *shunya* does not here mean nothing but a point or a nebula.]

(ii) *O.*—Something *can* come out of nothing, just as a seed does not germinate and send forth a sprout until it is split, but when you break a seed and look into it, you do not find any sprout in it. It is clear then that the sprout comes out of nothing.

A.—That which splits a seed before it germinates, must have already been present in the seed, otherwise what causes the seed to split? Nor would it have come out had it not been there.

(iii) *O.*—It is not true 'As you sow so shall you reap.' Many an act is seen that does not bear fruit; therefore it is right to infer that it entirely rests with God to punish or reward a man for his deeds. It absolutely depends upon His wish.

A.—If it were so, why does not God reward or punish a man for deeds he has never done? It follows, therefore, that God gives every man his due according to the nature of his deeds. God does not reward or punish men according to the caprice of his Will. On the other hand, He makes a man reap only what he has sown.

(iv) *O.*—Effects can be produced without a cause just as the sharp thorns of *Acacia Arabica* spring out of branches that are not at all sharp and pointed but are soft and smooth. It is clear from this illustration, therefore, that in the beginning of Creation all material objects and bodies of living beings come into being without a (first) cause.

अभावाद् भावोत्पत्तिर्नानुपमृद्य प्रादुर्भावात् ॥

ईश्वरः कारणं पुरुषकर्माफल्यदर्शनात् ॥

अनिमित्ततो भावोत्पत्तिः कण्टकतैक्ष्ण्यादिदर्शनात् ॥

सर्वमनित्यमुत्पत्तिविनाशधर्मकत्वात् ॥

A.—Whatever a thing springs from, is its cause. Thorns do not come out of nothing. They come out of a thorny tree, therefore, that tree is their cause. Hence the world was not created without a cause.

(v) *O.*—All things have been *created* and are liable to decay. They are all ephemeral. The *Neo-vedantists* put forward objections like this, because they say "Thousands of books support the doctrine that *Brahma* alone is the true reality, the world is a delusion and the soul is not distinct from *Brahma* (God). All else is unreal."

A.—All can not be unreal if the fact of their being unreal is real.

O.—Even the fact of their being unreal is unreal. Just as fire not only burns other things and thus destroys them, but is itself destroyed after others have been destroyed.

A.—That which is perceptible by the senses cannot be unreal or nothing, nor can the extremely subtle matter—the *material cause* of the world—be unreal or perishable. The *Neo-Vedantists* hold *Brahma* as the (*material*) cause of the universe ; He—the cause—being real, the world—the effect—can not be unreal. If it were said that the material world is only a material conception and, therefore, unreal like the objects seen in a dream or like a piece of rope seen in the dark and mistaken for a snake, it cannot be true ; because a conception or an idea is something abstract which cannot remain apart from the noumenon wherein it resides. When one that *conceives* (*viz.*, the soul) is real, the conception cannot be unreal, otherwise you will have to admit that the soul is also unreal. You cannot see a thing in a dream unless you have seen or heard of it in the wakeful state, in other words, when the various objects of this world come in contract with our senses, they give rise to percepts called knowledge by *direct cognition*—which leave *impressions* on our souls, it is these impressions which are recalled by, and become vivid to the soul in dreams. If it be possible for a man to dream of things of which he has had no impressions in his mind, a man born blind, should dream of colours which is not the case. It

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।

ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्मैव नापरः ॥

follows, therefore, that in the mind are retained impressions and ideas of external things that exist in the outside world. And just as external things continue to exist even after a man ceases to have any consciousness of them as in *sound sleep*, so does *prakriti*—the *material cause* of the world—continue to exist ever after *Dissolution.*

O.—As the external objects pass out of our consciousness in *slumber* and those seen in a dream in the state of *profound sleep*, *i. e.*, perish as far as we are concerned, in the same way why not believe that the external things seen in the *wakeful state* are also unreal?

A.—No, we cannot believe that; because both in *slumber* and *profound sleep* the external objects only pass out of our conciousness. They do not cease to exist, just as different things lying behind us are simply invisible to us but are there, and have not ceased to exist. Therefore, what we have said before, that God, the soul and the *prakriti*—the material cause—are three real entities, is alone true.

(vi) *O.*—The five *bhúts*—the five states of matter as *Pritvi Apah*, etc.,—being eternal, the whole world is eternal or imperishable.

A.—No it is not true; because if all those objects, the cause of whose formation or disintegration is seen every day, be eternal, the whole material visible world with all such perishable things as the bodies of men and animals, houses, and their furniture and the like would be eternal, which is absurd. Therefore, the effects can never be eternal.

(vii) *O.*—All things are distinct from each other. There is no unity in them. Whatever we see precludes another.

A.— The whole exists in its parts. Time, ether, space, God, and Order and Genus, though separate entities, are yet common to all. There is nothing that can exist separate from or without them. Hence all these are not separate from each other, though they are different by nature. Thus there is unity in variety.

सर्वं नित्यं पञ्चभूतनित्यत्वात् ॥

सर्वं पृथग् भावलक्षणपृथक्त्वात् ॥

सर्वमभावो भावेष्वितरेतराभावसिद्धेः ॥ न्यायसू० ॥ अ० ४ । आ० १ ॥

(viii) *O.*—All things exclude each other, and are therefore *non-existent*, just as a cow is *not* a horse, *nor* is a horse a cow. Therefore, both the horse and the cow are *non-existent*. Similarly, all things are as if *non-existent*.

A.—Though it is true that the 'relation of one thing excluding others does exist in all things, but a thing does *not* exclude *itself*. For example, a cow is not a horse, nor is a horse a cow ; but a cow as a cow and a horse as a horse do exist. Ii things were non-existent, how could you ever speak of this *Itretarábháva* relation of things, *i. e.*, 'the relation of one thing excluding others from itself.' [Hence the world and things contained therein do exist. They are not non-existent].

(ix) *O.*—The world comes into being by virtue of the fact that it is in the nature of things to combine together and produce different things. Just as maggots are produced by the coming together of food, moisture and by decomposition setting in ; or as vegetables begin to grow when the seed, water, and soil are brought together under favourable conditions ; or as the wind blowing on the sea is the cause of waves that in turn produce merchaum, which mixed with turmeric, lime ane lemon juice forms what is called concrete, so does this world come into being by virtue of the natural properties of the elements. There is no Creator.

A.—If *formation* be the natural property of master, there would be no *dissolution* or *disintegration* ; and if you say that *disintegration* is also a natural property of matter, there could then be no *formation*. But if you say that both formation and *disintegration* are the natural properties of matter, there could then be neither *formation* nor *dis-integration*. If you say that an *efficient* agent is the cause of the creation and dissolution of the world, it must be other than and distinct from the objects that are subject to *formation* and *disintegration*. If *formation* and *disintegration* be the natural properties of matter, they may happen at any and every moment. Besides, if there is no Maker and the world came into being by virtue of the natural properties inherent in matter, why do not other earths, suns and moons come into existence near our earth? Moreover, whatever now grows or comes into being, does so by virtue of the combination of different substances—made by God. Just as plants grow wherever the water, the soil and the seed come

in contact under favourable conditions, and not otherwise; in the same way in the manufacture of concrete, its components such as turmeric, lime, lemon juice and merchaum do not come together by themselves, but are mixed together by some one, nor do they produce concrete unless mixed in the right proportion. Similarly, the *prakriti* and atoms, until they are properly combined by God with the requisite knowledge and skill, cannot by themselves produce anything. It follows, therefore, that the world did not come into being by itself, *i. e.*, by virtue of the natural properties of matter, but was created by God.

O.—This world has had no Creater, nor is there one at present, nor, small there ever be one. It has been eternally existing as such. It was never created nor shall it ever perish.

A.—No action or thing—which is the product of an action—can ever come into existence without an agent. All objects of this world such as the earth, are subject to the processes of formation, that is, are the product of definite combination. They can never be eternal, because a thing which is the product of combination can never exist after its component parts come asunder. If you do not believe it, take the hardest rock or a diamond or a piece of steel and smash it into pieces, melt or roast it and see for yourself if it is composed of separate particles, called molecules and atoms, or not. If it is, then surely a time will come when those molecules will come apart.

O.—There is no Eternal God, on the other hand a highly exalted soul, that by the practice of *yoga* attains such powers as the control of atoms, etc., and omniscience, becomes God.

A.—Had there been no Eternal God, the Creator of the universe, Who would have made the bodies, the sense organs and all other objects of this world, the very support and means of subsistence, of the *yogi*, by means of which he comes to possess such wonderful powers? Without their help no one can endeavour to accomplish anything. The endeavour being impossible how could he have acquired those wonderful powers? Whatsoever efforts a man may make, whatsoever means he may employ, whatsoever powers he may acquire, he can never equal God in His *natural*—in contradistinction to the soul's *acquired*—Everlasting or Eternal powers which are infinite and manifold; because, the knowledge of the soul,

even if it were to go on improving till eternity, will still remain *finite* and his powers *limited*. Its power and knowledge can never become infinite. Mark, no *yogi* has ever been able to subvert the laws of nature as ordained by God, nor ever shall. God—the Eternal Seer—possessed of wonderful powers has ordained that eyes shall be the organs of sight, and ears the organs of hearing. No *yogi* can ever alter this order. The human soul can never become God.

Q.—In different cycles of Creation does God make the universe of a uniform or of a different character?

A.—Just as it is now, so was it in the past, so will it be in the future. It is said in the *Veda* "Just as God created the sun, the earth, the moon, the electricity, the atmosphere in the previous cycles, so has He done in the present and so will He do in the future." God's works, being free from error or flaw, are always of a uniform character. It is only the works of one who is finite and whose knowledge is subject to increase or decrease that can be erroneous or faulty, not those of God.

Rig Veda X, 160, 3.

Q.—Do the *Veda* and the *Shástras* harmonize with or contradict one another on the subject of Creation?

A.—They harmonize.

Q.—If they harmonize, why is it that in the *Taitreya Upanishad* Creation is described in the follwing manner? "Out of *prakriti*—the elementary *material cause* of the world—God first created *Akásh*.[1] Then was evolved *Váyu*—gaseous or vaporous condition of matter; out of *Váyu* proceeded *Agni*—matter which gives out

Taittreya Upanishad Brahmanand, I

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्। दिवं च पृथिवीं चान्तरिक्षमथो स्वः॥ ऋ० ॥ मं० १०। सू० १६०। मं० ३॥

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। आकाशाद्वायुः। वायोरग्निः। अग्नेरापः। अद्भ्यः पृथिवी। पृथिव्या ओषधयः। ओषधिभ्योऽन्नम्। अन्नाद्रेतः। रेतसः पुरुषः। स वा एष पुरुषोऽन्नरसमयः॥ तैत्तिरीयोपनि० ब्रह्मानन्दव० अनु० १॥

1. *A'kash* is here said to be created, it only means that by the gathering together of the all-pervading elements *A'kask* as well as space becomes manifest. In reality *A'kash* is never created, because if there were no *A'kash* and space, wherein could the *prakriti* exist?

heat, light and electricity—Out of *Agni* proceeded *Liquids*; and out of *Liqaids* came *solids* (such as the earth); out of solids issued forth *vegetables* which yielded *food*. Food produced the *reproductive element* which is the cause of *physical body and bodily organs*." In the *Chhándogya* it is written that Creation begins with *Agni*, in the *Aitreya Upnishad* that it begins with *Liquids*. In the *Veda* itself in some places *Purush*, while in others *Hiranya garbh* has been described as the cause of the universe; whilst in the *Mimánsá action or application*, in *Vaisheshika time*, in *Niyáya paramanus*—atoms, in *Yoga conscious exertion*, in *Sankhya prakriti*—the primordial clementery matter,—in *Vedant*, *God*. Now out of all these which is right and which wrong?

A.—They are all right, not one of them is wrong. He is in the wrong who misunderstands them. God is the *efficient* cause and *prakriti* the *material* cause of the universe. After *Mahápralaya*—*Grand* dissolution—the next Creation starts with *Akásh*. In *Minor Dissolution* when disintegration does not reach the stage of *Vayu* and *Akásh* but reaches only that of *Agni*, the next Creation begins with *Agni*. But when after *Dissolution* in which even *Agni*—electricity—is not disintegrated, the next creation begins with *Liquids*. In other words the next Creation starts at where the previous *Dissolution* ends. *Purush* and *Hiranyagrabha*, as we have described in the first chapter, are the names of God. Nor is there contrariety in the description of creation given in the six *Shástras*, because what is contrariety but contradiction of statements when the subject under discussion is the same. Now mark how the descriptions of six *Shástras* harmonize with each other. The *Mimánsa* says "Nothing in this world can be produced without proper *application*." The *Vaisheshika* says "Nothing can be done or made without the expenditure of *time*." The *Niyáya* says "Nothing can be produced without the *material cause*." The *Yoga* says "Nothing can be made without the requisite *skill, knowledge and thought*." The *Sánkhya* says "Nothing can be made without the *definite combination of atoms*." The *Vedánt* says "Nothing can be made without a *Maker*." This shows that the Creation of the world requires six different causes which have been described separately one by each separate *Shástra*. There is no contradiction in these descriptions. The six *Shástras* together serve to explain the phenomenon of Creation in the same way as six men

would help each other to put a thatch on the roof of a house. A man took six men—five of them blind and the sixth possessed of dim sight—and showed them each a different part of the body of an elephant, and then asked them what they thought the animal was like. The first one answered '*like a pillar*', the second '*like a fan*', the third '*like a big pestle*', the fourth '*like a broomstick*', the fifth '*like something flat*,' and the sixth one said '*something dark like four pillars supporting the body of a buffalo*.' Similar to these six men is the condition of those men who, instead of studying the books of *rishis*—the true seers of nature—, read the current *Sanskrit* or vernacular books written by narrow-minded men of little understanding who malign each other and wrangle over triflings. Why should they not suffer who are the blind followers of the blind? The lives of half-educated, selfish, sensual and ease-loving men of to-day help to ruin and debase the world.

Q.—Why should a cause not have a cause, if there can be no effect without a cause?

A.—O ye simple brethren! Why do you not use your common sense a little? Mark, there are only two things in this world, a *cause* and an *effect*. Whatsoever is a cause (absolute) can never be an effect; and whatsoever is an effect can never be a cause at the same time. As long as a man does not thoroughly understand the science of Creation, he can never have a true conception of the universe.

"The condition of matter in which intellect-promoting (*satva*) passion-existing (*rajas*) and stupidity-producting (*tamas*) qualities are found combined in equal proportions is the uncreated, imperishable *prakriti*. The first combination of the highly subtle, indivisible separately-existing particles called *paramanus* (atoms)[1] derived from the *prakriti*, is called *the Beginning* (of *Creation*). The various combinations of atoms in different proportions and ways give rise to various grades and condition—subtle and gross—of matter till it reaches the gross visible multiform stage called *Srishti*—the universe."

नित्यायाः सत्वरजस्तमसां साम्यावस्थायाः प्रकृतेरुत्पन्नानां परमसूक्ष्माणां पृथक्पृथग्वर्त्तमानानां तत्त्वपरमाणूनां प्रथमः संयोगारम्भः संयोगविशेषादवस्थान्तरस्य स्थूलाकारप्राप्तिः सृष्टिरुच्यते ।

1. I have translated the word *parama'nu's* into atoms, but perhaps it would be more correct to translate the word in *electrons*.—*Tr.*

Now that which enters into the first combination and brings it about, existed before the combination, and shall exist after the component parts are pushed asunder is called the *cause*. Whilst that which comes into existence after the combination, and ceases to exist after it has come to an end is called the *effect*. He who wants to know the cause of a cause, the effect of an effect, the maker of a maker, the agent of an agent, and the act of an act, is blind though he sees, is deaf though he hears, and is ignorant though well-read. Can there ever be the eye of an eye, the lamp of a lamp, and the sun of a sun? That out of which something is made is called a *cause*. Whatever is made from another is called an *effect*. Whoever produces an effect out of a cause is called the *maker*.

B Gita II, 16.

"*Nothing* can ever become *something*, nor can *something* ever become *nothing*. These two principles have been rightly ascertained by the true seers of nature," How can prejudiced, sophisticated, insincere, and ignorant minds understand them so easily? He who is neither well-read nor associate with the good and the learned, nor meditates on these abstruse subjects with profound attention, remains immersed in doubt and ignorance. Blessed are they who studiously endeavour to understand the principles of all sciences and having mastered them, teach others honestly.

It is clear, therefore, that he who believes this world to have been created without a cause really knows nothing.

When the time of Creation comes, God gathers those extremely subtle particles (called *Paramánus*). The first *principle* that is produced out of the highly subtle elementary *prakriti*, is called *Mahátatva*—the *principle of wisdom*—which is one degree less subtle than the *prakriti*. Out of *Mahátatva* is evolved *Ahankára*—the *principle of individuality*—which is still less subtle and in its turn gives rise to the five *subtle principles*, called *Bhuts*, besides the five *principles of sensation*[1] and the five *principles of action*[2] and the *principle of*

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृ[illegible]न्तस्त्वनयोस्तत्त्व[illegible]र्शिभिः ॥ भगवद् गी० अ० २ । १६ ॥

1. *i. e.*, of Hearing, seeing, smell, taste and touch.
2. *i. e.*, of Speech, grasp, locomotion, reproduction and excretion.

attention, which are all a little less subtle than the *principle of individuality*? The five subtle *bhuts*, by passing through various stage of less subtle conditions of matter, are finally transformed into five least subtle states of matter, such as solids, liquids, etc. From the latter spring up various kinds of trees, plants, etc., which are the source *of food*, and out of food is produced the *reproductive element* which is the cause of the body. But the first creation (of bodies) was not the result of sexual intercourse; because it is only after the male and female bodies have been created by God and souls put into them that the *Maithuni* (*i. e.*, by sexual intercourse) creation begins. Behold the Wonderful organization of the body! How the learned are wonderstruck with it? First there is the osseous frame-work girt with a net-work of vessels—veins, arteries and nerves, etc,—invested with flesh, and the whole covered by skin with its appendages—nails and hairs. Then how beautifully are the different organs, such as the heart, the liver, the spleen and the lungs—the ventilating apparatus—laid out. The formation of the brain, of the optic nerve with the most reticulate formation of the *retina*, the demarking of the paths of *indryas*—the *principles of sensation and action*—, the linking of the soul with the body, the assigning of definite places to it for *wakeful state*, *slumber* and *deep sleep*, the formation of different kinds of *dhátùs*—tissues and secretions, such as muscle, bone-marrow, blood, reproductive elements—and the construction of various other wonderful structures and mechanisms in the body who but God could have caused? The earth studded with various kinds of precious stones and metals, the seeds of trees of a thousand different kinds[1] with their wonderfully exquisite structures, leaves with myriads of different colours[2] and shades, flowers, fruits, roots, rhizomes and cereals with various scents and flavours[3] none but God could create. Nor could any one except God create myriads of earths, suns, moons and other heavenly bodies, and sustain, revolve and regulate them.

An object when perceived produces two kinds of knowledge in the mind of the observer, *viz.*, of the *nature* of the object itself and of its *maker*. For example, a man found a beautiful ornament in a jungle. On examination he saw that it was made of gold and that

1. Such as Banyan tree, etc.
2. Such as green, white, yellow, dark, be-spotted and other mixed colours.
3. Such as a sweet, alkaline, saltish, bitter, astringent, sharp and acid.

it must have been made by a clever goldsmith. In the same way, the wonderful workmanship and execution of this wonderful universe prove the existence of its Maker.

Q.—What was first created, man or earth, etc.?

A.—The earth, etc., because without them where could man live and how could he maintain his life?

Q.—Was one man created in the beginning of Creation or more than one?

A.—More than one; because souls, that on account of their previous good actions deserve to be born in the *Aishwari*—not the result of sexual intercourse—Creation, are born in the beginning of the world. It is said in the *Veda* "(In the beginning) there were born many men as well as *rishis*, *i. e.*, learned seers of nature. They were progenitors of the human race." On the authority of this *Vedic* text it is certain then that in the beginning of Creation hundreds and thousands of men were born. By observing nature vith the aid of reason we come to the same conclusion, *viz.*, that men are descended from many fathers and mothers (*i. e.*, not from one father and one mother).

Yajur Veda.

Q.—In the beginning of Creation were men created as children, adults or old people or in all these condition?

A.—They were all adults, because had God created them as children they would have required adults to bring them up, and had he created them as old men, they would not have been able to propagate the race, therefore He created them adults.

Q.—Has Creation ever had a beginning?

A.—No; just as the night follows the day and the day follows the night, the night precedes the day and the day precedes the night, so does *Creation* follow *Dissolution* and *Dissolution* follow *Creation*, *Dissolution* precede *Creation*, and *Creation* precede *Dissolution*. This alternate process has been eternally going on. It has neither a beginning, nor an end, but just as the beginning and end of a day or of a night are seen, so do Creations and Dissolutions have beginnings as well as ends. God, the soul and *prakriti*—the primordial elementary matter—are *eternal* by *nature*, whilst Creation, and Dissolution are *eternal* by *pravāh*— *i. e.*, they follow each

other in alternate succession—like the flow of a river which is not continuous throughout the whole year. It dries up and disappears in summer, and reappears in the rainy season. Just as the nature, attributes, and character of God are eternal, so are His works—the Creation, Sustenance, and Dissolution (of the world).

Q.—God put some souls in human bodies, while others be clothed with the bodies of ferocious animals such as tigers, others with those of cattle, such as cows, others with those of birds and insects, others still with those of plants. Does not this belief impute partiality to God ?

A.—No, it does not impute any partiality, because He put those souls into the bodies they deserved according to deeds done in the previous birth. Had He done so without any consideration as to the nature of their deeds, He would have been unjust indeed.

Q.—Where was man first created ?

A.—In *Trivishtap* otherwise called Tibet.

Q.—Were all men of one class or divided into different classes at the time of Creation ?

A.—They all belonged to one class, *viz.*, that of man, but later on they were divided into two main classes,—the *good* and the *wicked*. The good were called *Aryas* and the wicked *Dasyus*. Says the *Rig Veda*, "Do ye know (there are) two classes of men—*Aryas* and *Dasyus*." The good and learned were also called *Devas*, while the ignorant and wicked, such as dacoits, were called *Asura*. The *Aryas* were again divided into four *Classes*, *viz.*, *Brâhmana*, *Kshatriya*, *Vaishya* and *Shudra*. Those who belonged to the first three *Classes* being well-educated and bearing good character, were called *Dwiias* —the twice-born ; whilst the *fourth Class* was so named because of being composed of ignorant and illiterate persons. They were also called *Anaryas*—not good. This division into *Aryas* and *Shudras* is supported by the *Atharva Veda* wherein it is said "Some are *Aryas*, others *Shudras*."

Q.—How did they happen to come here (to India) then ?

A.—When the relations between the *Aryas* and *Dasyus*, or between *Devas* and *Asuras*, (*i.e.*, between the good and learned, and the ignorant and wicked) developed into a constant state of warfare,

and serious troubles arose, the *A'ryas* regarding this country as the best on the whole earth emigrated here and colonized it. For this reason it is called *A'ryavarta*—the abode of *Aryas*.

Q.—What are the boundaries of *A'ryavarta* ?

A.—"It is bounded on the *North* by the Himalayas, on the *South* by the Vindhyachal mountains, on the *East* and *West* by the sea. It has also on its *West* the *Surasvati* river (the Sindh or Attock) and on the *East* the *Dhrishvati* river also called the Brahmaputra which rises form the mountains east of Nepal, and passing down to the east of Assam and the west of Burma, falls into the Bay of Bengal in the Southern Sea (Indian Ocean). All the countries included between the Himalaya on the north and the Vindhyachal mountains on the south as far as Rameshwar are called *Aryavarta*, because they were colonized and inhabited by *Devas* (the learned) and *Aryas*—the good or noble."

Manu II, 22, 17.

Q.—What was the name of this country before that, and who were its aboriginal inhabitants ?

A.—It had no name, nor was it inhabited by any other people before the *Aryas* (settled in it) who sometime after Creation came straight down here from Tibet and colonized this country.

Q.—Some people say that they came from Iran (Persia), and hence they were called *Aryas*. Before the *Aryas* came to this country it was inhabited by savages whom the *Aryas* called *Asuras* and *Rákshas* as (demons), while they called themselves *Devatas* (gods). The wars between the two were called by the name *Devásura Sangrám* as in the historical romances. Is this true ?

A.—It is absolutely wrong. The *Veda* declares what we have already repeated, *i.e.*, "The virtuous, learned, unselfish, and pious men are called *Aryas*, while the men of opposite character such as dacoits, wicked, unrighteous and

Rig Veda I, 51, 8.

आसमुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात् ।
तयोरेवान्तरं गिर्योरार्यावर्तं विदुर्बुधाः ॥
सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।
तं देवनिर्मितं देशमार्यावर्तं प्रचक्षते ॥ मनु० २ । २२ । १७ ॥
विजानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान् ॥ ऋ० मं० १ । सू० । ५१ मं० ८ ॥

ignorant persons are called *Dasyus*." Besides, "The *Dwijas* (the twice-born)—*Bráhmanas*, *Kshatriyas*, *Vaishyas*—are called *Aryas*, while the *Shudras* are called *Anáryas*, or *Non-Aryas*." In the face of these Vedic authorities how can sensible people believe in the imaginary tales of the foreigners. In the *Devásura* wars, Prince *Arjuna* and *King Dashrath* and others of *Aryavarta* used to go to the assistance of the *Aryas* in order to crush the *Asuras*. This shows that the people living outside *Aryavarta* were called *Dasyus* and *Malechhas*; because whenever those people attacked *Aryas* living on the Himalayas, the kings and rulers of *Aryavarta*, went to help the *Aryas* of the north, etc. But the war which Ram Chandra waged in the south against Ravan—the king of Ceylon—is called not by the name of *Devásura* war but by that of *Ráma-Rávana* war or the war between the *Aryas* and *Rákshasas*. In no Sanskrit book—historical or otherwise—it is recorded that the *Aryas* emigrated here from Iran, fought with and conquered the aborigines, drove them out, and became the rulers of the country. How can then these statements of the foreigners be true? Besides, *Manu* also corroborates our position. He says, "The countries other than *Aryavarta* are called *Dasyu* and *Malechha* countries." The people living in the [1]north-east, north, north-west and west of *Aryavarta* were called *Dasyus*, *Asuras* and *Malechhas*, while those living in the south, south-east and south-west were called *Rákshasas*. You can still see that the description of *Rákshasas* given therein tallies with the ugly appearance of the negroes of to-day. The people living in the *antipodes* of *Aryavarta* were called *Nágas*, and their country *Patála* because of being situated under the feet (of those living in *Aryavarta*). Their kings belonged to the *Nága* dynasty taking their name from that of the founder who was called *Nága*. His daughter *Utopi* was married to Prince *Arjuna*. From the time of *Ikshváku* to that of *Kauravas* and *Pandavas*, the *Aryas* were the sovereign rulers of the whole earth, and the *Vedas* were preached and taught more or less even in countries other than *Aryavarta*.

Atharva Veda XIX, 62

Manu X, 45, II, 23.

उत शूद्रे उतार्ये ॥ अथर्व० कां० १९ । व० ६२ ॥
म्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवः स्मृताः । मनु० १० । ४५ ॥
म्लेच्छदेशस्त्वतः परः ॥ मनु० २ । २३ ॥

1 E S., E. S., S. W., W N., N. W., N. E.

Brahmá was the first of the literati. His son was called *Virat* whose son was *Manu* who had ten sons, *Marichi*, etc., who were progenitors of seven kings beginning with *Swayambhava* whose offsprings were the kings beginning with *Ikshwáku*. This *Ikshwáku* colonized *Aryavata* and was its first king. At the present moment, let alone governing foreign countries, the *Aryas* through indolence, negligence and mutual discord and ill-luck do not possess a free, independent, uninterrupted and fearless rule even over their own country. Whatsoever rule is left to them, is being crushed under the heel of the foreigner. There are only a few independent states left. When a country falls upon evil days, the natives have to bear untold misery and suffering. Say what you will, the indigenous native rule is by far the best. A foreign government, perfectly free from religious prejudices, impartial towards all—the natives and the foreigners—kind, beneficent and just to the natives like their parents though it may be, can never render the people perfectly happy. It is extremely difficult to do away with differences in language, religion, education, customs and manners, but without doing that the people can never fully effect mutual good and accomplish their object. It behoves all good people to hold in due respect the teachings of the *Veda* and *Shástras* and ancient history.

Q.—How much time has elapsed since the creation of the world ?

A.—One billion, nine hundred sixty millions and some hundred thousand years have passed since the creation of the world and the revelation of the *Veda*. For detailed exposition of this subject the readers should consult our book called 'An Introduction to the Exposition of the *Vedas*.'

The minutest particle of matter that cannot be divided any further is called a *Parámanú*.

60 *Paramánús* make one *Anu*.

2 *Anus* make one *Dvyanak*, which enters into the composition of the ordinary physical *Váyu* (*air*).

3 *Dvyanaks* make one *Trasarenu* that forms *Agni*—that condition of matter whose property is light, and heat.

4 *Dvyanaks* form *Jala* (Liquids).

5 *Dvyanaks* form *Prithvi* (Solids).

Three *Dvyanaks* make one *trasarenu*, by doubling which earth and visible objects are formed. It is in this way—*i. e.*, by the process of combining *Paramânus* and *Anus* and so on till the visible things are produced—that the earth and other planets have been made by God.

Q.—What supports this earth ? One man says that it rests on the head of *shesha*—a thousand-hooded snake, another says that it is supported on the horns of a bull, a third says that it rests on nothing, a fourth one says that it is supported on air, a fifth one says that it is kept in position by the solar attraction, and sixth one says that being heavy, the earth is going down and down in space. Out of all these different theories which shall we believe to be true ?

A.—Those, who say that it rests on the head of *shesha* (a snake) or on the horns of a bull, should be asked, on what the earth rested in the time of the parents of the *shesha* or of the bull before it was born and what supported it. The followers of the bull theory (Muhammadans) will be at once silenced. But the advocates of the *shesha* theory will say that the *shesha* rests on *kurma* (a tortoise) which rests on water, and the water on *Agni* and the *Agni* on air and the air rests on *A'kâsha*. They should be asked on what all of them rested. They will have to say "on God." If you ask them again whose children the *shesha* and the bull were. They will tell you that the bull was the son of a cow and the *shesha* that of *kurma* (a tortoise), the son of *Mairichi* who was the son of *Manu*, the son of *Virat*, who was the son of *Brahmá*. This *Brahmá* was born in the beginning of Creation. Six generations had thus passed before the *shesha* was born, who had sustained the earth till then ? What did it rest on at the time of the birth of *Kashyapa* (the tortoise) ? They will have nothing further to say[1] and will, therefore, begin to quarrel. What it really means is that *shesha* is another name for the *remainder* (that is, what is left behind in subtracting one sum from another). Some poet said : "The earth rests on *shesha*." Some ignorant man, not understanding the poet, invested this tale of the snake. What the poet really meant was that the earth was supported by God—the one Unchangeable Being in the midst of Creation and Dissolution, the One permanent element that undergoes no change during Creation

1. Literally 'thy silence and my silence.' It is an Indian proverb —*Tr.*

or Dissolution. In the whole world He is the only one that remains unchanged. He stands aloof from change. "That God who is unaffected by time, and is imperishable sustains the sun and the earth and all other planets."

Atharva Veda XVI, 1, 1.

There is a passage in the *Rig Veda* which means "*Ukshá* sustains the moon and the earth." Some ignorant person seeing the word *ukshá* invented the story of the bull supporting the earth, because *ukshá* does also mean a bull, but it never entered the head of that idiot as to how a bull could be powerful enough to support such a big planet. *Ukshá* here means the sun, because he waters the earth through rain. He sustains this earth by solar attraction. But there is none besides God Who sustains the sun.

Q.—How could God sustain such big planets as the sun and the earth.

A.—Just as these big planets are nothing compared to the infinite (in which they exist)—(they are not even as big as a drop in the ocean),—similarly compared with the Infinite, Almighty God, these myriads of planets are not even as big as an atom. He pervades everything within and without. "He is the Supreme Spirit who created all things and sustains them" Had He not been an All-pervading God (just as the Puranics, the Muhammadans and the Christians say) He could never sustain this world, because no one can support a thing without being present there. If some one says "All these planets are supporting each other by mutual attraction, where then is the necessity for God to sustain them?" He should be asked if the universe is finite or infinite. If he answers that it is infinite, it cannot be true—since a thing possessing a form can never be infinite; and if he says that it is finite, we ask whose attraction supports what is beyond or outside its limits. Things when spoken of *collectively* are called *smashti* and *individually* *Vyashti.*[1] If all the worlds were *collectively* called the universe, there is no one but God

Yajur Veda

सत्येनोत्तभिता भूमिः ॥ अथर्व० कां० १६। व० १। मं० १॥

उक्षा दाधार पृथिवीमुत द्याम् ॥ ऋग्वेद ॥

[1] For example, a group of trees would be called *Smashti*, while each tree individually *Vyashti*.

Who attracts and sustains it as it is said in the *Yajur Veda* "God it is Who creates and sustains *luminous* bodies, (such as the sun) as well the *non-luminous* (such as the earth)." He pervades all. He is the Creator and Sustainer of the universe.

Yajur Veda XIII, 4.

Q.—Do the earth and other planets revolve or are they stationary?

A.—They revolve.

Q.—Some say that it is the sun that moves, not the earth, while others say just the reverse. Now who are right?

A.—They are both half grown; because it is written in the *Veda* "This earth with all its waters revolves round the sun." This shows that the earth revolves. Again says the *Veda* "The glorious, resplendent sun, that gives life and energy to all the world—animate and inanimate—through rain and solar rays, and makes all physical objects visible, attracts all other planets and rotates in his own orbit, but does not move round other planets." In each solar syst em there is one sun that gives light to all the planets (such as the earth). Says the *Veda* "As the moon is illuminated by the sun, so are other planets (such as the earth) illuminated by the light of the sun." But the day, and the night are constantly present. It is day in that part of the earth which in its revolutions round the sun confronts him, whilst it is night in the other half which is hidden from him. In other words, the sunrise, the sunset, the twlight, the midday and the mid-night, etc., are always present in different countries at the same time; thus when it is sunrise in India, it is sunset in America and *vice versa*; when it is midday or mid-night in India, it is midnight or mid-day in America and *vice versa*. Those, who say that the sun moves round the earth

Yajur Veda 3, 6.
Yajur Veda XXXIII, 43.
Atharva Veda XIV, 1.

स दाधार पृथिवीं द्यामुतेमाम् ॥ यजुः० अ० १३। मं० ४ ॥

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः। पितरं च प्रयन्त्स्वः ॥
यजुः० अ० ३। मं० ६ ॥

आकृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥
यजुः० अ० ३३। मं० ४३ ॥

दिवि सोमो अधि श्रितः ॥ अथ० कां० १४। अनु० १। मं० १ ॥

which is stationary are all ignorant; because, had it been so, one day and one night would have lasted thousands of years, since the sun is called *Braahna*, which means that it is a hundred thousand times bigger than the earth, and millions of miles distant from it; consequently it would require much longer time for the sun to go round the earth than for the latter to go round the former. Just as if a mountain were to go round a mustard seed, it would take much longer time than when the latter would go round the former. Those who say that the sun is stationary are ignorant of Astronomy; because had it been so, how could he move from one zodiac to another; besides, a heavy body like the sun could never remain in space without rotating constantly. The Jainees, who say that the earth does not move, but on the other hand is going down and down in space, and that in one Jamboo island alone there are two suns and two moons, are like one suffering from Delirium Tremens—the result of over-intoxcation with cannabis Indica. If the earth were going down and down, it would smash into pieces from want of support of the air which could no longer encircle it. The people living on the top (uppermost) should have more air than those below, it being unequally distributed. Had there been two suns and two moons there would have been no night and no dark half of the month. Therefore, there is only one moon for our planet and one sun amidst many planets.

Q.—What are the sun, the moon and the stars. Are they inhabited by man and other living creatures or not?

A.—They are worlds inhabited by men and other living beings.

Shatapatha Brahman XIV, 6, 7, 4

The *Shatpatha Bráhman* says "The earth, the water, the heated bodies, the space, the moon, the sun and other planets are all called *Vasus* or *abodes*, because they are abodes of living beings as well as of inanimate objects. When the sun, the moon and other planets are abodes like our earth, what doubt can there be in their being inhabited? When this little earth of God is full of men and other living beings, can it ever be possible that all other worlds are void? Nothing that God has made is useless. How can myriads of other worlds be of any use unless they are inhabited by man and other beings? It follows, therefore, that they are inhabited.

एतेषु हीद्ँ सर्वं वसु हितमेते हीद्ँ सर्वं वासयन्ते तद्यदिद्ँ सर्वं वासयन्ते तस्माद्वसव इति ॥ शत० कां० १४ । प्र० ६ । ब्रा० ७ कं० ४ ॥

Q.—Would men and other living beings in the other worlds have the same kind of bodies and bodily organs as they have here or different?

A.—Most likely there is some difference in their form and the like, just as you see some difference in form, countenance, appearance and complexion among people of different countries as the Ethiopeons, the Chinese, the Indians and the Europeans. But the creation of the same class or species on this earth and other planets is identical. The class or species that has its sense organs (as eyes) in some definite place in the body here (on this planet), will have them in the same place in other planets; for it is said in the *Veda*

Rig Veda, X, 190.

"Just as God created the sun, the moon, the earth, and other planets and the objects therein in the previous cycles of Creation, the same has He done in the present Creation." He does not make any alteration.

Q.—Are the same *Vedas* revealed in the other worlds as in this?

A.—Yes. Just as the policy of a king is the same in all the countries under his rule, so is the *Vedic* system of Government of the King of kings identically the same in all the worlds over which He rules.

Q.—When you hold that the *soul* and the *Prakriti* are *eternal* and were never created by God, why should He have any control over them, as they are independent?

A.—Just as a king and his subjects live contemporaneously and yet they are subject to him, so are the *soul* and the *prakriti* under the control of God. Why should not the soul, with its finite powers and the dead inert matter be subject to His powers when He creates the whole universe, awards souls the fruits of their deeds, protects and sustains all, and possesses infinite powers. It is clear, therefore, that the soul is free to act, but is subject to the laws of God in reaping the fruits of its acts, while the Almighty God is the Creater, Protector and Sustainer of, the universe.

In the next Chapter we shall treat of Ignorance and Knowledge; Bondage and Emancipation.

THE END OF CHAPTER VIII.

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ऋ० मं० १० । सू० १९० ॥

CHAPTER IX

ON

KNOWLEDGE AND IGNORANCE, EMANCIPATION AND BONDAGE.

"HE who realizes the nature of *Vidyá*—true knowledge—and of *Avidyá*—good moral life and Divine contemplation—simultaneously conquers death by virtue of *Avidyá* and obtains Immortality by virtue of *Vidyá*."

Yajur Veda, 40

Characteristics of *Avidyá* :—

1. "The false notion that the transcient world and worldly things (such as bodies) are eternal or in other words that the world of effects, that we see and feel, has always been existing and will continue to exist for ever, and that by virtue of the powers of *yogá* the physical bodies of godly men become imperishable, is the *first* kind of (*Avidyá*) Ignorance.

   Yoga Shastra Sádhanpada

2. To regard impure things, such as lustfulness[1] and untruthfulness, as pure is the *second* kind of (*Avidyá*) Ignorance.
3. To believe that excessive sexual indulgence is a source of happiness, whilst it really causes pain and suffering, constitutes the *third* variety of (*Avidyá*) Ignorance.
4. To consider dead material things as possessed of soul is the fourth kind of (*Avidyá*) Ignorance."

This fourfold incorrect knowledge is called *Avidyá* or *Ignorance*. The reverse of it, *viz.*, to look upon what is temporal, what is eternal as eternal, what is pure as pure, what is impure as impure, pain as pain,

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विद्यां चाऽविद्यां च यस्तद्वेदोभयँ सह । अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ यजुः ० ॥ अ ० ४० । मं ० १४ ॥

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ पातं ० । द ० साधनपादे सू ० ५ ॥

1. (Literally) the female body which is full of a multitude of foul secretions and secretions.

pleasure as pleasure, what is soul-less as soul-less, what is soul-possessing as soul-possessing, is called *Vidyá* or Knowledge.

That by which the true nature of things is known is called *Knowledge.* Whilst that by which the true nature of things is not revealed and, instead, a false conception of things is formed, is called *Ignorance.*

Virtuous life and contemplation of God are called *Avidyá* (or not-knowledge), because they are only bodily acts and mental processes. They are not knowledge. Therefore, it is said in the above *mantra* that without pure life and contemplation of God no one can ever conquer death. Virtuous acts, the worship of one true God and correct knowledge lead to *Emancipation*, whilst an immoral life, the worship of idols (or other things or persons in place of God), and false knowledge are the cause of the *Bondage* of the soul. No man can ever, for a single moment be, free from *actions*, *thoughts* and *knowledge.* The doing of righteous acts, as truthfulness in speech, and the renunciation of sinful acts, as untruthfulness, alone are the means of Salvation.

Q.—Who cannot obtain *Emancipation* ?

A.—One who is in *Bondage.*

Q.—Who is in *Bondage.*

A.—One who is sunk in sin and ignorance.

Q.—Are *Bondage* and *Emancipation natural* to souls or *acquired* ?

A.—*Acquired*, because if they be *natural* they would be permanent.

Q.—"The soul being *Brahma* (God) is really neither ever veiled by ignorance, nor born. It is neither in bondage nor need it devise any means for its emancipation, neither it desires to be emancipated nor is it ever emancipated. How can it be *emancipated* when it was never in *bondage* ?" What is your answer to this?

Gaurpadiya Karika II, 32.

न निरोधो न चोत्पत्तिर्न वै बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥
गौडपादीयकारिका प्र० २ । कां० ३२ ॥

A.—This statement of the *Neo-Vedandists* is not true, because the soul being finite by nature is veiled and takes on a body which is popularly called its birth. It is also in bondage, because it suffers from the consequences of its sins and thinks out means to escape from sin and suffering and consequent bondage, and desires to free itself from pain. Being emancipated it "sees" the All-blissful God and thereby attains final beatitude (*i. e.*, obtains salvation).

O.—These are all the properties of the body and mind—the internal organ of thought—not of the soul. The soul is free from sin and virtue. It is merely a witness of what the body and the mind do. Heat and cold are felt by the body. The soul is pure and untainted.

A.—The body and mind—the internal organ of thought—are material, hence dead and inert. They can never feel heat or cold, nor therefore the consequent pain or pleasure. It is conscious beings (who possess souls) such as men, who feel heat and cold when a hot or a cold substance comes in contact with their bodies. Even the *prânas*—the nervauric forces—are devoid of consciousness. They can feel neither hunger nor thirst. It is the soul possessed of nervauric forces that feels the sensations of hunger or thirst. Similarly, the *manas*—the internal organ of thought—is also devoid of consciousness. It can feel neither sorrow nor joy, but it is through the *manas* that the soul feels pleasure or pain, and joy or sorrow. Similarly, through the organs of sensation, such as the ears, the soul receives different sensations, such as of hearing, and consequently feels pleasure or pain, just according to the nature of those sensations. It is the soul that thinks, knows, remembers and feels its individuality through the organs of thought, discernment, memory and individuality. It is, therefore, the soul that enjoys or suffers. Just as it is the man that uses his sword to kill another who is punished and not the sword, similarly, it is the soul that, by the use of such instruments as the body, the bodily senses, the organs of thought, and nervauric forces, does acts—good or evil—and consequently it is the soul alone that reaps the fruits thereof—joy or sorrow. The soul is not a witness of acts. It is the actual doer that reaps the fruits of deeds done. The One Incomparable Supreme Spirit alone is the Witness. It is the soul that does acts and is, therefore, naturally engrossed by them. The soul is not God and, consequently, it is not the seer of acts (but the actual doer).

O.—The soul is the image of God, and just as when a mirror gets broken, the image (in it) ceases to exist but it does in no way affect the *object* (whose image it was), similarly, the soul as the image of God lasts only so long as the (*antahkaran*)[1] mind—the *reflecting medium*—endures, once that disappears, the soul no longer in bondage is emancipated—Is it not so?

A.—It is a childish idea, because before you can have an image, you must have two things that possess form—an object and a reflecting medium—distinct from each other. Take an example. The face and the looking glass are both essential to the formation of the image of the face. Both have form and are visible. They are also separate from each other. Had they not been so, there would have been no image. God being All-pervading and Formless it is impossible for Him to have an image.

O.—But do you not see the all-pervading, *formless* ether reflected in clear deep water? Similarly, God can be reflected in a pure *mind.* Therefore it is that the soul is called *chiddbhás*—the image of God.

A.—This is again childish babble; ether being invisible no one can ever see it. How can any one see ether with his eyes when he can not even see *air* which is grosser than *ether*?

O.—Is it not ether, then, that you see in the sky above, blue and dusty?

A.—No.

O.—What is it then?

A.—It is the fine particles of earth, water and *Agni* (in the atmosphere). The blue colour is mainly due to the particles of water in the atomsphere that come down as rain, while the dusty appearance is due to the particles of dust which is carried up from the earth and floats about in the air. It is these things that are seen and reflected in water or in a mirror, and not *ether.*

O.—Just as we find such terms as *Ghatákásha*—the *ether* enclosed by a pot—*Matákásha*—the *ether* enclosed by a house—*Meghákásha*—the *ether* enclosed by a cloud—, used to denote various parts of *ether*; and after the pot, etc., are broken, the particular parts of *ether* cease to exist, only the universal *ether* is

1 *Antahkaran* means the *internal organ of thought,*

left; in the same way *Brahma* (God in Passive state) is *I'shwara* (God in active state) or the soul according as He is spoken of in relation to the universe or to the *antahkaran*—the internal organ of thought.

A.—This is also a foolish argument. The *ether* (of the pot or of the house, etc.,) never perishes, nor is it ever shattered into pieces. It is the pot or the house that is broken or pulled down and comes into pieces. You never hear of a person saying to another "Bring me the ether of a pot." He always says "Bring me a pot," Your argument, therefore, is not valid.

O.—As the fish and other marine creatures swim about in the sea or as birds fly about in air, so do all *antahkaranas* move about in *Brahma*—the truly conscious Being Who is All-pervading like *ether*. They are by themselves devoid of consciousness, but by virtue of Divine presence in them they become conscious, just as a piece of iron becomes hot by coming in contact with fire. The *antahkaranas* like the fish and birds move about, whilst *Brahma* is stationary like space. There can, therefore, be no harm in believing that the soul in fact is *Brahma* (God).

A.—Even this illustration of yours is not right, because if the soul be the image or reflection of the All-pervading *Brahma* in the *antahkaran*, why does it not possess such attributes as omniscience? If you say that it is not omniscient because of the limitations imposed upon the soul by the *limiting medium*, is *Brahma* then subject to obstruction, limitation and division or is He Indivisible? If you say that He is Indivisible, no limiting medium or veil can stand in His way. Why should not the soul then be omniscient? On the other hand, if you say that the soul—which is really no other than *Brahma*,—forgets its divine nature and seemingly but not really moves about with the *antahkaran*, then the part of *Brahma* which the *antahkaran*—the *veiling medium*—gets to, will become subject to doubt, and distrust, and destitute of true knowledge, whilst that part, which it leaves behind, will become omniscient, pure and blissful. Thus this *antahkaran* will disturb the whole universal *Brahma*, and consequently *bondage*[1] and *emancipation* would become of momentary duration. Besides, if your assertion be true, no one should be able to remember whatever one had seen or heard in the past, because that *Brahma* who had seen or heard it had

1 Ignorance being *bondage* and knowledge, *Emancipation*—*Tr.*

ceased to exist (on account of the *antahkaran* being in a state of constant motion and thus shifting from place to place). It follows, therefore, that God (*Brahma*) can never become the soul, nor can the soul become God. They can never be one. They are always distinct from each other.

O.—This is all *adhyaropa*[1], in other words, the substitution of one thing for another. The substitution of the world and worldly objects for *Brahma*, that is, to speak of them as if they were different from *Brahma*, is simply meant to help a seeker after truth to understand the subject with ease. In reality everything is *Brahma*.

A.—Who is it that makes this substitution ?

O.—The soul.

A.—What is this soul ?

O.—The conscious entity limited by *antahkarana*.

A.—Is it the same *Brahma* or something different ?

O.—The same *Brahma*.

A.—Was it *Brahma* Himself then Who formed an erroneous conception of the world.[2] ?

O.—Even if it be *Brahma* who did it, it can do Him no harm.

A.—Why is not he who forms an erroneous conception of things wrong then ?

O.—No, because whatsoever is conceived in mind or spoken with the tongue is all false.

A.—Is not *Brahma*, then—the author of false ideas and false speech—false and fallible ?

O.—Never mind that, let him be so. Our object is simply to prove our position.

A.—Oh, ye false *Vedantists* ! You have made *Brahma* (God), whose all desires and conceptions are truth, the author of falsehood. Is it not the cause of your degradation ? In which *Upanishad*, *Aphorism* or *Veda* is it written that *Brahma* is untruthful in thought or speech ? Your conduct is like that of the burglar in the proverb

1 Erroneously attributing the properties of one thing to another is called *adhyaropa*, ex considering *Brahma* (which is not really the material world) to be the material world.—*Tr*.

2. According to the beliefs of the *Vedantists*, there is really no world, it is only a delusion. All is God.—*Tr*.

which says "A thief sitting in judgment on the magistrate." It is right for the magistrate to punish a burglar but it is unnatural and wrong if a burglar tries to punish the magistrate. Similarly, you, who are untruthful both in mind and speech, try in vain to lay your faults on God. If a part of *Brahma* be untruthful in word, deed or thought, the whole *Brahma* would be the same, because He is uniform. His nature, knowledge and action are all true, Untruthfulness in word, deed or thought is your failing but not of *Brahma*. What you call knowledge is really ignorance, and what you call your *adhyaropa* is also false, because you call yourselves *Brahma*, when you are not *Brahma*, and regard the soul as *Brahma* what is not *Brahma*. Now what are these if not false ideas? He who is Omnipresent, can never become subject to limitations, ignorance and *bondage*. It is the soul that is limited by time and space, finite in nature, knowledge and power, but not the Omniscient, Omnipresent *Brahma*.

BONDAGE AND EMANCIPATION.

Q.—What is *Emancipation*?

A.—That condition in which the souls are freed.

Q.—Freed from what?

A.—What they desire to to be freed from.

Q.—What do they desire to be freed from?

A.—What they need to be freed from.

Q.—What do they need to be freed from?

A.—From pain (or misery).

Q.—Being freed from pain what do they attain and where do they live?

A.—They attain happiness and live in God.

Q.—What are the causes of *Bondage* and *Emancipation*.

A.—Obedience to the Will of God, dissociation from sin, ignorance, bad company, evil influences and bad habits, the practice of truthfulness in speech, the promotion of public good, even-handed justice, righteousness and the advancement of knowledge, worship of God—Glorification, Prayer and Communion[1]—in other words,

1. These have already been described in the Seventh Chapter of this book.—*Tr.*

the practice of *yoga*, study and tuition or instruction of others, and the advancement of knowledge by righteous efforts, the employment of best means towards the accomplishment of one's object, the regulation of one's conduct in strict accordance with the dictates of even-handed justice which is righteousness, and so on are the means of obtaining *Emancipation*, whilst the reverse of these, disobedience to the Divine Will and the like lead to *Bondage*.

Q.—Does the soul in the state of *Emancipation* keep its individuality or is it absorbed (into God)?

A.—It lives and keeps its individuality.

Q.—Where does it live?

A.—In God.

Q.—Where is God? And does an *emancipated soul* remain in some definite place or go about just as it desires?

A.—God is everywhere and permeates everything. An *emancipated* soul well-endowed with perfect knowledge and bliss is free to go about in Him unobstructed.

Q.—Does an *emancipated* soul possess a physical body?

A.—No.

Q.—How does it enjoy the bliss of *Emancipation*?

A.—It retains its innate power, activity and attributes but no physical body. It is said in the *Shatapatha Brahmana*.

Shatapatha Brahman Kand, 14.

"An emancipated soul has no physical body or bodily organs but it retains its pure natural attributes and powers. By virtue of its innate powers, an emancipated soul has the *principle of hearing* when it wants to hear, the *principle of touch* when it wants to feel, *principle of sight* when it wishes to see, the *principle of taste* when it desires to taste, *the principle of smell* when it wants to smell, *the principle of thought* for thinking, *the principle of judgment* for

शृण्वन् श्रोत्रं भवति, स्पर्शयन् त्वग्भवति, पश्यन् चक्षुर्भवति, रसयन् रसना भवति, जिघ्रन् घ्राणं भवति, मन्वानो मनो भवति, बोधयन् बुद्धिर्भवति । चेतयँश्चित्तम्भवत्यहङ्कुर्वाणोऽहङ्कारो भवति ॥ शतपथ० कां० १४ ॥

ascertaining truth, *the principle of memory* for remembering, *the principle of individuality* for feeling its individuality. It can possess this *so-called body*—composed of the *principles of sensation* and *thought, etc.*,—at its will. Just as when the soul is embodied, it depends upon its physical body and bodily organs to carry out its will, so does it enjoy the bliss of *Emancipation* through the use of its innate power.

Q.—What is the nature of this power, and of how many kinds is it ?

A.—Really it is of one kind, but it may be said to consist of the following 24 varieties :—

(1) Strength ; (2) energy; (3) attraction ; (4) suggestion ; (5) motion ; (6) intimidation ; (7) analytic power ; (8) skill ; (9) courage ; (10) memory ; (11) discernment ; (12) desire ; (13) love ; (14) hatred ; (15) association ; (16) dissociation ; (17) dividing power ; (18) combining power ; (19) power of sight ; (20) hearing ; (21) touch ; (22) taste ; (23) smell ; and (24) knowledge.

By the help of these very powers the soul attains and enjoys happiness even in *Emancipation.* If the soul, when emancipated, were to be absorbed into *Brahma*, who would then enjoy the bliss of *emancipation.* Those who regard the dissolution of soul as *emancipation* are no doubt immersed in ignorance, because the *Emancipation* of the soul consists in its exemption from all sin and suffering and in the enjoyment of perfect bliss in the All-pervading, All-blissful, Infinite, Omnipotent God. Mark ! What the *Vedánt Shástra* says on the subject :—

Vedant Shastra IV, 4, 10.

" According to *Bádri* the soul as well as the mind—*the principle of thought*—is present in *Emancipation.*" In other words, *Bádri*, otherwise known as *Paráshar*, the father of *Vyása*, does not believe in the absorption of the soul (into God) nor in its dissolution, nor in that of *the principle of thought* in the state of *Emancipation.* Similarly the great teacher *Jaimini* holds that " an *emancipated* soul possesses *the principle of thought* as well as the

Vedant Shastra IV, 4, 11.

अभावं बादरिराह ह्येवम् ॥ वेदान्तद० ४ । ४ । २० ॥
भावं जैमिनिर्विकल्पामननात् ॥ वेदान्तद० ४ । ४ । १० ॥
द्वादशाहवदुभयविधं बादरायणोऽतः ॥ वेदान्तद० ४ । ४ । ११ ॥

spiritual or *subtle* body—*the principles of sensation*, and the *nervauric forces*. The soul and the *principle of thought*, etc., are not absent during *emancipation*." Again the sage *Vyása* believes "both in the presence and absence of these powers in the state of *emancipation*, in other words, he holds that the soul *exists* and retains all its powers that are *pure*, whilst unholiness, sinfulness, pain and ignorance and the like are absent."

Vedant Shastra, IV, 4, 12.

"That condition of the soul in which it possesses a pure *manas*—the *principle of thought*—the five *principles of sensation*, and in which the *deliberations* of *the principle of discernment* are true and constant, is called the *supreme state* or Emancipation."

Kathopanishad II, 6, 10.

"That Supreme Spirit, Who is free from sin, decay and death, pain and sorrow, hunger and thirst, Whose thoughts and desires are the very essence of truth, should be sought after. It is by contact with the Divine Spirit that an *emancipated* soul attains to all the conditions it wishes for, and realizes all its desires, and it is through the knowledge of the Supreme Soul that it learns the means of salvation and the ways of self-purification."

Chhandogya Upanishad, VIII, 7, 1.

"So this *emancipated* soul sees all through pure *spiritual* eyes and a pure *manas* and thereby enjoys extreme bliss. The Soul that rests in the All-Glorious, Supreme Being—the Omnipresent, Omniscient Spirit, the Inward Controller of all—Whom all men of

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यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ कठो ० अ ० २ ॥
व ० ६ । मं ० १० ॥

य आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति ॥ छान्दो ० प्र ० ८ । खं ० ७ । मं ० १ ॥

स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषाँ सर्वे च लोका आत्ताः सर्वे च कामाः सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ॥ छान्दो ० प्र ० ८ । खं ० १२ । मं ० ५ । ६ ॥

learning, imbued with piety and desirous of obtaining salvation, worship and adore (by the practice of *yoga*), enjoys the beatitude of *emancipation*. Verily it obtains all its heart's desires and whatsoever worlds and states it wishes to attain to. The *emancipated* soul leaves off its mortal coil and roams about in space in the All-pervading God by the help of the *Spiritual body*. As long as the soul is embodied, it can never be free from worldly pains and sorrows. *Prajapati* said to *Indra*, 'Listen, O thou who art wealthy and worthy of great respect! This physical body is mortal. It is in the jaws of death very much like a goat under the jaws of a lion.[1] It is the dwelling place of the formless and immoral soul, which is, therefore, constantly afflicted with pain or engrossed in pleasure, because an embodied soul can never be free from worldly joys or sorrows. On the othes hand, the un-embodied, *emancipated* soul, that lives in God, can neither be affected by joys nor by sorrows. It continually enjoys perfect bliss."

Chhandogya VIII, 15

Vedant Shastra IV, 4, 33.

Gita.

Q.—Does the soul, once being *emancipated*, ever become subject to birth and death again? It is said in the *Chhandogya Upanishad*. "The soul after being *emancipated* never comes back again into this world." Again it is written in the *Vedant Shastra*. "The *Veda* declares there is no coming back, no coming back declares the *Veda*." Gita also says "That Supreme State from which it—the soul—never falls back (into this world) is mine."

It is clear from these quotations that that alone is called (the state of) *Emancipation* from which the soul never returns into this world. What is your view?

मघवन्मर्त्यं वा इदᳪ शरीरमात्तं मृत्युनातदस्याऽमृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै स शरीरः प्रियाप्रियाभ्यां न सशरीरस्य सतः प्रियाप्रिययोरप हतिरस्त्यशरीरं वावासन्तं न प्रियाप्रिये स्पृशतः। छान्दो० प्र० ८। खं० १२। मं० १॥

न च पुनरावर्त्तत न च पुनरावर्त्तत इति। छान्दो० प्र० ८। खं० १५॥

अनावृत्तिः शब्दादनावृत्तिः शब्दात्॥ वेदान्तद० अ० ४। पा० ४। सू० ३३॥

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम। भगवद्गी०॥

1. Meaning thereby that death may overtake this body at any moment—*Tr*.

A.—It is not true that the *emancipated* soul never returns to this world because the *Veda* contradicts this view. "Whose name should we hold sacred; Who is that All-glorious, Resplendent Being Who is imperishable among all the perishable things; Who having made us enjoy the bliss of *emancipation* again invests us with bodies and thereby gives us the pleasure of seeing our parents? It is the All-glorious, Eternal, Immortal, All-pervading, Supreme Being Whose name we should hold sacred. He, it is, Who helps us to enjoy the bliss of *Emancipation* and then bring us back into this world, clothes us with bodies, and thereby gives us the pleasure of seeing our parents. The same Divine Spirit it is Who regulates the period of *Emancipation* and lords over all."

Rig. I, 24, 2

Again says the *Sankhya Shastra*, "Souls live in *Bondage* and *emanciption* as they are at the present time. There is no *everlasting* (*Atyanta*) *Bondage* or *emanciption*."

Sankhya I 159.

Q.—But the *Niyaya Shastra* says, "(*Atyanta*) *Everlasting* freedom from pain alone is called *Emancipation*, because it is only freedom from false ideas, ignorance, vices (such as covetousness) and from engrossment in sensual gratification and contraction of evil habits, and consequent immunity from birth and pain, that bring about *Emancipation* which is *everlasting*."*

Niyaya I, 22, 2

A.—The word *atyanta* does not necessarily always mean *everlasting*, because we very often say that such and such a man is

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कस्यं नूनं कतमस्यामृतानां मनामहे चारु देवस्य नामं । कोनो' मह्या अदित्ये पुनंदात् पितरं' च दृशेयं' मातरं' च ॥
अग्नेर्वयं प्रथम [illegible]तानां मनामहे चारु देवस्य नाम ।
स नो' मह्या अदितये पुनंर्दात् पितरं' च दृशेयं' मातरं' च ॥
ऋ० ० १ । सू० २४ । मं० । २ ॥

[illegible] सर्वत्र नात्यन्तोच्छेदः ॥ सांख्य० अ० १ । सू० १५६ ॥

तदत्यन्तविमोक्षोऽपवर्गः ।

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानाना[illegible]ये तदनन्तरापायादपवर्गः न्यायद० अ० १ । सू० २२ । २ ॥

* Even the word *Everlasting* in English does not always mean unending, it is sometimes used to express the same idea as *adiyanta*, *i. e.*, extreme—*Tr.*

in *atyanta* pain or enjoys *atyanta* pleasure. Now here *atyanta* means *extreme*. What we, therefore, mean is that that man is in *extreme* pain or enjoys extreme pleasure. Similarly the word *atyanta* in the above quotations means extreme, not everlasting or eternal.

Q.—If the soul returns to this world from the state of *Emancipation*, what is the duration of Emancipation then ?

A.—" The emancipated soul enjoys the bliss of *emancipation* in the Omnipresent God till after the end of the *Grand-Dissolution* (*Mahákalpa*) and, thereafter, parts with that bliss and is again born into this world." The period covered by *Grand Dissolution* is calculated thus :—

Mundak Upanishad III, 2, 6.

Time is first divided into four *yugas* or cycles, *viz.,*—

Satyuga	...	...	...	17,28,000	years.
Dváparyuga	...	...	...	12,96,000	„
Tretáyuga	...	...	...	8,64,000	„
Kaliyuga	...	...	...	4,32,000	„
		Total	...	43,20,000	„

Thus 43,20,000 years make one *Chaturyugi.*

2,000 *Chaturyugis* (6,640,000,000 years)=an *Ahoratra* (Day and night).

30 *Ahoratras*=one *Mása* (month).

12 *Másas*=one *Varsha* (year).

100 *Varshas*=one *Prantakal* (*Grand-Dissolution*).

Thus, the duration of Emancipation=100 × 12 × 30 × 2000 × 43,20,000=3,11,040,000,000,000 years.

Q.—All other writers teach and all the world believes that the *Emancipation* is that condition from which no soul returns to this world and becomes subject to births and deaths.

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे । मुण्डक ३ । खं० २ । मं० ६ ॥

A.—This view can never be true. *Firstly*, when the powers of the soul, its instruments (such as body and bodily organs), and its means are all *finite*, how could the reward extend over an infinite period? *Secondly*, the soul does not possess infinite capacity infinite means and infinite activity to enjoy *infinite* bliss, how could it then enjoy *Ever-lasting happiness*? How could the end be eternal when the means to accomplish it are non-eternal? *Thirdly*, if no souls came back from the state of *emancipation*, the world should become bereft of them.

O.—No, there can be no dearth of souls, because the *emancipated* souls are replaced by new ones that God creates.

A.—*Firstly*, if that be the case, the soul would become non-eternal (moral), because a thing that is created must perish. Therefore, according to your own view the soul even on obtaining *emancipation* would perish, hence *emancipation* becomes non-eternal. *Secondly*, in the place wherein *emancipated* souls live—otherwise called Heaven—there will be a great deal of hustling, crowding and jostling, as there will be no end of increase in the population for the simple reason that immigration will be so great, whilst emigration will be nil. *Thirdly*, there can be no perception of pain. For example, you would not know sweet taste from bitter or bitter from sweet, if you would only taste one of them—sweet or bitter—all your life-time, because it is only by comparing the flavours of things possessing opposite tastes that we form an idea of both. If a man were always to eat and drink sweet things only, he would not enjoy them so much as one who tastes all kinds of food. *Fourthly*, if God were to give the soul unlimited happiness as the fruit of its actions that are limited (finite), His justice would be destroyed. A wise man does not put on his man's shoulders a load heavier than he can carry. If a man can only carry a load of eighty pounds and his master puts a weight of eight hundred pounds on his head, he is certainly worthy of censure. Similarly, it would not be right for God to load the soul, possessed of finite power and finite knowledge, with everlasting happiness. *Fifthly*, if you say that God creates new souls, the material out of which He creates them will eventually run short; because a bank, however wealthy it may be that has a constant drain on it, but has no income, is sure to become bankrupt sooner or later. It follows, therefore, that this arrange-

ment alone—*viz.*, *Emancipation* and then return from it—is the right one. *Sixthly*, there is no man who would prefer life-imprisonment (or hanging) to imprisonment for a shorter term. There being no return from *Emancipation*, it differs from life-imprisonment only in this respect that one has not to work there.

With regard to *Emancipation* as *absorption* into *God** it is like death by drawing one-self into the sea.

Q.—The soul can enjoy eternal bliss and be *emancipated* everlastingly just as God lives in enjoyment of Perfect and Everlasting Bliss and is Eternally free from worldly joy and sorrow, pleasure and pain.

A.—God is infinite by nature, His essence, powers, attributes are all infinite. He can, therefore, never be subject to ignorance, pain and bondage, etc. The soul, even when *emancipated*, remains, finite in knowledge, though pure in nature. Its attributes, powers and activity all remain finite. It can, therefore, never be like God.

Q.—This being the case, *Emancipation* is no better than birth and death. It is useless, therefore, to endavour to obtain it.

A.—It is not like birth and death. The bliss of *Emancipation* extends over the period of Creations and Dissolutions for thirty-six thousand times. Is uninterrupted happiness with perfect absence of pain extending over such a long period trifling? You eat and drink to-day, though you know you will be hungry again before the day is out. Why do you try to appease your hunger and quench your thirst then? If it is considered necessary to endeavour to appease hunger and quench thirst, acquire worldly possessions, and temporal power and fame, have wife and children and the like, why is it not the same for *emancipation*? Though death is certain, yet we work in order to live. In like manner, though the return from *emancipation* is certain, still it is extremely desirable that we should do our best to obtain it.

Q.—What are the means of obtaining *Emancipation*?

A.—Some of them have already been mentioned but the special means are the following?

(1) I.—Let him who desires *emancipation* be *emancipated* now in this life. In other words, let him renounce all those evil or sinful

* Which is the plea of salvation according to some people.—*Tr.*

actions, such as untruthfulness in speech, that lead to misery and pain. Let him, instead, always live a virtuous life and do such good deeds (*e.g.*, veracity in speech) as lead to happiness. Let him, who wants to escape from pain and enjoy happiness, abandon sin and practice righteousness; because sin is the cause of pain and suffering, whilst righteousness begets happiness.

II.—Let him always associate with men of great learning and piety, and thereby studiously know truth from untruth, virtue from vice, and right from wrong.

III.—Let him ascertain that the body comprises five *systems* (*koshas*[1]):—

(i). *The Physical system* which comprises all the tissues and fluids of the body from bone to skin. It is the gross physical body or system.

(ii). The *Vital* system which comprises the *five great vital or nervauric forces*:—

(1) *Prána* or the *Expiratory* force which helps to draw the air out.

(2) *Apána* or the *Inspiratory force* that helps to draw the air into the lungs.

(3) *Samána* or the *Solar-sympathetic* force which is situated in the centre of the abdomen, and serves to carry *rasa*, *i.e.*, chyle—the essence of food—and blood to all parts of the body.

(4) *Udána* or the *Glosso-pharyngeal* force which helps to draw the food down the throat into the stomach, etc., and gives rise to strength and energy.

(5) *Vyána* or the *Motor-muscular* force which helps the soul to move or do anything—the cause of motion.

(iii). The *Mento-motor system* which comprises the *principle of volition*, the *principle* of *individuality*, and the five *principles* of *action*, *viz.*, articulation, grasp, locomotion, reproduction and excretion.

1. *Koshas* are also translated into *Sheaths* by some writers.—*Tr.*

(iv). The *Mento-sensory system* which comprises the *principle* of *judgment*, the *principle* of *memory*, and the five *principles* of *sensation*, *viz*., sight, hearing, taste, smell and touch. It is through these that the soul carries on such processes. as thinking and the like.

(v). The *Spirituo-emotional system* which comprises love, cheerfulness, happiness—great or little. The elementary matter called *prakriti* is the medium through which the soul entertains these feelings.

The above-mentioned five *systems* are the media through which the soul acquires all kinds of knowledge, carries on all the mental processes, and performs all its actions.

IV.—Let him realize that there are three *states* or *phases* of the soul :—

(1) *Wakeful phase.*

(2) *Dreaming phase.*

(3) *Slumbering phase*, *sound sleep* or *sushupti* in which there is no consciousness of the outside world, nor are there any dreams.

V.—Let him know that there are *four* kinds of *bodies* :—

(1) The *gross physical* body which is seen and felt.

(2) The *subtle* body* which comprises *seventeen principles* :—

Five *nervauric* or *vital principles*, five *principles* of *sensation*, and five *physical principles* such as *Prithivi A'pàh*, *Agni*, etc., in subtle form, and the *principles* of *voliation* and *discernment*. It also accompanies the soul in all its births and deaths. It is of two kinds :—

(*a*) *Material* which is derived from the fine particles of subtle matter.

(*b*) *Spritual* or *natural* which comprises the natural powers and attributes of the soul.

Both these remain with the soul in the state of *Emancipation*, and it is through them that the soul enjoys the bliss of *emancipation*.

* Sometimes also called *Spiritual* or *Astral* body.—*Tr.*

(3) The *Causal* body (*kârana shrira*) which consists of the elementary matter—*prakriti.* It is all-pervading and therefore, common to all souls. It is through this that the soul enters into the state called *sound dreamless sleep.*

(4) The *Turya* body is that through which the soul is absorbed in the contemplation of the All-blissful Supreme Spirit in the state of *samâdhi* (superior condition) developed by the practice of *yoga* and perfect concentration. The energy born of this pure body—the product of the pure influence of the *superior condition*—is of great service to the soul in *Emancipation.*

The soul itself is distinct from all the above-mentioned *systems*, *states*, and *bodies*. That the soul is distinct from *states* is evident from the fact that when a man dies, everyone says that the soul has passed out of the body. The soul alone is the prompter, the possessor, the seer, the doer, and the reaper of the fruits of its actions. Know him, who says that the soul is not the doer nor the reaper, to be ignorant and destitute of reason; because all these *bodies, etc.*, are by themselves dead and inert. They can never feel any pain nor pleasure, nor can they do anything—good or evil—, though it is true that the soul in conjunction with them does sinful or virtuous deeds and reaps the fruits thereof—pain or pleasure. When the senses come in contact with the external objects, and the *manas—the principle of attention*—acts in conjunction with the senses, and the soul with the *manas*, it incites the *nervauric* forces into action—good or evil—, the soul is then said to be *directed outwardly*, and at that very moment feelings of happiness, cheerfulness and fearlessness spring up in the mind from within when the act is good, while those of fear, shame and distrust when it is evil. It is the voice of the Omniscient Divine spirit—the Inward Controller of all from within. Verily he alone who follows this voice and acts accordingly—enjoys the bliss of Emancipation. Whosoever goes against the

dictates of this voice suffers from misery and pain—the result of *bondage.*

The above constitutes the first *means* of salvation.

(2). *Vairágya* is next. It consists in the practice of truth and renunciation of untruth after carefully discriminating right from wrong. In other words, it consists in acquiring the knowledge of the nature, properties and characteristics of all things from earth to Heaven (literally God), in assiduously obeying God's commandments and worshipping Him, in never going against His Will and in making nature subservient to oneself.

(3). *Shatak Sampatti—the performance of six kinds of acts :—*

(*a*). *Sháma* consists in restraining one's soul and *manas* from sin and temptation, and in always practising righteousness.

(*b*). *Dama* consists in keeping the body and the senses aloof from the doing of evil deeds, such as adultery, and in practising self-control and living a chaste life,

(*c*). *Uprati* consists in never associating oneself with the wicked.

(*d*). *Titiksha* consists in becoming deaf to all wordly applause or censure, and indifferent to profit or loss, joy or sorrow and in throwing oneself heart and soul into the pursuit of the ways and means of *Emancipation.*

(*e*). *Shradha* consists in having faith in the *Vedas* and *Shástras* and in the teachings of those altruistic teachers of truth who are profound scholars by virtue of having studied the above, and are men of great piety and high ideals.

(*f*). *Samádhána* is the concentration of mind.

(4). *Mumukshatwa* is perfect devotion to and unflinching love for nothing but *emancipation* and the means of obtaining it like a hungry or thirsty man who desires nothing else but food and drink. These are the four *sadhanas* or *means* of attaining Emancipation. Next come what are called *Anubandhas* (subsidiary means) so called because they come after the *sádhans* or *means.*

Anubhandas (subsidiary means) are four in number :—

(i). *Adhikári* is the *worthiness* to become a recepticle unto the Divine spirit.

(ii). *Sambandha* is the thorough knowledge of the *Veda* and the *Shástra* and of (the means of) *emancipation*—another name for *seeing* God—explained therein, and the realization thereof.

(iii). *Vishayee* is making the realization of God—the subject matter of all the *Shástras*—as the one object of one's life.

(iv). *Prayojana* is the exemption from all misery and pain, and the perfect enjoyment of the great bliss of *Emancipation*.

After *anubandhas* (subsidiary means) comes *Shravana Chatushthayá*. It is of four kinds :—

(i). *Shravana* is to listen most attentively with a calm mind to the discourse or the speech of a learned man and more so if the subject be *Divine science*, because it is the most abstruse and the subtlest of all the sciences.

(ii). *Manana* is thinking over what one has heard in retirement, and in removing doubts if there be any by questioning the speaker. Questions may sometimes be asked even in the middle of a discourse if the speaker and the audience think proper.

(iii). *Nidhidhyásana.* When all doubts are cleared after hearing a discourse and thinking over it, let the enquirer enter into the *superior condition* and see for himself by the help of *yoga* whether it is the same as he had heard and reasoned out or not. This is called *Nidhidhyásana.*

(iv). *Sákhsháta Karana* is the resulting correct knowledge of tht nature, properties and characteristics of the desired object.

Let him (*i. e.* the seeker after Salvation) always renounce qualities and habits that are the result of the *darkness* of mind (*Tamoguna*), such as anger, uncleanliness—both physical and mental—indolence, and infatuation. Let him also hold himself aloof from *Rajoguna*, *i. e.*, passions, such as jealousy, hatred, lust, conceit and restlessness of spirit, and instead, acquire *Satogun*, *i. e.*, good qualities, such as tranquility of mind, gentle disposition, purity, knowledge and ideas.

Let him be friends with the happy, kind to those who are in pain and distress, love those who are good and virtuous, but neither love nor hate those who are wicked. Let the seeker after salvation always devote at least two hours daily to meditation of devotional exercises and mentally *see* all the subtle *principles* within the body, such as the *principle of thought*, etc. We are conscious beings. Therefore, it is that we can acquire and possess knowledge, and see exactly whatever state the mind—the *manas*—is in, as for instance tranquil or restless, happy or sorrowful. Similarly, we are conscious of the doings of the senses, can remember what we have seen before, are cognizant of different ideas and objects at different times ; attract and sustain others and yet we are *dsitinct* from all of them ; otherwise the soul could never be a free-agent, nor the prompter and sustainer of *the principle of thought*, the senses, the body and the bodily organs.

In this world there are five kinds of *Klesha* (*pain*) :—

(i). *Ignorance.* It has already been described (in the beginning of this Chapter).

(ii). *Asmitá* is to regard the *principle* of *discernment* and the soul as one and the same thing.

(iii). *Rága* is the love of pleasure.

(iv). *Dvesha* is aversion to pain.

(v). *Abhinivesha* is the fear of death. All living beings have continually the desire to live for ever and do not wish to die.

Let every man free himself from these five kinds of *klesha* (pain) by means of the practice of *yoga* and the acquisition of spiritual knowledge, the realization of God, and enjoy the supreme bliss of *Emancipation.*

O.—The kind of salvation you believe in is quite different from that of the rest of the world, Now the Jainees hold that salvation consists in going to *Shivapuri* and sitting there quietly on a platform called *Moksha Shilla* (the stone of salvation) ; the salvation of the Christians consists in going to the fourth Heaven wherein they

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अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ।
योगशास्त्रे पादे २ । सू० ३ ॥

enjoy themselves by singing, playing and putting on fine dresses, and marrying and fighting; whilst the Mahomedans believe that salvation consists in going to the seventh Heaven, *Vána Márgis* to *Shirpur*, *Shaivites* to *Kailásh*, *Vaishnavites* to *Baikunth*, and *Go-sdeens to Goloka* and enjoying life by means of beautiful wives, pretty dresses and houses, nice foods and drinks. The *Pouraniks* (the followers of the *Puránas*) believe in five kinds of salvation :—

(1) Residence in the same world with God.

(2) Living with God as His younger brother.

(3) Becoming like God in nature.

(4) Living near God as a servant lives near his master.

(5) Intimate union with God.

Last of all, the *Vedántists* hold that salvation consists in the absorption of the soul into God.

A.—We shall discuss the different kinds of salvation which the Jainees, the Mahomedans, and the Christians believe in the twelfth, thirteenth and fourteenth Chapters, respectively, of this book. The salvation of *Váma Márgis*, which consist in nothing else but eating meat and drinking wine, hearing love songs and enjoying themselves with women, is no better than what you get in this world. They look upon all men as *Mahádevá* or *Vishnu*, and all women as *Páravati* or *Lakshmi* and enjoy themselves with each other. Now this is no better than what the princes and other wealthy people do in this world except that they say that there will be no disease in Heaven and that you will always remain young, which can never be true; because wherever there is enjoyment of sensual pleasures, there is disease, and wherever there is desease, there is old age. The *Pouraniks* should be told that their five kinds of salvation are attainable even to animals, insects and worms without any effort on their part.

Take for example, the first kind of their salvation. All these worlds wherein all living beings exist are God's Who lives in all of them, hence they live in the same world with God. Salvation number (2) is also possessed by the soul without any effort on its part; because being smaller than God and both being conscious entity it is like a younger brother to God. (3) As regards the third kind of salvation, being a spirit and possessing consciousness and being pure in nature the soul is like

God, but it can never be like Him in possessing infinite power, infinite activity and infinite attributes. As regards salvation number (4), God being Omnipresent all souls are near Him; hence all of them already possess this kind of salvation. The same may be said of salvation number (5). God being All-pervading, He also resides in the soul. Hence the latter is in intimate union with God.

The disintegration of the body and the soul into their component parts, which is called salvation (*nirvana*) by some atheists (*Budhists*), is attainable even to dogs and donkeys.

All these kinds of salvation are no salvation at all. They are really prisons, because all those people believe their respective Heavens, such as *Shivpuri*, the fourth Heaven, or the seventh Heaven, *Shripur*, *Kailash*, *Vaikunth* and *Goloka*, to be definite worlds or places (of residence). Were their inmates to leave those places, they would lose their salvation. They are, therefore, rather like prisoners imprisoned in dark cells out of which they dare not go. The true salvation or *emancipation* consists in this that the soul should go about wherever it likes without any let or hinderance, and should have no fears, doubts, or sorrows.

The union of the soul with the body is called its *birth*, while the severance of this link is called *death* or *dissolution*.

The *emancipated* souls are born again in the due course of time.

Q.—Do you believe in the unity or the plurality of birth (of the soul)?

A.—In the plurality of births.

Q.—Why can the soul then remember what happened in its previous births and deaths?

A.—The soul is finite in knowledge and powers. It is not the seer of the three periods of time—the past, the present and future—it can not therefore recall its past. Besides, the *manas*—the *principle* of *thought* and *attention*—by means of which the soul knows can not have two ideas, *i.e.*, of the past as well as the present—at one and the same time. Let alone things that happened in the previous life of the soul, can a man remember all that happens in this very life from the time of conception till, say, the age of five. We see and hear so many different things while we are awake, and dream of so many different things while in slumber, why can we not recall

all those things when we are in *deep sleep*? You could never tell, if you were asked, for example, what you were doing on the ninth day of the fifth month of the thirteenth year of your life exactly at ten in the morning; which way you were looking; what the position of your head and hands was; whether your mouth was open or shut; and what you were then thinking of? When such is the case even in this life, how absurd then to question the validity of the previous existence of the soul simply because it cannot recall what happened in that life? It is a good thing too that the soul cannot remember its past, otherwise there would have been no happiness for it. It would have died of sheer pain and mental anguish brought on by brooding over the terrible sufferings and sorrows of its past lives. No man can ever know what happened in his past lives even if he were to try to do so; because the soul's power and knowledge are limited. God alone can know that.

O.—How can the punishment, that God inflicts on the soul, reform it when it cannot remember its past; because the punishment could prevent it from committing any further sins only if it were to know that such and such a punishment was meted out to it for such and such a sin.

A.—How many kinds of knowledge do you believe in?

O.—Eight kinds, such as knowledge through *direct cognition* through *Inference*, through *analogy*, etc.

A.—Why can you not then infer the existence of the previous life of the soul from seeing different people born and brought up under different conditions in this world such as affluence and poverty, happiness and misery, talent and idiocy, etc. Suppose a physician and a layman are taken ill. The physician at once finds out the cause that brought on the disease on him, while the layman cannot; because the former has studied Medical Science while the latter has not. But even the layman knows this much that he must have violated some law of nature—dietetic or sanitary, etc.,—to bring on the disease, such as fever. Similarly, why can you not infer the pre-existence of the soul by observing people afflicted with pain and suffering, or endowed with pleasures or joys of this world in unequal proportions—the result of their actions in the not present life? If you refuse to believe in the pre-existence of the soul, how do you think it to be consistent with the justice of God

to bless some with riches, power, and talent, etc., while afflict others with poverty, suffering, idiocy and the like without there having done anything—good or evil—in their previous lives to deserve them? God can be just only when He gives the soul pleasure or pain according to its good or evil deeds done in its previous lives.

O.—The belief in the unity of birth is not inconsistsnt with the justice of God. He is like a Sovereign Ruler, whatsoever he does is just. He may also be likened to a gardener who implants trees big and small in his grove, some he trims, others he cuts down, others still he protects (from wind, and cattle, etc.), improves and multiplies. One can do whatever one likes with one's own. In like manner, God can do whatever He likes (with this world). There is no one above Him who could punish Him or whom He should fear.

A.—God always desires justice and acts justly, therefore it is that he is Great and worthy of our homage and adoration. He would not be God if He acted unjustly. A gardener who plants trees aimlessly on promenades or other places, cuts down trees that do not require cutting, multiplies those that are fit to be multiplied, and does not multiply those that are suitable for multiplying, is worthy of blame. In like manner would God be blameable were He to act without a reasonable cause. It is absolutely necessary for God to act justly, because He is pure and just by nature. Should He act like a madman? He would even be beneath a good judge of this world, and would no longer be honoured. Does not a judge, in this world, who punishes the innocent and awards honour to those who have done nothing to deserve it, merit blame and forfeit his honour? God never does anything that is unjust. He, therefore, fears none.

O.—God has pre-ordained all. He gives one or acts by one whatsoever He had determined before-hand to give or do.

A.—His determination is always in accordance with the actions of the soul. Should it be otherwise, He would be unjust and guilty.

O.—All men have the same amount of misery and happiness. The great have great cares, whilst the small have small troubles and cares. A rich merchant, for instance, has a law suit, of say Rs. 1,00,000, in a Court of law. He leaves his house in a palanquin

(borne on the shoulders of men) for the Court on a very hot day. The ignorant, when they see him thus passing through a street, cry out "Behold the might of virtue and vice. One is comfortably sitting in the palanquin, whilst the others are bearing him on their shoulders bare-footed with a burning ground underneath and a scorching sun over head." But the wise know that as the Court is drawing nigh, the anxiety of the merchant, his doubts and fears are increasing, while the palanquin bearers are getting easier at the prospect of being soon relieved from their burden. When at last they get to the Court, the merchant thinks of going hither and thither. He soliloquizes thus "Shall I go to see my counsel or shall I see the clerk of the Court first? Shall I win or lose to-day? Oh! I wish I knew what was going to happen" and so on. The palanquin bearers, on the other hand, chat together, smoke, feel happy, and enjoy their siesta. If the merchant wins, he feels a bit happy, if he loses, he sinks into the depths of misery, whilst the palanquin bearers are affected neither one way nor the other. They remain just as they were before the case was decided. Similarly, when a king lays himself down on his beautiful and soft bed, he does not go to sleep quicker than a labourer who falls asleep as soon as he stretches himself on uneven earth covered with stones and pebbles. The same is true of all other conditions seemingly unequal.

A.—Only the ignorant can believe that all are equally happy or miserable. If a rich merchant and a palanquin bearer were asked to change their places with one another, the merchant would never like to become a palanquin bearer, while the latter would simply jump at the offer. Had they been equally happy or miserable, the merchant would never have refused to change his place with the palaquin bearer, nor, would the latter have liked to become a rich merchant.

Behold the difference between the happiness and misery of different people! One soul comes into the womb of the queen of a great righteous and learned king, whilst another in that of the wife of a poor miserable grass-cutter. One is happy and well-cared for in every way since the day of its conception, whilst the other suffers in a hundred different ways. When one is born, he is bathed with pure fragrant water, and his cord is carefully cut. He is properly fed and cared for. When he is hungry, he is given milk mixed

with sugar and other necessary ingredients in proper proportions. There are servants to wait upon him, toys for him to play with, conveyances to take him out to pretty and healthy places. He is well-loved, and is happy. The other is born in a jungle, where not even water is to be had to wash him. When he is hungry and wants milk, he is slapped on the face instead, cries most pitifully, but no one attends to him and so on.

The infliction of suffering or the awarding of happiness to souls, without their having previously done acts—sinful or virtuous—to deserve it, would disgrace God. Besides, if we suffer or enjoy here in this world without having previously done anything—sinful or virtuous—our going to Hell or Heaven after death ought not to be dependent on our deeds done in this life, because just as God has given us pleasure or pain here without our having previously done sinful or virtuous deeds, so would He send some of us to Hell, others to Heaven just according to His pleasure. Why should men then practise virtue. (If this logic be accepted) all would become wicked and lead sinful lives; because it is doubtful if virtue will bear any fruit. It all rests with God. He would do just as it would please Him. No one will thus fear sin which will consequently multiply, whilst virtue will decay. It follows therefore that the present birth of the soul is in accordance with its deeds—sinful or virtuous—in the past, whilst the future will be determined by its present and past modes of life—righteous or unrighteous.

Q.—Are souls in the bodies of men and animals of the same nature or different?

A.—They are all of the same nature, but are pure or impure according as they are virtuous or sinful.

Q.—Do the souls of men go into the bodies of animals and *vice versa*; and do the souls of men go into the souls of women and *vice versa*?

A.—Yes, they do. When sin predominates over virtue in a man, his soul goes into the bodies of lower animals and the like when virtue predominates over sin in a soul, it is born as a good and learned person. When sin and virtue are equal, the soul is born as an ordinary man. Sin and virtue being of three different grades—superior, medium and inferior—men can be divided into three classes according as they are possessed of superior, medium and inferior

kind of material (*i.e.*, bodies, bodily powers, mental capacities and talents. etc.) When sin preponderates over virtue, the soul suffers the consequences of its sin in the bodies of lower animals and the like, till its sins and virtues are equalised when it is invested with a human body. Similarly, when it has enjoyed the excess of virtue over sin, it is born as an ordinary man.

The separation of the soul from the body is called *death*, whilst its union with the body is called *birth*. When the soul leaves the body, it lives in the atmosphere (*yama*)[1], because it is said in the *Veda* " *Yama* is another name for *air*." Thereafter the Great Judge —God—embodies that soul according to the nature of its deeds done in the previous life. Guided by God it enters the body of some living creature with air, water, food, drink or through any one of the openings of the body. Having entered it, it gradually reaches the reproductive element, and thereby establishes itself in the womb, and is thus invested with a body and eventually born. It is clothed with a male or a female body, just as it merits a male or a female one ; whilst a hermaphrodite is formed by the union of the male and the female reproductive elements in equal proportions at the time of conception. The soul is continually chained down to this wheel of births and deaths till by the practice of the highest virtue and complete absorption into Divine contemplation and the acquisition of the highest knowledge it obtains *Emancipation.* By the practice of deeds of the highest virtue, etc., it is born as a good and great personage among men ; and being freed from births and deaths and the consequent pain and suffering, it enjoys perfect bliss in *Emanciption* till the end of the *Grand-Dissolution.*

Q.—Can *Emancipation* be obtained in one life or in more than one ?

A.—In more than one; because it is said in the *Upnishad* " Verily it is only when all the knots of its heart—darkness, and ingnorance—are severed, all its doubts dispelled, and when it sins no longer that the soul

Mundak II, 8.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे पराऽवरे ॥ मुण्डक २ । खं० २ । मं० ८ ॥

1. It is not the fictitious *yama*—the death angel of the *Gurur Purana* (—one of the mythological books.—*Tr*) We shall treat of this subject more fully in the eleventh chapter.)

finds rest in that Supreme Spirit Who pervades it both within and without."

Q.—Is the soul in *Emancipation* absorbed into God or does it retain its individuality?

A.—It retains its separate individuality, for should it get absorbed into the Divine Spirit, who would then enjoy the bliss of *Emancipation*. Besides, all the hardships borne, all the efforts made and all the means employed to obtain *Emancipation* would become useless. Absortion of the soul into the Divine Spirit is not *Emancipation* but its death or *annhilation*. It is only the soul that obeys the Will of God, follows the highest virtue, associates with the good and the great practises *yoga* and employs all the aforesaid *means*, that obtains *emancipation*. Says the *Upnishad* :—

Taitreya Anandvalli, I

" The soul that knows the Supreme Spirit Who is All-truth, All knowledge and All-Bliss and resides in the very interior of the soul and in the *principle of discernment*, finds rest in the Omnipresent Great God and thereby, being in harmony with the Indefinite Omniscient Supreme Being all its (righteous) desires are gratified. In other words, whatever happiness it wishes for it obtains."

Q.—When the soul can not enjoy worldly happiness without a body, how could it then enjoy the bliss of *Emancipation* without a physical body?

A.—We have answered this objection before, but will add that the soul enjoys the bliss of *emancipation* through God in the same way as it enjoys the worldly pleasures through the body. The *emancipated* soul roams about in the Infinite All-pervading God as it desires, sees all nature through pure knowledge, meets other *emancipated* souls, *sees* all the laws of nature in operation, goes about in all the worlds visible and invisible, sees all objects that it comes across, the more its knowledge increases the happier it feels. Being altogether pure, the soul acquires perfect knowledge of all hidden things in the state of Emancipation. This extreme bliss alone is called Heaven (*swarga*), while the pursuit of worldly desires and

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायां परमे व्योमन्। सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ॥ तैत्तिरी ॥

आनन्दवल्ली। अनु० १ ॥

consequent pain and suffering are called Hell (*naraka*). *Swarga* literally means *happiness*. The ordinary happiness is called *worldly happiness*. Whilst the extreme happiness born of the realization of God is called *Extraordinary happiness* or Heaven (*Swarga*). All men naturally desire to obtain happiness and escape from pain and misery. But as long they do not practise righteousness and renounce sin, so long they cannot obtain happiness and be freed from pain and suffering; because the effect cannot perish as long as the cause exists. It is said "All pain and suflering cease as soon as sin is destroyed just as a tree perishes when its root is cut away."

Mark, how *Manu* describes the manifold course of sin and virtue :—

"Let a man thus know this three-fold nature (of mind)—the highest, the mean, and the lowest degree—cultivate the disposition of the highest kind and reject the other two. Let him also bear in mind that the soul has a reward—happiness—or a punishment—pain and suffering—for his acts—*mental* through mind, *verbal* through its organs of speech, and *corporeal* through its physical body.

Manu XII, 8, 9, 25, 33, 35, 38

"For *corporeal* sinful acts (such as theft, adultery and killing or injuring the good) a man shall assume a *vegetable* form; for *verbal* sinful acts, the form of a bird or an animal; and for sinful acts mostly *mental*, the lowest of human conditions."

"The quality that predominates in physical body renders the embodied soul eminently distinguished for that quality."

"The possession of true ideas by the soul is declared to be an indication of *Sattva*. Ignorance betokens *Tamas*. Passion of love and hatred signify *Rajas*. These three attributes, *i.e.*, *Sattva*, *Rajas* and *Tamas* of the *Prakriti* are to found in all things."

छिन्ने मूले वृक्षो नश्यति तथा पापे क्षीणे दुःखं नश्यति ।
मानसं मनसैवायमुपभुङ्क्ते शुभाऽशुभम् ।
वाचा वाचाकृतं कर्म कायेनैव च कायिकम् ॥
शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
वाचिकैः [illegible] मानसैरन्त्यजातिताम् ॥
यो यदैषां गुणो देहे साकल्येनातिरिच्यते ।
स तदा तद्गुणप्रायं तं करोति शरीरिणम् ॥

"When a man feels that there is tranquility, peacefulness, and contentment in his mind, and also his soul is pure as the purest light, let him know then that the *sattva* predominates; whilst the *Rajas* and *Tamas* occupy a subordinate position."

"When the soul is unhappy, has no peace of mind, is restlessly engaged in the pursuit of sensual objects, let him then know that it is the *Rajas* that predominates, whilst the *Sattva* and *Tamas* are suppressed."

"When the soul and the *manas*—the *principle of thought*—are engaged in the headlong pursuit of worldly things, lose all sense of right and wrong, are thoroughly infatuated with sensual gratification and absolutely incapable of discussing a subject, and are extremely dull of understanding, let him understand that it is the *Tamas* that predominates in him."

"Now we shall describe at large, the various results in the highest, mean and lowest degrees that proceed from those three qualities."

"The* study of the *Veda*—the source of all true knowledge—, strict devotion to duty, the advancement of knowledge, the desire for purity—corporeal and spiritual—, self-control, the practice of righteousness and Divine contemplation verily betoken *Sattva*."

"Spasmodic zeal, impatience, practice of unrighteous act, and habitual indulgence in sensual gratification are the signs of

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* सत्त्वं ज्ञानं तमोऽज्ञानं रागद्वेषौ रजःस्मृतम् ।
एतद् व्याप्तिमदेतेषां सर्वभूताश्रितं वपुः ॥
तत्र यत्प्रीतिसंयुक्तं किञ्चिदात्मनि लक्षयेत् ।
प्रशान्तमिव शुद्धाभं सत्त्वं तदुपधारयेत् ॥
यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः ।
तद्रजोऽप्रतिपं विद्यात्सततं हारि देहिनाम् ॥
यत्तु स्यान्मोहसंयुक्तमव्यक्तं विषयात्मकम् ।
अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत् ॥
त्रयाणामपि चैतेषां गुणानां यः फलोदयः ।
अग्र्यो मध्यो जघन्यश्च तं प्रवक्ष्याम्यशेषतः ॥
वेदाभ्यासस्तपो ज्ञानं शौचमिन्द्रियनिग्रहः ।
धर्मक्रियात्मचिन्ता च सात्त्विकं गुणलक्षणम् ॥

the preponderance of *Rajas* and of the comparative suppression of the *Tamas* and *Sattva.*

"Extreme covetousness—the root of all evils—extreme indolence, stupidity and sleepiness, discontentedness, cruelty, atheism, *i. e.*, want of faith in God and the *Veda*, distraction of mind, want of mental concentration, and contraction of evil habits should be looked upon by a wise man as indications of *Tamas.* It is the *Tamas*, then, that predominates whilst the *Rajas* and *Sattva* are not markedly manifest."

"Besides, whenever a man's soul feels shame, doubt and fear in having done, in doing or in going to do an act, let him know that the *Tamas* greatly preponderates in him."

"When a man seeks great fame in this world, and does not cease giving money to flatterers, flunkeys and parasites, poor though he be, let him understand that the *Rajas* preponderates in him."

"When a man's soul thirsts after knowledge, no matter where it comes from, cultivates good qualities, feels no shame in doing good actions at which it greatly rejoices, in other words is always desirous of practising righteousuess, let nim know then that the *Sattva* predominates"

"The craving for sensual gratification is an index of *Tamas*, the desire for the acquisition of worldly possession, of *Rajas* and the

आरम्भरुचिताऽधैर्य्यमसत्कार्यपरिग्रहः ।
विषयोपसेवा चाजस्रं राजसं गुणलक्षणम् ॥
लोभः स्वप्नो धृतिः क्रौर्यं नास्तिक्यं भिन्नवृत्तिता ।
याचिष्णुता प्रमादश्च तामसं गुणलक्षणम् ॥
यत्कर्म कृत्वा कुर्वंश्च करिष्यंश्चैव लज्जति ।
तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥
येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।
न च,शोचत्यसम्पत्तौ तद्विज्ञेयं तु राजसम् ॥
यत्सर्वेणेच्छति ज्ञातुं यन्न लज्जति चाचरन् ।
येन तुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम् ॥
तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।
सत्त्वस्य लक्षणन्धर्मः श्रैष्ठमेषां यथोत्तरम् ॥ मनु० अ० १२ ॥ श्लो०
८ । ६ । २५—३३ । ३५—३८ ॥

practice of righteousness, of *Sattva*. The last mentioned is superior to *Rajas*, and that in its turn is superior to *Tamas*. Now we shall describe the conditions that each of these qualities—*Sattva*, *Rajas* and *Tamas*—leads to :—

" Those endowed with *Sattva* attain to the state of the learned, godly men. Those, who are possessed of *Rajas*, become men, while those immersed in *Tamas* fall into the condition of lower orders."

" Vegetables (as trees) worms and insects, fish, snakes, tortoise, cattle, and deer, and the like, are the forms which the lowest degree of *Tamas* leads to."

" Elephant, horses, extremely stupid and dull persons, men of dirty habits and uncouth speech and manners, ferocious animals, such as lions, wolves and boars, are the forms that proceed from the mean degree of *Tamas*."

" Flatterers,[1] beautiful birds, braggarts, cruel blood-thirsty men, and those who drink wine and othe intoxicants habitually and are dirty in their habits, are the conditions which proceed from the highest degree of *Tamas*."

" Fencers (cudgel players, etc.), gardeners, sailors, acrobats, armed servants and those who are addicted to drinking and gambling result from the *Rajas* of the lowest degree."

" Rulers, men of the governing *class* (statesmen, soldiers, etc.) king's chaplains, controversialists, ambassadors, lawyers, judges,

देवत्वं सात्विका यान्ति मनुष्यत्वञ्च राजसाः ।
तिर्यक्त्वं तामसा नित्यमित्येषा त्रिविधा गतिः ॥

स्थावराः कृमिकीटाश्च मत्स्याः सर्पाश्च कच्छपाः ।
पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥

हस्तिनश्च तुरङ्गाश्च शूद्रा म्लेच्छाश्च गर्हिताः ।
सिंहा व्याघ्रा वराहाश्च मध्यमा तामसा गतिः ॥

चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकः ।
रक्षांसि च पिशाचाश्च तामसीषूत्तमा गतिः ॥

भल्ला मल्ला नटाश्चैव पुरुषाः शास्त्रवृत्तयः ।
द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥

1. Those who make poetical compositions, etc., in praise of others in order to flatter them.

heads of the army and the like are occasioned by the *Rajas* of the medium degree."

"Singers, musicians, men of great wealth and resource, companions or associates of the great and good men of vast learning or those who wait upon them, and women of great beauty and physical charms are caused by the *Rajas* of the highest quality."

"Those who are strictly devoted to their duties, truth and righteousness, masters of their passions, altruistic teachers of humanity—*Sanyásis*, teachers of the *Veda*, aeronauts, astronomers, physicians or hygienists, *i. e.*, those who devote themselves to the science and art of the perfect development of the human body, proceed from the *Sattva* of the lowest degree."

"Philanthrophists, seers of the *Veda*, godly learned men, great scholars of the *Veda*, professors of the science, of electricity, astronomy, geology, etc. (literally, the science of time), those who possesss true knowledge and power which they use for the good of others, and great Teachers result from the *Sattva* of the medium degree."

"Masters of all the four *Vedas*, masters of all the sciences and arts, who invent (or construct) air ships and such other machines, those who are embodiments of righteousness and wisdom, those who acquire control over the elementary matter[1] result from the *Sattva* of the highest degree."

"The ignorant, the basest among men who indulge their sensual appetites, renounce the practice of righteousness and the performance of their duties and lead sinful lives assume the basest forms and thereby suffer various afflictions."

राजानः क्षत्रियाश्चैव राज्ञां चैव पुरोहिताः ।
वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥
गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये ।
तथैवाप्सरसः सर्वा राजसीषूत्तमा गतिः ॥
तापसा यतयो विप्रा च वैमानिका गणाः ।
नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥
यज्वान ऋषयो देवा ज्योतींषि वत्सराः ।
पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥

1. Literally *atoms* and the first stage after their combination.—*Tr.*

Thus whatsoever act a man sows by virtue of the *Sattva*, *Rajas* and *Tamas*, the same shall he reap. Those who are emancipated are beyond the pale of these three qualities. Let every man, therefore, endeavour to become a great *yogi* by the practice of *yoga*, and employ himself in the pursuit of those means that lead to *Emancipation*. Let a man restrain his mind from the doing of acts that proceed from *Rajas* and *Tamas* and thereafter even from those that result f om *Sattva*, and become imbued with purity and such other good qualities. Let him then withdraw his mind from the senses, aim it at righteousness, and concentrate it on God. " This withdrawal of the mind from all things and concentrating it on one point is called *yoga*. "

Yoga I, 3.

" After the mind is withdrawn and concentrated, the soul is centred in God—the Seer of all—and finds rest in Him."

Let a man practise all the above described means of *Emancipation* and understand that " Exemption from pain which is of three kinds—that from *physical disorders*, hunger and thirst, etc., that from *other living beings*, and that *from natural causes* such as excessive heat or cold, or excessive or deficient rain, or, from the restlessness of mind and the senses—and the consequent attainment of *Emancipation* is the highest work."

Sánkhya Shastra I, 1.

In the next Chapter we shall discourse on Conduct—Desirable and Undesirable, and on Diet—Permissible and Forbidden.

THE END OF CHAPTER IX.

ब्रह्मा विश्वसृजो धर्मो महानव्यक्तमेव च ।
उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ॥

इन्द्रियाणां प्रसंगेन धर्मस्यासेवनेन च ।
पापान्संयान्ति संसारनिविद्वांसो नराधमाः ॥

मनु ० अ ० १२ श्लो ० ४० । ४२—५० । ५२ ॥

योगश्चित्तवृत्तिनिरोधः ॥ पा० १ । २ ॥

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ पा ० १ । ३ ॥

अथत्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः । सांख्ये अ० १ । सू० १ ॥

CHAPTER X

ON

CONDUCT—DESIRABLE AND UNDESIRABLE, DIET—PERMISSIBLE AND FORBIDDEN.

NOW we shall treat of *desirable conduct*—the performance of righteous actions, refinement of (character) speech and manners, association with men of learning and piety, and love of all true knowledge, etc.—and *undesirable conduct*—the reverse of all these things:—

Manu II, 1

"People should always bear in mind that whatsoever is done by learned men—good and true—, who are free from inordinate affection and hatred, or whatsoever is known to be true by the testimony of the inner monitor is the *true conduct of life*. That alone should be followed."

Manu II, 2.

"In this world, neither inordinate desire nor its total absence is conducive to a man's happiness, because it would be impossible either to lead a virtuous life as enjoined by the *Veda* or to acquire true (*Vedic*) knowledge without desiring the same."

Manu II, 3.

"It is impossible for any man to be altogether free from desire, because all our actions—philanthrophic works, truthfulness in speech, the practice of *Yamas*[1] and *Niyamas*,[2] and other duties—proceed from desire for the same."

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः ।
हृदयेनाभ्यनुज्ञातो यो धर्मस्तन्निबोधत ॥ मनु० २ । १ ॥

कामात्मता प्रशस्ता न चैवेहास्त्यकामता ।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ मनु० २ । २ ॥

सङ्कल्पमूलः कामो वै यज्ञाः सङ्कल्पसम्भवाः ।
व्रता नियमधर्माश्च सर्वे सङ्कल्पजाः स्मृता ॥ मनु० २ । ३ ॥

1. *Yamas* are five :—(1) *kindness* to all, (2) truthfulness in word, deed, and thought, (3) *honesty* in dealings, (4) *chastity*, (5) *freedom from concert*.—Tr.

2. *Niyamas* are also five :—*Purity* of mind and body, (2) mental tranquility, (3) strict devotion to duty (4) study of the *Vedas* and other true *Shastras* and contemplation of the Deity, (5) Resignation to the Will of God.—Tr.

"Even the most insignificant action (*e.g.*, nictitation) in this world is impossible without a desire on the part of the doer. Therefore, whatever a man does (*e g.*, the movements of his hands, feet, eyes, and mental activity) is the outcome of his will."

Manu II, 4

"Let a man regulate his conduct according to what is *sanctioned by the Vedaes taught by Smritis* and other books of the *Rishis*—seers of the *Veda*—, *practised by all men*—good and true and *approved by his own soul.*" In other words, let him perform such actions in the doing of which no such feelings, as fear, distrust and shame, arise in the soul. Behold, when a man desires to tell a lie or steal anything, his soul is filled with feelings of fear, shame and doubt, it is, therefore, a proof of the fact that it is wrong to do such an act.

Manu II, 6

"Let a man, therefore, carefully view all these—the *Veda*, the teachings of the *Vedic* seers, practices of good men and true, and the approval of his own soul— with the eye of wisdom, and do his duty in obedience to what is sanctioned by the *Veda* and approved by his own soul."

Manu II, 8

"Verily that man, who follows rules of the righteous conduct as taught by *Veda* and by the *Smritis* in conformity with the *Veda*, shall acquire fame in this life and the highest bliss in the next."

Manu II, 9.

"The *Veda* is called the *shruti* and the system of conduct of life as taught by the *Vedic* seers aud teachers is embodied in the *Smriti*. It is by the help of these that the *true conduct of life* as well as the false is ascertained. He who holds them—the *Vedas* and the works of true

Manu II, 11.

अकामस्य क्रिया किंचिद् दृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते किञ्चित् तत्तत्कामस्य चेष्टितम् ॥ मनु० २ । ४ ॥
वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥ मनु० २ । ६ ॥
सर्वन्तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।
श्रुतिप्रामाण्यतो विद्वान् स्वधर्मे निविशेत वै ॥ मनु० २ । ८ ॥
श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।
इह कीर्त्तिमवाप्नोति प्रेत्यचानुत्तमं सुखम् ॥ मनु० २ । ९ ॥
योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद् द्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥ मनु० २ । ११ ॥

teachers in conformity with the *Veda*—to contempt should be excluded from all good society, as an athiest and a slanderer of the *Veda*.

"Therefore, the *Veda*, the *Smriti*, the practice of good men and true and the approval of one's soul—these are undoubtedly the four *criteria* of the *True conduct of life*. In other words, it is by these alone that the true religion is ascertained."

Manu II, 12.

"It is only those who stand aloof from the headlong pursuit of both-wealth and carnal desires-that can ever attain a knowledge of true religion. It is the duty of every one, who aspires to gain this object, to determine what true religion is by the help of the *Veda*, for, a clear and perfect ascertainment of true religion is not attained without the help of the *Veda*."

Manu II, 13

"Therefore it behoves all men to practise all those righteous deeds that are enjoined by the *Veda*. *Dwijas*—*Bráhmans*, *Kshatriyás* and *Vaishyas*—should perform all *Sanskárs*[1] for their own good as well as for that of their children. They lead to purity (*mental and corporeal*) in this life as well as in the next.

Manu II, 16.

"Let the *Tonsure Sanskar* be performed in the sixteenth year of a *Brahman*, in the twenty-second of a *Kshatriya*, in the twenty-fourth of a *Vaishya*." (In other words, it should not be delayed beyond those periods). Thereafter they should keep a tuft of hair on the top of the head

Manu II, 65.

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहु साक्षाद्धर्मस्य लक्षणम् ॥ मनु ० २ । १२ ॥
अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते ।
धर्म जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥ मनु ० २ । १३ ॥
वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
कार्य्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥ मनु ० २ । १६ ॥
केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते ।
राजन्यबन्धोर्द्वाविंशे वैश्यस्य द्व्यधिके ततः ॥ मनु ० २ । ६५ ॥

1. A *sanskár* is anything done to improve refine and purify the body and the soul There are altogether sixteen *sanskárs*; the first one is the sexual intercourse with the object of producing good children, as has been described in the beginning of the second Chapter of this book.—*Tr.*

and always cut or shave the hair of the head, mustache and beard. That is to say, they should never grow them afterwards. In a very cold climate they can please themselves as to cutting the hair or allowing it to grow. On the other hand, in a very hot climate they should have all the hair, not even barring the tuft of hair on the top of the head, cut or shaved; because too much hair on the head is productive of heat which causes dulness of intellect. The mustache and beard cause inconvenience in eating and drinking; because the particles of food adhere to them."

Manu II, 88.

"As a skillful driver keeps his horses well under control and directs them in the right path, so should a man strive to keep his senses—that are apt to lead one's mind to the pursuit of wicked objects and temptations—under thorough control, restrain them from the path of sin and temptation, and always guide them in the path of righteousness. This alone is the *true conduct of life.*"

Manu II, 93.

"Verily that man alone can achieve his heart's desire who is master of his senses and directs them in the path of righteousness. But he who allows them to get engrossed in sensual gratification and sin, and thus becomes their slave, soon contracts evil habits, loses his character and suffers the evil consequences thereof."

Manu II, 94.

• "Sensual desires are never fully gratified if they are indulged. They are only inflamed still more fiercely like fire which blazes more vehemently when fuel (and butter) are added to it. Let a man, therefore, never indulge in sensual gratification."

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
संयमे यत्नमातिष्ठेद्विद्वान् यन्तेव वाजिनाम् ॥ मनु० २ । ८८ ॥

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।
सन्नियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥ मनु० २ । ९३ ॥

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते ॥ मनु० २ । ९४ ॥

"A man who is the slave of his passions can never succeed in acquiring knowledge of the *Veda*, in keeping up his vows of chastity, truthfulness and the like, nor in fulfilling his duties towards man and God, practising righteousness and doing good works. They are only attainable to the good and pious man who is the master of his sense ." Manu II, 97.

"Let a man, therefore, have thorough control over his five organs of sense and five organs of action and the eleventh organ of thought,—the mind,—protect his body by proper dieting and by observing the laws of health, and, thereby achieve the object of his life." Manu, II, 100.

"He is verily the master of his senses who rejoices not when applauded, nor grieves when censured, is neither pleased by the sensation of nice soft things (such as soft comfortable bed and clothes), nor displeased by that of hard and coarse things, neither delighted with the sight of beautiful things nor vexed with that of ugly hideous things, neither pleased with a good dinner nor angered with a bad one, neither gladdened with the smell of perfumes, nor disgusted with that of disagreeable odours." Manu II, 98.

"Let a wise man never speak unless spoken to, nor answer a question when unjustly and hypocritically asked. Among hypocrites let him remain as if he were dumb; but to the honest truth-seeker let him preach even though unasked." Manu, II, 110.

वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।
न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥ मनु० २ । ९७ ॥

वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा ।
सर्वान् संसाधयेदर्थानक्षिण्वन् योगतस्तनुं ॥ मनु० २ । १०० ॥

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः ।
न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः ॥ मनु ॥ ० मनु २ । ९८ ॥

नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥ मनु० २ । ११० ॥

" Wealth, nobility of blood, age, professional skill, and honesty industry (or character) and true knowledge, these are the five things to be respected but the one following more than the one preceding it. In other words, a man of noble lineage or one's relation ought to command more respect than a man, who is only wealthy, an aged man should be respected more than the first two, a man possessing some professional skill or good character more than the first three ; again true knowledge and wisdom (the wealth of mind) should command more respect than professional skill or character."

Manu II, 136.

" An ignorant man destitute of true knowledge, four hundred years old though he be, is in truth a child ; whilst a teacher of secular knowledge and of spiritual science, though he be a child, should be respected as an old man ; because all the *Shástras* and wise sages have declared an ignorant man to be like unto a child and a learned man like unto a father."

Manu, II, 153.

" A man does not become old (great) by years, nor by gray hair, nor by wealth, nor by powerful kindreds and friends. The wise and holy sages have declared,— ' He among us is old (great) who is most learned in knowledge—material and spiritual.' "

Manu, II, 154.

" A *Bráhman* is entitled to distinction according to the extent of his knowledge ; a *Kshatriya* is judged by his physical power, a *Vaishya* by material wealth in his possession, and a *Shudra* by years."

Manu II, 155

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी ।
एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥ मनु० २ ॥ १३६ ॥

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥ मनु० २ । १५३ ॥

न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः ।
ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो महान् ॥ मनु० २ । १५४ ॥

विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणान्तु वीर्यतः ।
वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः ॥ मनु० २ । १५५ ॥

"A man is not, therefore, old (venerable), because his head is gray, but he, who has acquired wisdom though tender in years, is considered old (venerable) by the wise."

Manu II, 156.

"As an elephant made of wood or as a deer made of leather, so is a man destitute of knowledge. He is a man only in name."

Manu II, 157.

"Let a man, therefore, gain knowledge and acquire wisdom, lead a virtuous life, bear malice to none and show all men the path that leads to true happiness. Let his speech be sweet and kindly." Blessed are they who always preach the truth and thereby promote righteousness and destroy sin and wickedness.

Manu II, 159.

Let a man always bathe regularly, keep his clothes clean, his food and drink clean and pure, and his house clean and tidy. The cleanliness and purity of these things lead to health and purity of mind, which in their turn increase strength and capacity for work.

Cleanliness should be sufficient to remove all traces of dirt and disagreeable odours.

"The practice of such virtues as veracity, and the doing of good works verily constitute the true condnct of life enjoined by the *Veda* and taught by the *Smritis.*"

Manu I, 108.

"The service of father, mother, tutor and *atithis*, *i. e.*, the altruistic teachers of humanity, is called *Deva-puja* or the worship of godly persons."

Yajur Veda XVI, 15.
Atharva Veda XI, 15, 17.
Taitreya Upanished VII, 11.

न तेन वृद्धो भवति येनास्य पलितं शिरः ।
यो वै युवाप्यधीयानस्तं देव स्थविरं विदुः ॥ मनु० २ । १५६ ॥
यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः ।
यश्च विप्रोऽनधीयानस्त्रयस्ते नाम बिभ्रति ॥ मनु० २ । १५७ ॥
अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम् ।
वाक् चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥ मनु० २ । १५९ ॥
आचारः प्रथमो धर्मः श्रुत्युक्तः स्मार्त एव च ॥ मनु० अ० १ । १०८ ॥
मा नो वधीः पितरं मोत मातरम् ॥ यजुः० अ० १६ । मं १५ ॥
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ अथर्व० कां० ११ । व० १५ । मं० १७ ॥
मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ॥
तैत्तिरीयारण्यके ॥ प्र० ७ । अनु० ११ ॥

Devotion to whatever promotes the good of the world as well as abstinence from all harmful acts are the chief duties of man. Let a man never associate with those who are atheists, and liars, nor with those who are indolent, guilty of breach of faith, hypocritical, selfish and deceitful. Let him always move in the society of men who are learned, truthful, pious and have public good at heart. This, in truth, constitutes good conduct.

Q.—Is not the character of the people of *Aryavarta* (India) lost by going abroad ?

A.—No, it is not; because a man can retain a good character and is not polluted, no matter where he goes, as long as he is pure in mind and body and practises such virtues as truthfulness. Whoever is addicted to a sinful life and immoral practices, even though he lives in India, loses his character and is polluted. Had it not been so, why should the ancients have travelled abroad. Mark what is written in the *Máhábharat.* "Once upon a time the sage *Vyàsa* lived in *Patála* (America) with his son and pupil *Shuka.* The son asked his father if spiritual science was only what he had taught him or something more. *Vyása* intentionally did not answer that question. He had lectured on that subject before. So in order to have his teaching confirmed by the testimony of another man, he addressed *Shuka* thus, 'O my son, you go to *Mithlapuri* and ask this very question of King *Janak.* He would give you the right answer.' Having heard what his father said, *Shuka* left America for Mithlapuri. He first visited the continent that lay to the North and North-West of the Himalayas and was called *Harivarsha*[1] (now called Europe), then the countries of the Jews called *Hoon* (Asia Minor, etc.), thence he came to China, from China he proceeded towards the Himalyas and thence to Mithlapuri. It is

Mahabharat Shanti parva Mokshdhama 137.

मेरोर्हरेश्च द्वे वर्षे वर्षं हैमवत ततः ।
क्रमेणैव व्यतिक्रम्य भारतं वर्षमासदत् ॥
स देशान् विविधान् पश्यंश्चीन हूणनिषेवितान् ॥ महाभार॰ शान्ति॰ मोक्षध॰ । अ॰ १३७ ॥

1. *Hari* a monkey, *Versha* an abode. Hari-Varsha therefore literally means abode of monkeys, so-called because its inhabitants have *red* lips and *brown* eyes like those of a monkey.

recorded in the same book that *Krishna* and *Arjuna* went to America in an *Ashwatari* vessel (*i.e.*, one propelled by electricity) and brought the sage *Uddalaka* back with them on the occasion of the *Rajasuya Yajna* of Emperor *Yudhishtira*. Again Prince *Dharitráshtra* was married to a princess of *Gandhár* (Kandhar). *Madri*, The wife of King *Pándu* was the daughter of the King of Iran (Persia). Prince *Arjuna* was married to Princess *Ulopi* of *Patala* (America). Now how could they have done all those things that they not gone abroad[1] ?

Again there is mention of a tax in the *Manu Smriti* which was levied on all vessels leaving Indian ports.

When Emperor *Yudhisthira* performed his *Rajasuya Yajna*, he sent his brothers, prince *Bhima*, prince *Arjuna*, prince *Nakula* and prince *Sahadeva* with invitations to all the kings of the four quarters of the globe to join the *Yajna*. Had they considered it debasing to one's character to travel abroad, they would not have done all those things.

The ancient Indians used to go abroad to all parts of the world for the purposes of trade, travel, or on political business. The present day bug-bear of loss of one's character and faith through travelling abroad is simply due to the false teachings of the wise-acres and the growth of dense ignorance. Those who do not hesitate to go abroad, and thereby associate with peoples of various foreign countries, study their customs and manners, increase their trade, and augment their political power, become fearless and bold, and attain great power and prosperity by studiously imbibing the good qualities, and adopting the good customs and manners of the foreigners, and rejecting their faults and evil habits, and bad manners, O ye foolish people ! Your character and faith are not lost by having sexual intercourse with a low, despicable prostitute, but you consider it harmful and debasing to associate with good men of other countries ! What is it, if not foolishness ? It is true though that those who live on flesh-diet and take intoxicating drinks, have their bodies, bodily organs and secretions (as the reproductive element) saturated with the fine particles of those malodorous substances. The *aryas* (natives of India) should, therefore, be careful that they do not get infected with these evel habits, But there can

1. Literally to different countries, peninsulas and islands.—*Tr.*

be no harm or sin in learning trade, arts and other good qualities from the foreigners. When these foolish people consider it a sin even to see or touch them, they can never fight against them, as they must see and touch them in fighting. Let all good men remember that good conduct consists only in the avoidance of untruthfulness, injustice, inordinate affection or hatred and other evil habits, and in the practice of love and kindness towards all, in the cultivation of gentle disposition and in the promotion of public good, etc. Let them also understand that religion has reference to one's soul and good life. When we live righteous lives, foreign travel can do us no harm. The evil consequences flow only from the commission of sins. It is right though that we should thoroughly understand what the true *Vedic* religion is, and also learn to refute false religions, so that no one may be able to mislead us. Can a country ever make any progress unless its people trade with or extend their rule over other countries? What can you expect but misery and poverty, when the people of a country trade only among themselves, whilst the foreigners control their trade and rule over them? These hypocrites—the so-called priests and other religious teachers perfectly understand that if they educated the people, and let them travel abroad, they would get enlightened, and consequently would no longer be ensnared in the net of fraud and hypocrisy spread by them. They would thus lose their livelihood and respect. This is the reason that they make so much fuss in the matter of eating and drinking. Their object is to prevent people from going abroad. It is quite true though that not even by mistake should they ever use meat or drink.

Have all sensible men not ascertained that in time of war the cooking of food and its eating, or drinking (milk or water, etc.) under such absurd restrictions as those of *Chauka*[1] by soldiers have invariably been the cause of their defeat? The *duty* of a soldier—whether on foot, mounted on a horse or on an elephant, or seated in a car—consists (if necessary) in eating and drinking with one hand whilst fighting the enemy with the other, and in winning the battle; while it is wrong on his part to let himself be defeated. By observing such absurd restrictions as of *Chauka* in the matter of

1 The kitchen should be plastered with a thin coating of mud mixed with a bit of cow-dung. The food should be cooked by no one else but a high caste *Brahman* and then served by the same within a marked area, etc.—*Tr.*

eating and drinking, and other foolish practices, These stupid people have lost all independence, happiness, wealth, political power, learning and activity, in short, everything. Now they are sitting idle with empty hands, praying for some one to come and relieve their distress, and give them something in charity wherewith they could get some food and ease the pangs of hunger. But that help is never forthcoming. They have thus completely ruined *Aryavarta* (India). It is quite true though that no pains should be spared in washing, plastering, sweeping, cleaning and tidying up the kitchen. It should never be allowed to get dirty like that of the Mahomedans and Christians.[1]

O.—What are *Sakharee* and *Nikharee* ?

A.—The food that is cooked in water is called *Sakharee*, while what is cooked in milk or fried in butter is called *Nikharee* (*i. e.*, nice). This is another fraud invented by these rogues. The food cooked in milk and butter is always pleasing to the taste ; they have originated these fraudulent practices (in the matter of food) in order to fill their stomachs with delicious, greasy articles of food, otherwise, whatever has been ripened by heat and time is called *ripe* (another name for *nikharee*), and whatever has not been cooked or ripened is called *raw* (another name for *sakharee*). Even the permissibility of all *ripe* or *cooked* food and the prohibition of *raw* food is not applicable to all cases, for instance, fried grams and other cereals, though *un-cooked*, are still eaten and their use is not forbidden.

O.—Should the *Dwijas* cook their food with their own hands or is it permissible to eat food cooked by the *Shudras* ?

A.—They can eat what has been cooked by the *Shudras*; because it is the duty of the *Dwijas*—*Brahmans*, *Kshatriyas* and *Vaishyas* (both men and women) to devote themselves to the dissemination of knowledge, the service of the state, the breeding of cattle, and to agriculture, trade and arts (and not to waste their time in cooking, etc). But they should not eat or drink out of a *Shudras'* utensils or what has been cooked in his own house except in case

1. In India the kitchens of the Mahomedans and Christians are not generally kept clean Among the Europeans residents in India it is chiefly due to the fact that the kitchens are entirely left in the hands of low caste Indian servants who do not possess any great sense of cleanliness.—*Tr.*

of emergency. Here is an authority for this statement :—" In the houses of the *twice-born*, *Shudras—i. e.*, ignorant men and women incapable of following any higher pursuit—should do the cooking and other domestic service." But they should keep their bodies and clothes, etc., clean. While engaged in cooking in the houses of the *Aryas*—the *twice-born*—they should have their mouths covered (with a piece of cloth) so that their breath may not contaminate the food, and their saliva may not fall into it; they should shave and have their nails pared regularly once a week. They should wash before cooking. They should take their food after the *Aryas* have been served.

Apastambh II, ii. 2, 4.

Q.—How can it be permissible to eat food cooked by a *Shudras* when it is held to be wrong to partake of food even touched by him ?

A.—It is a mere fabrication, and therefore, absolutely wrong. Bear you well in mind that whosoever has partaken of sugar (brown or white), butter, milk, flour, vegetables, fruits and roots has in fact eaten what has been prepared by men of all sorts and conditions, and their leavings. When the *Shudras*, leather-workers,[1] scavengers, Mahomedans, Christians and others gather sugar-canes from the fields, peel them, and press juice out of them, they handle them with their soiled hands, as they do not wash them even after micturating or defecating. They suck one-half of a cane, and shove the remaining half into the press, fill a jug out of a vessel containing cane juice, drink as much as they care, and pour the remainder back into it. While evaporating the juice, they sometimes make cakes in the same pan and never clean it afterwards. In the manufacture of white sugar, they rub the brown sugar with their shoes, the soles of which are soiled with all kinds of dirt, offal, and dust. Milkmen adulterate milk with water kept in their dirty cans, and keep butter in the same. Similarly, in the manufacture of flour they—the labourers—handle it with their dirty hands, and even their perspiration trickles down into it. The same kind of undesirable practices are to be seen in the careless handling of fruits, roots and tubers. Whoever has, therefore, eaten these things has in fact eaten of the hands of men of all sorts and conditions.

आर्याधिष्ठिता वा शूद्राः संस्कर्त्तारःस्युः ॥ आपस्तम्बधर्मसूत्र । प्रपाठक २ । पटल २ । खण्ड २ । सूत्र ४ ॥

1 Leather-workers in India are of very dirty habits —*Tr.*

O.—There is nothing wrong in partaking of foods and drinks that have been prepared and handled behind your back, such as fruits, roots and tubers, etc. (by undesirable persons).

A.—Indeed ! what else would you have eaten ? Dust or ashes ? Sugar is sweet, milk and butter are nourishing, you could not forego the use of these articles. No wonder, therefore, that you extremely selfish people have invented such false doctrines and practices. Well, if there be no harm in eating or drinking what has not been prepared before your eyes by some undesirable person, would you eat food out of the hands of a scavenger or a Mahomedan[1] who cooked it with his own hands in some place out of your sight ? If you say no, then there is harm even in eating things that have been prepared out of your sight. It is true that in eating and drinking out of the hands of flesh-eaters and wine-drinkers, such as the Mahomedans and the Christians, there is some danger of even the *Aryas*—followers of the *Veda*—contracting these evil habits, *e. g.*, eating flesh and drinking intoxicants. But there can be no harm if the *Aryas* dine together. It is extremely difficult for people to make any progress as long as their religion and their interests are not the same. Again, they cannot progress when they do not rejoice in each other's joys, nor sympathize in each other's afflictions. But mere dining together can never lead to any real progress. As along as they do not avoid evil things—manners, customs, etc.—and embrace good things, instead of making any progress they will go from bad to worse. The causes of foreign rule in India are :—mutual feud, differences in religion, want of purity in life, lack of education, child-marriage, marriage in which the contracting parties have no voice in the selection of their life-partners, indulgence in carnal gratification, untruthfulness and other evil habits, the neglect of the study of the *Veda*, and other mal-practices. It is only when brothers fight among themselves that an outsider poses as an arbiter. Have you people even forgotten the practices that were in vogue at the time of the *Mahábhárat* War, a little over five thousand years ago ? In the war they—the soldiers—ate and drank even while riding or driving in cars. Mutual feud ruined the *Kauravas*, the *Pandavas* and the *Yadavas* in the past. The

1. The *Pouranics* do not partake of food touched by a Mahomedan or a Christian.—*Tr.*

same fatal disease is still clinging to us. None knows whether this dreadful fiend will ever leave us, or rob us of all our happiness and plunge us in the depths of misery. The *Aryas* are still treading the wicked path of the despicable low *Duryodhana*, the destroyer of his race and the enemy of his country. May God through His mercy rid us, *Aryas*, of this dreadful disease.

ON DIET—*PERMISSIBLE* AND *FORBIDDEN*.

Permissibility or prohibition in diet is based on two factors—one determined by the *Science* of *morals* and *religion*, and the other by the *Science* of *Health*.

Manu V, 5.

"The *twice-born—Brahmans*, *Kshatriyas*, and *Vaishyas*—must not eat such vegetables, fruits and roots as are raised in night soil and other kinds of refuse."

Manu I, 177.

"They should abstain from flesh diet and intoxicants", such as wine, *Ganja*, Cannabis Indica, and opium, etc.

Sharangdhar IV, 21.

Let them never use those articles that are prejudicial to the growth of intellect." They should also avoid the use of all those articles of food that are decomposed, fermented, unclean or foul smelling, etc., and those that are not properly cooked as well as those prepared and handled by such men as live on flesh—diet and intoxicating drinks whose very bodies are saturated with the fine particles of meat and alcohol, The *Aryas* should neither themselves kill such useful animals as cows, nor let others do the same. One cow in one generation benefits 475,600 men through her milk, butter and offspring—male and female. Thus, some cows give thirty-two pints of milk, others not more than three pints daily, say for twelve months (some give milk for eighteen months, others for six, hence we have taken the mean of the two.) Calculating on this basis, we find that 24,960 persons can be fed at one meal with the milk given by one cow in her whole life-time. On an average a cow calves about twelve times during her whole life. Supposing two of them die, of the remaining

अभक्ष्याणि [illegible] मवाणि च ॥ मनु० । ५ । ५ ॥

वर्जयेन्मधु मांसञ्च ॥ मनु० १ । १७७ ॥ ।

बुद्धिं लुम्पति यद्द्रव्यं मदकारि तदुच्यते । शार्ङ्गधर अ० ४ । श्लो० २१ ॥

ten calves, say, there are five males and five females. The latter during their lives will together give enough milk to satisfy 124,800 persons at one meal. The remaining five males calves can produce at least 180 tons of corn,[1] and supposing we allow 1½lb of corn per head, 180 tons will do on a rough estimate for 250,000 persons as food for one meal. Putting milk and corn together a cow in one generation can supply one good meal to 475,600 people. Similarly if we go on calculating the amount of corn and milk yielded by one cow in all her generations, it will be found that they would be sufficient to feed millions upon millions of people. Besides, bullocks are very useful to man for tilling the ground, riding, pulling carts and waggons, and carrying heavy loads, etc., but the chief use of cows is that they yield good milk. Buffaloes are also useful like cows and bullocks. But a buffaloe's milk is not so useful in promoting the growth of intellect as a cow's. Therefore, it is that the *Aryas* have always regarded the cow as the most useful animal. Other enlightened people will do the same. One goat yields enough milk to satisfy 25,920 people at one meal. Similarly, horses, elephants, camel, donkeys and sheep are of great service to man in various ways. Those who slaughter these animals should be looked upon as enemies of the whole human race. When the *Aryas* were in power, these most useful animals were never allowed to be killed. Consequently, man and other living beings lived in great peace and happiness. Because, milk and butter, and such animals as bullocks being plentiful, there was abundance of food and drink (as milk, etc.). But since the meat-eating, and wine-drinking foreigners—the slayers of kine and other animals—have come into this country and become the ruling power, the troubles and sufferings of the *Aryas* have ever been on the increase; because, it is said, "How can you get fruits and flowers of a tree when its root is cut off?"

Vridha Chanakya X, 13

O.—Were all people to live on non-flesh diet, lions and other carnivorous animals would multiply in such large numbers that they will kill all such useful animals as cows. Your attempt to prevent their slaughter would come to nothing.

नष्टे मूले नैव फलं न पुष्पम् । वृद्धचाणक्य अ० १० । १३ ॥

1 Bullocks are used in India for tilling the ground and other agricultural purposes.—*Tr.*

A.—It is the business of the State to punish or even kill all those men and animals that are injurious (to the community)?

Q.—Should their flesh, *i.e.*, (of the animals thus killed) be thrown away?

A.—It would do no harm to the world whether it be thrown away, given to dogs or such other carnivorous animals, cremated or even eaten by some meat-eater. But if eaten by a man, it will tend to change his disposition and make him cruel.

The use of all such food and drinks as are obtained through injuring or killing others or through theft, dishonesty, breach of faith, fraud or hypocrisy is *forbidden*, in other words they all come under the heading of *forbidden* articles of diet; while the acquisition of foods and drinks through righteous means without injuring or killing any living creature falls in the category of *permissible* articles of diet. This also includes all those articles that give health, and strength, destroy disease, promote intellectual power and energy and prolong life, such as rice, wheat, sugar, milk, butter, fruits, tubers and roots, when properly mixed in due proportion and cooked, and eaten in moderation at proper meal times. Abstinance from the use of all those things that do not agree with one's constitution and are apt to produce disease or other evil effects, and the use of those that are prescribed for one (by his medical attendant) also constitute adherence to what is called the *permissible diet.*

Q.—Is there any harm in eating together, *i.e.*, out of the same dish?

A.—Yes, it is harmful, because people differ in their nature and constitutions, &c., from each other. Just as one in eating out of the same dish with a leper is apt to catch disease, likewise eating with other people is always liable to produce evil results. It can never do any good. Therefore it is said in the *Manu Smriti*:—

"Let no man give the leaving of his food to another, nor eat out of the same dish with another, nor eat too much, ncr after finishing his meal leave his seat without washing his hands and rinsing out his mouth."

Manu, II, 56.

नोच्छिष्टं कस्यचि द्द्यान्नाद्याच्चैवं तथान्तरा ।
न चैवात्यशनं [illegible]: कचित् व्रजेत् ॥ मनु ० २ । ५६ ॥

Q.—How will you then interpret the text "Let a pupil eat *Uchhistha* (the leavings of) his preceptor"?

A.—It means that a pupil should serve his tutor first and after he has finished his meal, let the pupil himself eat of what is left behind—not as leavings but what has not been used by the teacher and is still kept separately. This only implies that the teacher should have his meal before his pupil.

Q.—If the use of all kinds of *leavings* is forbidden, honey—the leavings of bees, milk—the leavings of calves, and one's own leavings—the food left after one has taken one morsel out of it—should also be forbidden.

A.—Honey comes under this description only nominally. It is really the essence of many a medicinal plant, hence it is acceptable. The calf can only drink the milk that comes out of the teats of its mother, but not what is inside. Therefore the milk, that is obtained by milking a cow after the calf has sucked it off the teats, can not be called *leavings*. But it is proper that the udder and teats should be carefully washed and cleansed with pure water after the calf has had its share, before the cow is milked, and the milking vessel should also be kept perfectly clean. One's own leavings can do no harm to oneself. Even nature clearly teaches us that it is wrong to eat another man's leavings. No one feels any great repugnance in touching the secretions from one's own nose, mouth, ears and organs of reproduction, micturition and defecation, but one does so in the case of others. It proves, therefore, that this practice is not against the laws of nature. No one, therefore, should eat the leavings of or in the same dish with another.

Q.—Should not even husband and wife eat each other's *leavings*?

A.—No, even their natures and constitutions differ?

Q.—Well, Sir! What harm is there in eating what has been prepared by any one as long as he is a man; because the bodies of all men, from a *Brahman* to the lowest of human beings, are made of flesh and bones? The same blood runs in the veins of all.

A.—Yes, there is harm. A *Bráhman* and a *Bráhmani* are fed on the very best of foods, hence their bodies are formed out of the reproductive elements that are free from impurities and other deleterious elements, which is not true of the bodies of the extremely

degraded men and women that are simply laden with dirt and other foul matter. It is, therefore, right that we should eat and drink with *Bráhmans* and other higher classes and not with scavengers and workers in leather.[1] Now what would you say if you were asked "Would you look upon all other women, such as your mother, sister, mother-in-law, sister-in-law, daughter-in-law, with the same eye as your wife, because all of hem are made of the same kind of flesh and blood?" You will simply be filled with shame and make no answer. Again, as good, clean food is eaten with hands and the mouth, so can the bad, unclean and decomposed food be eaten, would you then eat dirt, etc.? Can this ever be right?

Q.—As you plaster the kitchen floor with cow-dung (and mud), why do you not then also use human excrement for the same purpose? Why is not the kitchen polluted when the dung is used in it?

A.—The dung is not so foul-smelling as the human excrement. The cow-dung being greasy does not so easily come off the floor, nor does it soil the dress, nor does it look dirty. Dirt does not come off the dry dung so easily as off the mud. The place that has been plastered with a thin coating of mud and dung properly mixed together looks nice. If the kitchen, wherein food is cooked and sometimes also eaten, and naturally therefore particles of food, such as bread-crumbs, sugar and butter, drop down on the floor which being thus made dirty attracts flies, insects and other such creatures be not swept, plastered and properly cleaned every day, it would be as dirty as a privy. The kitchen, therefore, should be properly plastered with mud and dung, swept and kept thoroughly clean. This applies to the floor that is made of bricks and mud or of the latter only. But if it be cemented, it should be kept clean by washing it thoroughly with water. The kitchen should never be allowed to get dirty and untidy like that of a Mahomedan wherein there is a pile of charcoal in one place, a heap of ashes in another, and a bundle of sticks in the third, here a broken kettle, and there an unwashed plate, here some bones, there some joints, and as about flies their number is legion!!! That place is, as a rule, so dirty that if a respectable man were to go and sit there

1. Men and women who do this work in India are extremely dirty in their habits.—*Tr.*

for a little while, it would soon possibly bring up his food. It looks more like a latrine.* Well, if you think that plastering with mud and dung pollutes your kitchen, why do you plaster the walls of the rest of your house with them? Why do you burn dried cowdung in your fire-place and use that fire to light your pipe (hubble-hubble)? Do not these things pollute your kitchen? What nonsense!

Q.—Should one take his meals in the *chauka* or outside it?

A.—One may take his meals wherever the place is clean and tidy. But in times of war and other cases of emergency it is quite proper to eat and drink in all positions and places—sitting on horse-back, driving in cars, or standing.

Q.—Should one eat only what has been cooked by one's own hands and not that which has been done by another?

A.—Among the *Aryas* as long as food has been prepared in a clean manner, no matter who has done it, there is no harm in eating it in company with all other *Aryas*. If *Bráhmans* (men and women) and persons of other higher *Classes* were to devote their time to cooking, washing the utensil, sweeping and dusting, and observing such embarrasing restrictions as that of the *chauka*, who would then attend to higher pursuits, such as the advancement of science and arts. Behold! On the occasion of the *Rajsuya Yajna* of Emperor *Yudhisthra*, kings and princes, sages and wise teachers had gathered from all parts of the world. They all ate and drank together. It is only since the Mahomedan, the Christian and other religions have come into existence, and the *Aryas* begun to quarrel and fight among themselves, and the Mahomedans and the Christians taken to eating beef and drinking wine that these troublesome restrictions in eating and drinking have come into vogue in this country.

The kings, princes and other *Aryas* of ancient India had even marriage relations with the foreigners, as we read in the *Mahabhártá* that *Gándharee*, *Madri*, *Ulopee* and other princessees, of *Gándhár* (*Kandhar*), Persia, America and Europe were married to some of the Indian princes. *Shakuni* and others dined with the *Kauravas* and the *Pandvas*. They never quarrelled with each other, because then only one religion prevailed in the whole

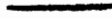
* Which is generally kept extremely dirty especially among the poor.—*Tr.*

world. And that was *Vedic*. They all firmly believed in it. They looked upon other's sorrows and joys, gains and losses as if they were their own. It was only then that peace and happiness reigned throughout the whole world. But alas! Now it is different. The religions are various and so are their followers. Their mutual hatred and strife have greatly increased, and consequently their sufferings and sorrows have immensely multiplied. It is the duty of all wise men to do away with all these evils and relieve this suffering. May the Omniscient Ruler of all sow the seed of true religion in all hearts, whereby all false religions and false doctrines may soon perish. Let all wise men ponder over it impartially, leave off all mutual hatred and malice, and promote the happiness of all.

We have briefly discoursed in this chapter on *Conduct—desirable* and *undesirable*, and on *Diet—permissible* and *forbidden*.

The first part of this book is here finished In tbe first ten chapters we have not criticised other religions and sects to any great extent for the simple reason that people can never grasp the spirit of criticism—abstruse or otherwise—as long as their reasoning powers are not sufficientiy developed to enable them to judge between right and wrong, We have, therefore, preached the gospel of truth in this first part of the book. Now in the second part (comprising the last four chapters) we shall mainly examine the chief religions of the world *viz*., of the religions and sects of India in the eleventh chapter, of *Jainism* and *Buddhism* in the twelvth, of Christianity in the thirteenth, and of Mahomedanism in the fourteenth. At the and of the book we have also given our own *beliefs* and *disbeliefs*. Let those, who want to see chiefly the criticism of different sects and religions, consult these four chapters, though in a general way criticism is to be found also in the first ten chapters. Whosoever will read these fourteen chapters with an impartial eye and without any prejudice, the light of truth will undoubtedly shine in his heart and he shall enjoy happiness; but he who reads them or hears them read in the spirit of jealousy, stubborness and sophisty, will hardly be able to grasp the spirit of this book. Whosoever will read it without due care and reflection, will fail to understand its purport and be lost in confusion. It behoves all wise men first to ascertain what the truth is, and then to embrace what is true and reject what is false, and thereby

enjoy supreme bliss. This and this alone is the highest duty. It is only such learned men as readily embrace good qualities that reap the four-fold fruits of this life, *viz*, the practice of righteousness, acquisition of wealth, realization of legitimate desires, and attainment of salvation.

THE END OF CHAPTER X.

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CHAPTER XI.

ON

AN EXAMINATION OF THE DIFFERENT RELIGIONS PREVAILING

IN

ARYA VARTA (INDIA.)

NOW we shall examine the religions of the *Aryas*, *i. e.*, the people who live in *Aryavarta* (India). This country is such that no other country in the whole world can come up to the level of its excellence. It is also called the Golden Land as it produces gold and precious stones. It was for this reason that in the beginning of the world the *Aryas* came to this country. We have already stated in the Chapter on *Cosmogony* that the good and noble men are called *Aryas*, whilst those who are otherwise are called *Dasyus*. The natives of all other countries on the earth praise this very country, and believe that the philosopher's stone is to be found here. Though this story of the philosopher's stone is a myth, yet it is true that this country (*Aryavarta*) itself is verily a philosopher's stone whose very touch converts all base metals—poor foreigners—into gold—rich nabobs.

Since the beginning of the world till 5,000 years back, the *Aryas* were the sovereign rulers of the whole earth, in other words, there was only one paramount power whose suzerainty was acknowledged by the rulers of the earth. Till the time of the *Kauravas* and the *Pandavas* all other rulers of the earth and their subjects obeyed the law laid down by the rulers of this country, for it is said in the *Manu Smriti*, that was composed in the beginning of the world. "Let all other people of the earth—*Brahmans* 1, *Kshatriyas*, *Vaishyas*, *Shudras*, *Dasyus*

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥ मनु० २ । २० ॥

1. *Brahmana's* = Teachers—secular and spiritual.
Kshatriyas = Men of governing class, statesmen, soldiers, etc.
Vaishyas = Merchants, artisans and farmers.
Shudras = Men of the servant class.
Dasyus = Wicked people.
Malechhas = Barbarians.

Manu. 11. 20. and *Malachhas*—learn arts and sciences suitable to them from the learned people born in this country."

The perusal of the *Mahabharat* proves to demonstration that the *Aryas* were the sovereign rulers of the earth till the coronation of Emperor *Yudhishtra* and the Great War of *Mahabharata*, for we read in that book that King *Bhagadatta* of China, *Babruvahan* of America, *Vidalakha*[2] of Europe, the Ruler of Greece, King *Shalya* of Persia and various other rulers came as ordered to take part in the Great War and in the coronation of Emperor *Yudhishtra*.

When the house of *Raghu* held paramount authority (in this country), even King *Ravana* of Ceylon acknowledged its suzerainty. Later when he revolted against its authority, Prince *Ram Chandra* having vanquished and dethroned him placed his younger brother *Vibhishana* on the throne instead. Since the time of *Swyambhava* to that of the *Pandavas*, the *Aryas* were the paramount power throughout the whole world. Thereafter, mutual dissensions among them compassed their destruction, for in this world, over which a just God presides, the rule of the proud, the unjust and the ignorant (such as the *Kaurawas* were) can not last very long. It is also a law of nature that the accumulation of wealth in a community out of all proportion to its needs and requirements brings in its train indolence, jealousy, mutual hatred, lustfulness, luxury and neglect of duty which put an end to all sound learning and education, whose place is usurped by evil customs, manners and practices like the use of meat and wine, child marriage, and licentiousness.

Besides, when people acquire perfection in the military science and the art of war, and the army becomes so formidable that no one in the whole world can stand it on a field of battle, pride and party spirit increase among them and they become unjust. Thereafter they lose all power either through mutual dissensions, or a strong man from among families of little importance rises to distinction and is powerful enough to subjugate them, just as Shivajee and Gobind Singh rose aganist Mohammadan rule and completely annihilated the *Mussalman* power in India.

The fact that the *Aryas* were the sovereign rulers of the earth since the beginning of the world till the Great War called *Mahabharat*, is also proved on the authority of the *Maitreyopanaishad* which says

2. Called so on account of his cat-like eyes.

"Why! Besides these, there have been other Mighty Rulers who were the Sovereign Lords of the whole earth; such as *Sudyumna, Bhuridyumna, Indradyamna, Kuvalyashwa, Yanvanashwa, Baddhyrashwa, Ashwapati, Shashavindu, Harishchandra, Ambrisha, Nanaktu, Saryati, Anaranya, Akshasena,* and also such like Emperors as *Mauruta* end *Bharat*."

Maitrey Upanished 1. 4.

The names of such Sovereign Rulers as *Swayambhava*,* etc., are clearly mentioned in the *Mahabharat*, the *Manu Smriti* and other authoritative books. Only the prejudiced and the ignorant regard these statements as fallacious.

Q.—Is it true that the ancients knew the use of fire-arms, such as *Agneyastra*, about which we read in ancient *Sanskrit* literature. Were guns and muskets known to the ancients or not?

A.—Yes, It is true. Guns and the like fire-arms were used in ancient times. Tho *Agneyastra* and the like weapons can be manufactured by the application of scientific principles.

Q.—Were they brought into existence through magical formulæ sanctionfied by the gods.

A.—No. The methods of manufacturing these weapons were evolved as the result of deep thought (*mantra*). But mere proncuncing of a *mantra*, which is nothing but a collections of words, cannot produce any substance. Were any one to say that the chanting of a *mantra* (or a hymn) can produce fire, he may be asked as to why it should not burn the throat and tongue of the person who recites it. How funny that a person should burn himself to death while meditating the death of his enemy! A *mantra* literally means the power of thought, hence *Raja mantri*, (from *Raja*=state, and *mantri*=one who thinks) is one who thinks over the affairs of a State and is the king's adviser.

Thus, men after deep study acquire a knowledge of the laws of nature, and by the proper application thereof make many discoveries

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अथ किमेतैर्वा परेऽन्ये महाधनुर्धराश्चक्रवर्तिनः केचित् सुद्युम्न-भूरिद्युम्नेन्द्रद्युम्नकुवलयाश्वयौवनाश्ववद्ध्र्यश्वाश्वपतिशशविन्दु हरिश्चन्द्राऽम्बरीषननक्तुसर्यातिययात्यनरण्याक्षसेनादयः । अथ मरुत्तभरतप्रभृतयो राजानः ॥ मैत्र्युपनि० प्र० १ । खं० ४ ॥

* What a pity that the descendants of these Aryas are being crushed under the heel of the foreigner.

in the domain of art and invent machines. As for instance, if an iron arrow or a ball be filled with such substances as when ignited will produce smoke, which by coming in contact with air or the rays of the sun will catch fire, he will have invented an *Agneyastra*. The fire opened by it will fail of its effect, if the commander of the opposing army discharges a *Varunastra* which is made of such materials whose smoke is converted into a cloud. The moment it comes in contact with the air it immediately begins to rain and extinguishes the fire. Likewise, there existed in ancient times other weapons of war, such as *Nagaphansa*—which when discharged against an enemy paralysed his limbs—and *Mohanastra*—which was charged with such narcotic substances whose smoke could cause stupefaction of the soldiers of the enemy—, and *Pashupatastra*—another kind of *Agneyastra*, in which electricity produced from a wire, glass or some other substance was employed to kill one's enemy.

As regards the words *Top* (Gun) and *Bandook* (musket) they belong to a foreign language and not to *Sanskrit* or to any of the Indian Vernaculars allied to it. Now what is called a *Top* (gun) by the foreigners, is spoken of as *Shataghni* (*literally* that which kills hundreds at a time) and a *bandook* (musket), *bhashundi* in *Sanskrit* and *Arya Bhasha* (one of the most widely spoken Indian Vernaculars). Those who are unacquainted with the *Sanskrit* literature write and say all sorts of nonsense. Their writings can never be considered as authentic by the learned. All the knowledge that is extant in the world originated in *Aryavarta* (India). Thence it spread to Egypt, thence to Greece, thence to the whole continent of Europe, thence to America and other countries. Even to-day India heads all other countries in the matter of *Sanskrit* learning. The impression that the Germans are the best *Sanskrit* scholars and that no one has read so much of *Sanskrit* as Professor Max Muller is altogether unfounded. Yes, in a land where lofty trees never grow, even *Recinis Communis* or the common Castor oil plant may be called an oak. The study of *Sanskrit* being almost non-existent in Europe, German scholars like Professor Max Muller, who have read a little *Sanskrit* may have come to be regarded as the highest authorities in Germany but compared with India the number of *Sanskrit* scholars in that country is very small. We came to know from a letter of the President of a German University that even men learned enough to interpret a *Sanskrit* letter are rare in Germany. We have also made it plain from the study of Max

Muller's History of Sanskrit Literature and his commentry on some *mantras* of the *Veda* that the Professor has been able to scribble out something by the help of the so-called *Tikas* or paraphrases of the *Vedas* current in India, for instance, he translates the word *bradhnam* into a *horse* in the *vedic* verse which runs as :—"*Yunjanti bradhnam arusham chranti......*" Even *Sayanacharya's* rendering of it into the *sun* is much better, but its real meaning is the All-pervading Spirit.1 This will suffice to show how much *Sanskrit* learning Professor Max Muller and other Germans possess.

It is a fact that all the science and religions that are extant in the world originated in India, and thence spread to other countries. Mr. Jacolliot, a native of France, tells us in his book called *Bible in India* that India is the source of all kinds of knowledge and good institutions. All the sciences and religions found in the world have spread from this very country. He prays to God thus. "Mayest thou, O Lord, raise my country to that height of civilization and progress that had been attained by India in ancient times."2 Prince Dara Shikoh had also come to the same conclusion *viz.*, in no other language is knowledge to be found so perfect as in *Sanskrit*. He says in his commentary on the *Upanishad* that he read Arabic and other languages, but his doubts were never dispelled, nor was he ever so happy till he studied *Sanskrit*, which cleared all his doubts and made him extremely happy.

Again look at the Zodaic representation on the temple of *Man* at Benares so beautiful is it that even to-day it gives wondrous information on Astronomy though it has not been properly looked after. It will be a very good thing if the Rulers of Jeypore were to look after the Temple and make the necessary repairs.

It is a pity that this jewel of a country received such a rude shock from the Great War that even to-day it has not recovered from its effects, for what doubt can there be in the ruin of a country wherein brothers begin to kill each other. Rightly has it been said "When the time of destruction is at hand, intellect becomes perverted," and men do foolish things. Should any, one offer them good advice, they take it ill, but are always willing to

Vridha Chauikva XVI. 17.

1. *Vide* our book called " An Introduction to the exposition of the *Vedas*" wherein the true meaning of this *mantra* is fully explained.

विनाशकाले विपरीतबुद्धिः ॥ वृद्धचाणक्य । अ० १६ । १७ ॥

2. These are not actually his words. This is what he says in substance.—*Tr.*

follow unwhole-some advice. When most of the learned men, Kings and Emperors, sages and seers were killed or died in the Great War, the light of knowledge began to grow dim, and with it the dissemination of the *Vedic* Religion came to an end. The people became a prey to mutual jealousy, hatred and vanity. The strong seized upon the country and proclaimed themselves kings. Thus, when the empire was divided into so many independent states even in India, who could then have kept the foreign possessions under control.

When the *Brahmans* became destitute of knowledge, there could be no talk of the ignorance of the *Kshatriyas*, *Vaishyas* and *Shudras*. Even the ancient practice of the study of the *Vedas* and other *Shastras* with their meanings died away. The *Brahmanas* only learnt the *Vedas* by rote—just enough to enable then to earn their livelihood. Even that much they did not teach to the *Kshatriyas* and others. As the ignorant became the teachers of the people, deceitfulness, fraud hypocrisy and irreligion began to increase among them. The *Brahmans* thought that they should make some arrangement for their livelihood. They held a council among themselves and agreed to preach to the *Kshatriyas* and others :—"We alone are the object of worship to you. You could never enter Heaven or obtain salvation except by serving us. Should you not serve us, you shall fall into an awful Hell."

The *Vedas*, and the *Shastras* written by the *Vedic* sages and seers have declared men of learning and righteousness as *Brahmans* and worthy of respect ; but here they, who were ignorant, lascivious, deceitful, licentious, lazy and irreligious, declared themselves as *Brahmans* and worthy of homage. But how could the sterling virtues of the righteous, learned and truth-loving *Brahmans* be found in them. When the *Kshatriyas* and others became absolutely destitute of *Sanskrit* learning, whatever cock and bull stories the *Brahmans* concocted, the simpletons believed. These nominal *Brahmans* then became bolder still. They ensnared all in their net of hypocrisy brought them under thorough control and began to teach :—"Whatever a *Brahman* declares is as infallible as words falling from Divine lips."

Pandava Gita.

When the *Kshatriyas* and others who had more money than brains became their dupes, these so-called *Brahmans* got a golden opportunity

of enjoying sensaul pleasures adlibitum. They also declared that all the best things of the earth were meant for the *Brahmans* only. In other words, they subverted the whole system of *Classes* and *Orders*, and based it on the mere accident of birth, instead of on the qualifications, character and works of the people, as it originally was. They even began to accept charity given in the name of the dead, in fact they did whatever they pleased. They went even so far as to say :—"We are the lords of the earth. No one can enter Heaven without serving us." The so-called *Brahmans* of the present day say the same thing. Now if they were asked as to which place they would go to after death—since they did such wicked deeds indeed that they deserved no better abode than a terrible hell and therefore they would be turned into worms, ants, moths and the like—they get highly enraged and cry out "Were we to curse you, you would be destroyed, for it is written 'He that wrongs a *Brahman* shall be damned'." It may be said in reply to this, that certainly it is true he that wrongs a man, who is a perfect scholar of the *Veda*, is well-versed in divine knowledge and imbued with piety and righteousness, and is devoted to the good of the whole world and is therefore called a *Brahman*, shall certainly be damned, but you neither deserve to be called *Brahmans*, nor are entitled to our homage.

O.—What are we then ?

A.—You are *popes*.

O.—What is a *pope* ?

A.—The word *pope* originally meant father in Latin, but here this term is applied to a person who robs another through fraud and hypocrisy and achieves his selfish end.

O.—No, we are *Brahmans* and holy men (*Sadhu*) for our parents were *Brahmans* and we are the disciples of such and such a holy man.

A.—It may be true, but one does not become a *Brahman* or a *Sadhu* by being the offspring of *Brahman* parents or a disciple of a *Sadhu*. A man becomes a *Brahman* or a holy man by bearing a good character, by doing righteous deeds and by possessing such good virtues as altruism. It is said that the *Popees* of Rome used to say to their followers :—"If you will confess your sins before us, we shall grant you absolution from them. No one can enter Heaven unless one pays homage to us and thereby obtains our permission.

Should you wish to go to Heaven you must deposit money with us and you will get your money's worth of property there." Upon hearing this, those ignorant men who had more money than brains and were anxious to enter Heaven would offer the stipulated amount of money to the *Pope* who would then stand before the image of Jesus Christ or Mary and write down a draft in the following words:— 'O Lord Christ! The bearer has deposited Rs. 100,000 to They credit with us in order to get admission into Heaven. When he comes there mayest Thou be pleased to give him in Thy Father's Kingdom, houses, gardens and parks worth Rs. 25,000, horses, carriages hounds and servants worth Rs. 25,000, foods, drinks and clothes, etc., worth Rs. 25,000 and get him the remaining Rs. 25,000 in cash so that he may entertain his friends, brothers and other relations etc." The *Pope* would then sign his name on the draft and give it to the supplicant saying:—"Tell your family members before-hand to put this draft under your head in the grave before you are buried. The angels will then come to take you to Heaven, and after you have been conveyed there along with the draft, you shall get everything mentioned therein."

It seems as if the *Popes* had had the monopoly of Heaven. These *popish* practices lasted in Europe only so long as it was sunk in ignorance, but now that the people have become enlightened, the false practices of the *popes* do not flourish so well, but at the same time have not altogether disappeared. As in Europe, so in India the *popery* appeared in a thousand different forms, and cast its net of hypocrisy and fraud, in other words, the Indian *popes* have kept the rulers and the ruled from acquiring learning and associating with the good. In fact, they have always been misleading the people and have done nothing else. But let it be borne in mind that it is only those who practise fraud and hypocrisy, and follow other evil occupations that are called *popes*, whilst those, even among the so-called *Brahmans*, who live righteous lives, are learned and devoted to the public good, deserve to be called true *Brahmans* and holymen. Thus it is proper to designate the deceitful, the hypocritical and the selfish—*i.e.*, those who serve selfish ends at the sacrifice of the interests of others—alone as *popes*, while good and learned men as *Brahmans* and holymen (*Sadhus*); because had there been no such true *Brahmans* or *Sadhus* as escaped from the traps laid by the Jainees, Mohammadans and Christians, who would have helped to keep up love for the *Vedas*, and the *Shastras* in

the minds of the *Aryan* people, and maintain the system of *Classes* and *Orders*? This indeed has been the work of true *Brahmans* and *Sadhus*. *Manu* has said:—"Let a wise man extract nectar even from poison." The escape of the *Aryas*, however misled into *popish* practices, from the snares of the Jain and other religions has indeed been like nectar extracted from poison.

Thus when the laity became bereft of knowledge, the *popes* who had read a little of the ritual became haughty. They combined together and declared before the kings and others in authority that it was unlawful to punish a *Brahman* or a *Sadhu*, and such texts as declared "Let no *Brahman* be killed ; let no *Sadhu* be killed" that were intended for the truly righteous *Brahmans* and *Sadhus*, were applied to themselves by the *popes*. They also wrote books containing false statements whose authorship they attributed to the great sages and seers of the past in order to stamp them with authority. These books they passed off as the writings of the great *Vedic* seers and read them out to the people. Thus under the cover of these great names they succeeded in getting themselves out of the reach of the Law and did whatever they liked, in other words, they have framed such strict laws that no one durst sit or stand, eat or drink, come or go, sleep or wake without their permission. They instilled into the mind sof the rulers that these so-called *Brahmans* and *Sadhus*, who were really *popes*, might do whatever they liked. They should never be punished. The rulers should not even ever think of punishing them. When the people became so ignorant, the *popes* did and made others do whatever they wished.

This evil took root 1000 years before the Great War, and even though the *Vedic* sages and seers lived in that age, yet the seeds of indolence, negligence, mutual jealousy and hatred had begun to sprout a little, and gradually they grew into lofty trees. When the preaching of truth died away, ignorance spread all over India and its people began to quarrel and fight among themselves, for it is said "Righteousness, wealth, gratification of legitimate desires and salvation are attainable only when teachers of the highest type are found in a country, but in the absence of good teachers and good disciples dense ignorance prevails. Whenever good teachers are born who preach the truth, ignorance is dispelled and the light of truth begins to shine forth."

Sankhya III, 79, 81.

Then the *popes* got the laity to worship them and their feet, and began to say that in that alone consisted their (future) happiness.

When the people were completely brought under subjection, the *popes* became entirely negligent of their duty, and extremely immersed in sensuality. As they were like shepherds, and the people like their sheep—ignorant dupes knowledge intellectual power, strength, courage, bravery and valour and all other good qualities were gradually lost. When they became licentious, they began to use meat and drink wine secretly. Then a sect sprung up among them whose followers wrote books called the *Tantras* in which various statements were introduced with the words *Shiva said*, *Parvati said*, *Bhairava said*. In these books such curious things are written as follow :—

Kalitantra. "(*Madya*) wine, (*Mansa*) meat, (*Meena*) fish, (*Mudra*) cakes, (*Maithuna*) copulation, all these five beginning with the letter *M* lead to salvation in all ages."

Kularnava Tantra. "While in the *circle* of *Bhairava* persons of all *Classes* are regarded as *twice-born*, but after leaving the *Bhairavi circle* they all revert to their respective *Classes*."

Mahanirmana Tantra. "He, who drinks and drinks and drinks till he falls to the ground, gets up and again drinks, shall never be born again."

Jnana Sankalani Tantra. "Excepting his mother let a man have sexual intercourse with all women. The *Vedas* and the *Shastras* and other ancient books are like harlots. But the *Shambhavi Mudra* [1] is like a lady of high birth who lives in privacy."

उपदेश्योपदेष्टृत्वात् तत्सिद्धिः । इतरथान्धपरम्परा ।
सांख्य० अ० ३ । सू० ७९ । ८१ ॥

मद्यं मांसं च मीनं च मुद्रा मैथुनमेव च ।
एते पञ्च मकाराः स्युर्मोक्षदा हि युगे युगे ॥ कालीतन्त्रादि में ।

प्रवृत्ते भैरवीचक्रे सर्वे वर्णा द्विजातयः ।
निवृत्ते भैरवीचक्रे सर्वे वर्णाः पृथक् पृथक् ॥ कुलार्णवतन्त्र ॥

पीत्वा पीत्वा पुनः पीत्वा यावत्पतति भूतले ।
पुनरुत्थाय वै पीत्वा पुनर्जन्म न विद्यते ॥ महानिर्वाणतन्त्र ॥

मातृयोनिं परित्यज्य विहरेत् सर्वयोनिषु ।
वेदशास्त्रपुराणानि सामान्यगणिका इव ॥
एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव । ज्ञानसंकलनी तन्त्र ॥
अहं भैरवस्त्वं भैरवी ह्यावयोरस्तु सङ्गमः ॥

1. *Shambhavi Mudra* is the name of certain positions of the figures practised in devotions or religious worship offered to *Parvati*—the wife of *Shiva*—*Tr.*

Now look at the trickery of these stupid *popes* that whatever is considered to be highly sinful and opposed to the *Veda* is regarded as virtuous by the *Vama Margis*. The use of meat, wine, fish, delicious eatables, such as various kinds of cakes, and copulation are considered as means of attaining salvation. Believing all men to be (incarnations of) *Shiva* and all women (incarnations of) *Parvati* they mutter the absurd couplet "I am *Shiva* and thou art *Parvati*, let us then co-habit" and they co-habit—no matter who the man and the women be, and see no harm in it. The low women whose very touch is considered to be polluting are regarded extremely pure by them. As for instance the *Shastra* forbids the touch of a woman when she is menstruating, but the *Vama Margis* believe her to be very clean. Reader ! Mark, how meaningless is that verse of theirs which says:—"Sexual intercourse with a woman in menses is like having a bath (in the sacred Tank) at *Pushkar*, with an outcast woman a pilgrimage to *Kashi* (Benares), with a woman working in leather like a bath (in the *Ganges*) at *Pragaya* (Allahabad), and with a washer-woman like a pilgrimage to *Mathura*, and with a prostitute like a pilgrimage to *Audhya*." They call wine *pilgrimage*, meat *purity* and *flower*, fish *No. 3* and *water-cucumber*, copulation *No. 4*, and a cake, *No. 5*. They have employed such names to meat, etc., so that others may not understand them. They call themselves *lotus-like*, *kind-hearted*, *brave*, *merciful*, *mighty* and the like, while they call others *thorn-like*, *perverted*, *emaciated* (like lean animals). They say that in a social gathering of the *Vama Margis* all persons, whether *Brahmans* or outcasts, become *Dvijas* (*i.e.*, twice born), but as soon as they leave that meeting, they revert to their respective *Classes*.

Rudrpa mala Tantra.

In a *Bhairavi circle* [1] they mark or draw a triangle, a square, or a circle on the earth or on a piece of board, on which they place a pitcher full of wine, worship it and read this *mantra* "*O Wine!* Thou art free from the curse of *Brahma*." In a sequestered place, where none but the *Vama Margis* can go, men and women meet together; the men strip a woman naked and worship her, while the women strip a man

रजस्वला पुष्करं तीर्थं चाण्डाली तु स्वयं काशी चर्मकारी प्रयागः स्याद्रजकी मथुरा मता अयोध्या पुक्कसी प्रोक्ता ॥ रुद्रयामल तन्त्र ॥

1. *i.e.*, social gathering of *Vama Margis*—*Tr.*

naked and worship him. Then, any man can get hold of any woman, be she his own wife, daughter, mother, sister or daughter-in-law or any one else's and co-habit with her.

They fill a cup with wine and place meat and sweets on a plate. Then the officiating priest takes that cup in his hand and saying "I am *Bhairava* (the Indian Bachus) or I am *Shiva*" drinks it up. Thereupon the rest of the company drink out of the same cup. Having stripped naked some one's wife or a prostitute, or a man, they give a sword in her or his hand, call her *a goddess* (*Devi*) or him a *great god* (*Mahadeva*).

They worship her or his private organs and make that goddess or god drink a cup of wine and themselves drink of the same cup turn by turn. They go on drinking till they get completely drunk. Any one of the men can then co-habit with any woman, be she his own sister, mother or daughter, he likes. Sometimes when extremely intoxicated they fight among themselves with their shoes or fists, pull each other's hair, or kick one another. If any one vomits there, he who has attained the highest stage of perfection, *i.e.*, is an *aghori* (an omnivorous person) or an adept would even eat up the vomited matter. The following are the qualifications of an adept among them:—"He that drinks away bottle after bottle in a public house, sleeps in a brothel in order to misconduct himself, and commits similar other sins without compunction or shame is like a great Sovereign Emperor of the whole earth among the *Tama Margis*." In short, the greatest sinner among them is called *great*, whilst he who is virtuous and afraid of committing evil deeds is called *small*, for it is recorded in one of their scriptures "He that is restrained from the commission of sinful deeds by the fear of public opinion, of disobedience to the dictates of the scriptures, of tarnishing the family name and of being looked down upon by the country at large is *human*, whilst one who commits wicked deeds without any shame is Divine (Eternal *Shiva*)."

Tnana Sankalani Tantra.

Jnana Sankalani Tantra.

The *Uddasa Tantra* describes a ceremonial thus. Let bottles filled with wine be placed in nitches in all the four walls of a room. Then let a man drink a bottle of wine from one of the nitches and go to the next, and have another bottle, thence go to the third nitch, and have still

हालां पिबति दीक्षितस्य मन्दिरे सुप्तो निशायां गणिका गृहेषु ।
विराजते कौलवचक्रवर्त्ती ॥
पाशबद्धो भवेज्जीवः पाशमुक्तः सदा शिवः ॥
ज्ञानसंकलनी तन्त्र श्लो० ४३ ॥

another bottle and then go to the fourth and go on drinking till he fall down on the earth like a log. When he come round a bit let him again drink in the same way till he fall a second time, let him repeat it a third time, and when he get up a fourth time, he shall never be born again. But the fact is that it is extremely difficult for such men to be born again as men. They shall, on the contrary, enter the bodies of very low creatures and remain there for long time to come. The law has been laid down in the *Tantra* books of *Vama Margis* that a man can have sexual intercourse with all women (except his mother), even if they be his daughters, sisters or other near relations. There are ten kinds of *higher knowledge* known among them. One of them is *Matangi knowledge*. One who is versed in this believes that even a mother should not be spared, that is a man can have sexual intercourse even with his own mother. These people mutter some magical incantations while having sexual intercourse in the hope of acquiring occult power. Very few people indeed are there in this world who are so insane and so idiotic as these *Vama Margis* ! ! !

He who would advocate untruth must revile the truth. Mark what the *Vama Margis* say :—"The *Vedas* and the *Shastras* and other ancient books are like common harlots, but the *Shambhavi Mudra* is like a lady of high birth and of great chastity."

No wonder ! These *Vama Margees* being so low and degraded in their morals founded a religion so entirely opposed to the *Veda*.

Later on when their religion had widely spread over India, they rougishly introduced some of their evil practices even in the name of the *Veda* as the following quotations will bear out.

" Let a man drink wine (*sura*) in the *Sautramani Yajna*."

" Let a man eat meat in a *Yajna*."

" A slaughter ceases to be slaughter when this deed is done in a *Vedic* sacrifice."

"There is no turpitude in eating flesh, drinking wine, and committing adultery, for that is the natural way of created beings, but abstinence brings great reward."

Manu V. 56.

सौत्रामण्यां सुरां पिबेत् । प्रोक्षितं भक्षयेन्मांसं । वैदिकी हिंसा हिंसा न भवति ॥
न मांसभक्षणे दोषो न मद्ये न च मैथुने । प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥ मनु० अ० ५ । ५६ ॥

Now the word *sura*, that does not mean wine, has been translated as wine in one of the above quotations. The word *sura* really means the juice of a creeper called *Soma*. These *Vama Margis*, who have started such wicked practices as killing animals in a sacrifice, should be asked if, as they hold, it be true that a slaughter ceases to be as such in a *Vedic* sacrifice, what harm will there be if a *Vama Margi* and his family members be slaughtered and then offered in a sacrifice?

It is childish to say that there is no sin in eating meat, drinking wine and committing adultery, for meat cannot be had without killing animals, and it can never be right to hurt or kill animals without an offence. With regard to drinking wine, it is interdicted everywhere, and nowhere except in the books of *Vama Margees* has it been allowed, on the other hand its use has been forbidden in all (sacred) books.

Sexual intercourse with a woman excepting one's wedded wife is undoubtedly sinful. He who declares it permissible is indeed himself a great sinner.

They interpolated these and similar other verses into the works of the seers, and also wrote books in the name of many great sages and savants, and thus introduced such sacrifices as *Gomedha*—a sacrifice in which cows were slaughtered—and *Ashwamedha*—one in which horses were killed. They declared that by slaughtering these animals and offering them as a sacrifice both—the animals sacrificed and the *Yajmana*—went to Heaven. This evil practice seems to have originated on account of their ignorance of the true meanings of such words as *Ashwamedha*, *Gomedha*, and *Naramedha* that occur in the *Brahmans*, for had they understood them, they would not have committed such blunders.

Q.—What are then the true meanings of such words as *Ashwamedha*, *Gomedha*, and *Naramedha*?

A.—Their meanings are not what the *Vama Margis* think. Nowhere in the scriptures and other authentic books is it written that horses, cows and human beings should be killed and offered as a sacrifice in the sacred fire, called *Homa*. It is only in the books of the *Vama Margis* that such absurd things are written. Wherever in the authen-

राष्ट्रं वा अश्वमेधः। शत० १३।१।६।३॥ अन्नं हि गौ। शत० ४।३।१।२५॥ अग्निर्वा अश्वः आज्यं मेधः॥ शतपथब्राह्मणे॥

tic books of the sages the sanction of such a sacrifice is found, it should be understood that the verse or the passage has been interpolated by the *Vama Margees.* Now mark! What the *Shathapatha Brahmana* says on the subject:—"A king governs his people justly and righteously. This is called *Ashwamedha.*" "A learned man gives a free gift of knowledge to the people. This is also called *Ashwamedha.*" Again, "The burning of clarified butter and odoriferous and nutritious substances in the fire in order to purify the air is also called *Ashwamedha.*" "To keep the food pure or to keep the senses under control, or to make a good use of the rays of the sun or keep the earth free from impurities (clean) is called *Gomedha.*" "The cremation of the body of a dead person in accordance with the principles laid down in the *Vedas* is called *Naramedha.*"

Shathapatha Brahmna XIII, 1, 6, 3.

Shathpatha Brahmna IV, iii, 1, 26.

Q.—The sacrificers assert that the *Yajamana*[1] and the animals burnt in a sacrifice both go to Heaven, and also that they bring the animals (burnt in the sacrifice) to life again. Do you think it to be true or not ?

A.—No, if it be true that they go to Heaven, why should not he (as well as his dear relations), who asserts it, be killed and burnt as a sacrifice and thereby sent to Heaven, or why could they (*i.e.*, the sacrificer and his relations) not be brought back to life after they have been killed and burnt in the sacrifice.

Q.—If the *Vedas* do not sanction this kind of sacrifice, why should the *Vedic* hymns be chanted at the time ?

A.—The hymns cannot prevent any one from chanting them, for they are only a collection of words, but they do not mean that the animals should be slaughtered and burnt in sacrifices. The *Vedic* hymns *Agnaye Swaha*, etc., mean that the clarified butter and other nutritious and odoriferous substances, when burnt in the fire, purify the air, rain, and water, and thereby promote happiness on this earth. How could those idiots understand the true meaning of the *Vedic* hymns, because the selfish minds know and believe in nothing else but serving their selfish ends.

Seeing these evil, popish practices as well as others, such as feeding the priest in order to satisfy the spirits of the dead, a most dreadful religion, called Jainism or Budhism, that reviled the *Vedas* and the

1. The *Yamana* is a person who institutes or performs a sacrifice and pays the expenses of it. This is the orthodox meaning of the word.—*Tr.*

Shastras, sprang up into existence. It is related that in this very country there was a certain king of Gorakhpur who performed a sacrifice in which these *popes* officiated. His beloved queen died during an act of sexual intercourse with a horse as required in such a sacrifice. This disgusted the king who renounced the world, handed over the government of his kingdom to his son, became a mendicant and began to expose the trickery of these *popes*. There were two sects of the Jain or Budha religion called *Charavaka* and *Abhanaka*. Its followers wrote such verses as the following:—

"If an animal when slaughtered and burnt in a sacrifice go to Heaven, why should the *Yajmana* (the master of ceremonies) not slay his own father and other dear relations and burn them in a sacrifice and thereby help them to go to Heaven ?"

"If oblations offered to the priests in the name of a deceased ancestor satisfy the latter, it is useless for people going abroad to take any cash with them for maintaining themselves during the journey ; because if eatables offered to the priests in the name of a departed ancestor can reach him, why cannot the food and drink prepared at home and offered on plates and in cups in the name of the person gone abroad by his relations reach him in foreign lands ? When a person living in a distant country or in a place, say only 10 cubits away from where the food and drink are offered in his name, cannot obtain them, it is impossible then for a departed ancestor to receive things offered in his name."

The people began to believe in these teachings of the *Charavakas*, etc., that stood the test of reason. Thus their religion (Jainism or Budhism) began to spread. When good many kings and landlords became its followers, the *popes* too inclined towards it, for they would go whenever they got plenty of cash. They soon began to embrace Jainism. There are many *popish* practices, but of a different kind, even among the *Jainees*. These will be described in the XII Chapter. The majority of the people embrace their religion, but others who lived in the hills in Benares or at Canouj, and in the West and in

पशुश्चेन्निहितः स्वर्गं ज्योतिष्टोमे गमिष्यति ।
स्वपिता यजमानेन तत्र कस्मान्न हिंस्यते ॥
मृतानामिह जन्तुनां श्राद्धं चेत्तृप्तिकारणम् ।
गच्छतामिह जन्तूनां व्यर्थं पाथेयकल्पनम् ॥

the South (of India) did not accept it. The *Jainis* being ignorant of the knowledge of the *Veda* attributed the *popish* practices (then current among the followers of the *Veda*) to the *Veda* and began even to run down these scriptures. They prohibited the study and teaching of the *Veda*, suppressed the custom of wearing *Yajnopavita* (the sacred thread), which is a symbol of culture and of belonging to one of the three upper *Classes*, abolished the system of *Brahmacharya*, etc., destroyed as many books of the *Vedic* literature as they could get held of, and even persecuted and oppressed the *Aryas* a great deal. When they gained in power and had ceased to be afraid of any body, they began to favour and honour their followers—both the householders and the medicants—and to dishonour and punish the followers of the *Veda* unjustly. They began to live in ease and luxury, and being puffed up with pride became over-bearing in their manners. They also made huge images of their religious teachers, called *Tirthankaras*—from *Rishabhdeva* to *Mahavira*—and began to worship them. Thus the practice of worshipping idols originated with the *Jains* (in this country). The belief in God declined and the people took to idolatry instead. Thus, *Jainism* reigned supreme for about 300 years in India. The people during that time had become quite destitute of the knowledge of the *Veda*. This must have happened nearly 2,500 years ago.

About 2,200 years ago *Shankaracharya*, a *Brahmana* of Dravid (in Southern India), studied Grammar and all other *Shastras*—books on Logic, Philosophy, Metaphysics, Theology, etc.—during student life, and seeing the religious degradation of his country began to soliloquize thus :—'What a pity ! The true theistic *Vedic* religion has disappeared, whilst the atheistic *Jain* religion has prevailed to the great detriment of the people. This (*i.e.*, the *Jain* religion) must be put down somehow.' *Shankaracharya* had not only read the *Shastras* but also the *Jain* scriptures. He was also a powerful debator. He began to think as to what was the best method of overthrowing Jainism. At last he came to the conclusion that preaching and holding discussions with the *Jainis* were the best methods to put down Jainism. With this object in view he went to Ujjain (in Central India.) King *Sudhanwa* then ruled there. He had read the *Jain* books as well as a little *Sanskrit*. *Shankaracharya* began to preach the Vedic religion there. He went to the king and said "You have read the *Jain* books as well as *Sanskrit*, and also believe in the Jain Religion. I, therefore, ask you to arrange a discussion between

the exponents of the *Jain* religion and myself on the condition that the vanquished party should embrace the religion of the victor and that you should also accept his faith. Although king *Sudhanwa* was a follower of the Jain religion, yet as he had read *Sanskrit* he had some light of knowledge in his heart, and his intellect had not been obscured by extreme animalism, because a learned man can distinguish between right and wrong, and then embrace the truth and reject falsehood.

As long as king *Sudhanwa* had not come across a very learned teacher, he was in doubt as to which of the two—the *Vedic* and *Jain*—religions was right, and which false. When he heard *Shankaracharya*, he was very much pleased with what he said, and replied that he would certainly arrange the desired discussion and find out which religion was true and which false. He invited many exponents of the *Jain* religion from very distant places and convened a meeting for a discussion between them and *Shankar*. In this *Shankar* was to prove the truth of the *Vedic* religion and to refute *Jainism*, whilst the *Jain* teachers were to prove their own religion to be true and refute the *Vedic* religion. The *Jainis* held that there was no Eternal Maker of this universe, and the soul and the world were beginningless, they were never created, nor will they ever be reduced to their component elements. On the other hand, *Shankaracharya* maintained that the Beginningless, Omnipotent Supreme Spirit alone was the Maker of the Universe, the world and the soul were unreal, and as the Great God had created the universe by virtue of His *Maya*, he alone sustains it and causes its dissolution. The soul and the world are like things seen in a dream. God Himself became metamorphosed into this world and sports about in it. The discussion lasted for many days; in the end the religion of the *Jains* was refuted both by reason and cogent proofs, while that of *Shankar* remained unrefuted. Thereupon those *Jain* teachers and King *Sudhanwa* renounced Jainism and embraced the *Vedic* religion, *i.e.*, the religion advocated by *Shankaracharya*. Then there was a great stir and noise about it in the country. King *Sudhanwa* wrote letters to his friends and relations and among others to rulers of the country, by whose help discussions between *Shankar* and other *Jain* teachers were arranged in different places, but the *Jainis* having been defeated in the first discussion lost everywhere. Thereafter *Sudhanwa* and other kings arranged for *Shankar's* tour throughout the whole of India and furnished him with an escort of armed men to protect him and with servants to attend upon him.

From that time onward the people (of India) began to wear the sacred thread and study and teach the *Vedas*. For ten years he toured all over the country, refuted Jainism and advocated the *Vedic* religion. All the broken images that are now-a-days dug out of the earth were broken in the time of *Shankar*, whilst those that are found whole here and there under the ground had been buried by the Jainis for fear of their being broken (by those who had renounced *Jainism*). *Shankar* also refuted *Shivism* that had come into vogue a little before his time, and also *Vama Margism*. At that time this country was very rich, and its people were also patriotic. *Shankar*, king *Sudhanwa* and other kings had not had the *Jain* temples pulled down as they intended to establish schools therein to teach the *Vedas* and other *Shastras*. When the *Vedic* religion had been established in the country and they were about to adopt measures for the diffusion of knowledge, two men, outwardly followers of the *Vedic* religion but bigoted Jainis at heart, in other words, perfect hypocrites whom *Shankar* had befriended on finding a suitable occasion poisoned him with such a poisonous substance that his appetite failed and an eruption broke out on his body, and he died within six months. Then all lost heart so much so that even the dissemination of knowledge that was about to take place did not do so. *Shankar's* disciples began to teach his commentary on the *Vedant Shastra*, called *Shankar Bhashya*, and other books that had been written by him. In other words, they began to preach what had been professed by *Shankar* with a view to refute the Jainis more successfully, *viz.*, that *Brahma* (God) was the true reality, the Universe was an illusion and that the human soul and God were one. They started monastries, *Shringeri* in the South, *Bhugovardhan* in the East and *Josi* in the North and *Sarda* at Dwarka in the West (of India), became their abbots, gained wealth and power, and began to live in ease and luxury, as after the death of Shankar his disciples were highly honoured.

Now it must be understood that if it was the belief of Shankar that God and the human soul were identical and that the world was an illusion, it was not good; but if he had avowed this doctrine simply in order to refute *Jainism* more successfully, it was a little good. The beliefs of the *Neo-Vedantists* are discussed below in the form of questions and answers:—

N.—The world is unreal like things seen in a dream, or like a piece of rope mistaken for a snake, or like a sea-shell seen glittering

in the sunshine for a piece of silver or like a *mirage* for water, or like a town of angels or like a juggler's trick. (*Brahma*) God alone is real.

A.—What do you call *unreal ?*

N.—What does not exist and yet appears to do so,

A.—How can a thing appear to exist when it does not exist at all ?

N.—By *adhyaropa*.

A.—What do you mean by *adhyaropa ?*

N.—*Adhyaropa* or *adhyasa* consists in believing a thing to be different from what it really is; the refutation of a wrong belief is called *Apavada* ; by the help of these two this phenominal world can be taken to exist in *Brahma* Who is Himself Unchangeable.

A.—You have fallen into this mistake by believing a piece of rope to be real while a snake to be unreal. Is not a snake also real ?

If you say that it does not exist in a piece of rope, we ask, "does it not exist in some other place or does its idea not exist in our consciousness?" If it does, a snake then is not unreal. In the same way, other illustrations, such as that of a mollusk-shell mistaken for a piece of silver, can be shown to be wrong. Similarly, things seen in dreams also exist somewhere in the world. Their ideas exist in our consciousness, hence it cannot be said of them that they exist by *adhyaropa* (*i.e.*; by erroneously attributing the properties of one thing to another.)

N.—If this be true, how can one see a thing in a dream that was never seen or heard to exist in the wakeful state, such as a man's head is cut off and he himself weeps, or a stream of water flows uphill ?

A.—Even this argument does not support your contention, because impression of a thing cannot exist in one's mind unless he has seen or heard of it, and there can be no remembrance without mental impressions, and without remembrance there can be no direct consciousness of a thing. When a person hears from another that such and a such person's head was cut off on a field of battle and his father or brother or some other relation was seen to weep, or when a person sees water from a fountain jetting up, all these things make impressions on his mind. When he is no longer in his wakeful state and dreams in his sleep of what he had seen or heard, since he sees all these things in himself, it can be understood how he comes to imagine that his own head is cut off and he himself weeps or that a stream of water flows upwards. This is again not like imagining a thing to exist which does not exist at all, it is more

like sketching in which a sketcher embodies his idea of what he had seen or heard on paper, or like painting in which a painter by forming a mental picture of his subject paints it on canvas. It is true though that sometimes such things are seen in dreams as are still remembered, for instance, one sees one's teacher (in a dream), while on other occasions one recalls things in a dream that had been seen or heard long time ago and had therefore completely passed out of one's memory: in such cases one forgets whether one sees, or hears the same as one had seen or heard before in the wakeful state. But things cannot be remembered so methodically in dreams as in the wakeful state. Again a person born blind can never dream of colours, hence your definition of the words *Adhyaropa* or *Adhyasa* is wrong. And what the *Neo-Vedantists* called *Vivartavada* is also untrue. The term *Vivartavada* means that a person erroneously considers the universe to be real, while it is only illusionary (*Brahma* alone being a real entity), just as one mistakes a piece of rope for a snake.

N.—There can be no knowledge of an *Adhyasta*—a thing that is supported—without the knowledge of its *Aahishthan*—that which supports it,—for in the above instance had there been no rope, the idea of a snake being there would never have entered one's mind. As there is no snake in a piece of rope, nor there ever was, nor shall it ever be, in dim light a man may mistake a piece of rope for a snake and tremble with fear, but when he sees it with the light of a good lamp, his mistake is at once corrected and he ceases to fear, in like manner a man erroneously conceives that this world exists in *Brahma*. Now this is only an illusion. On the direct cognition of *Brahma* this illusion of the existence of the world comes to an end, and he finds that it is all *Brhama*.

A.—Who erroneously experiences this allusion of the world in *Brhama*.

N.—The human soul.

A.—Whence did the human soul originate ?

N.—Out of ignorance?

A.—What is the origin of ignorance and where does it reside?

N.—Ignorance is without a beginning and resides in *Brahma*.

A.—Was there ignorance of self or of something else in *Brahma* And who was it that became ignorant?

N.—*Chidabhasa.*

A.—What is the nature of this *Chidabhasa*?

N.—It is *Brahma*. *Brahma* becomes ignorant of *Brahma*, in other words, He forgets His own nature.

A.—What is the cause of this forgetfulness?

N.—Nescience.

A.—Is nescience an attribute of an Omnipresent, Omniscient Being or of one who possesses finite knowledge?

N.—Of the latter.

A.—Do you then believe in the existence of a second conscious entity besides the Infinite, Omniscient, Conscious Being? And where did the being possessed of finite knowledge, you just spoke of, come from? Of course it would be alright if you were to believe in the existence of another beginningless, finite, conscious entity besides *Brahma*, but you do not, hence the objection.

Again were *Brahma* to become ignorant of Self, this ignorance would spread throughout the whole *Brahma*, just as pain in one part of a man's body makes all other parts (of his body) helpless, so would *Brahma*, if afflicted with ignorance or pain in one part, feel Himself ignorant or afflicted with pain throughout His whole self.

N.—It is all an attribute of *Upadhi*.

A.—Is *Upadhi* possessed of consciousness or not? Is it real or otherwise?

N.—It is indescribable, in other words, it cannot be said of it that it possesses consciousness or is without it, is real or apparent.

A.—This is quite absurd for on the one hand you say that it is nescience, and on the other you hold that it can neither be said to be possessed of consciousness, nor devoid of it, neither real nor unreal. It can be compared to a piece of gold adulterated with copper which can neither be said to be gold nor copper, but a mixture of both.

N.—Just as the *ether* of a pot, the *ether* of a house, and the *ether* of a cloud appear to be distinct from the *universal ether* by virtue of being enclosed by the pot, the house and the cloud, while in reality they are all identical with the *universal ether*, in like manner *Brahma* appears to the ignorant different in different persons and things by virtue of the intervention of *maya*,

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nescience, and *antahkaran* (the internal organ of thought) and also by being spoken of *collectively* and *individually*, while in reality He is one and the same in all. It is said in the *Katha Upanishad* "Just as heat pervades objects of various sizes and shapes, such as big and small, long, broad and round, and assumes the different forms of those objects, so does God pervade different *antahkarnas* and assumes their forms, but as a matter of fact He is distinct from them."

A.—Even this assertion of yours is wrong. Just as you believe the pot, the house and the cloud, in the examples cited by you, to be distinct from *ether*, in like manner why do you not believe the material world—both in its causal and present visible forms—and the soul to be distinct from the Supreme Spirit, and the latter distinct from the former (*i.e.*, the matter and the soul)?

N.—"Just as heat pervades all objects and thereby appears to assume various forms, so does the Supreme Spirit by pervading the soul and matter appear to the ignorant as one possessed of form, but in reality He is neither matter nor the soul." Again, when a thousand trays full of water are placed in the sun, a thousand different reflections of the sun are seen, but in reality the sun is one, and does not perish, move or spread when the trays get broken or their water moves or spreads, in the same manner *Brahma* is reflected in the *antahkaran*—this reflection is called *chidabhasa* or the image of God. The soul exists as a distinct entity only so long as the *antahkaran* lasts, but the moment the *antahkaran*, having attained perfect knowledge ceases to exist, the soul attains the nature of *Brahma*, *i.e.*, becomes God. But as long as the soul is ignorant of its true nature which is Divine, and thinks that it is the *Chidabhasa* that enjoys, feels pleasure or pain, commits sinful or virtuous deeds or is subject to birth and death, it cannot get freedom from the bondage of this world.

A.—This illustration of yours is of no good. The sun has a form, so do the trays and the water therein possess forms. Again, the sun is separate from the trays and the water therein and *vice versa*. These two facts alone make it possible for the sun to be reflected. Had all

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अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ कठ उ०
वल्ली ५ । मं० ९ ॥

these been formless or had they not been separate from each other, there would have been no reflection of the sun. God is Formless and being Omnipresent like *ether* nothing can be separate from Him, nor can He be separate from anything in the whole universe, nor can they (*i.e.*, God and the Universe) be one and the same, as the relation of one that pervades and one that is pervaded by exists between God and the world, in other words, when the pervader and the pervaded seen from the *anwaya* and *Ayatirekabhava*[1] point of view, they are united together and yet are always distinct from each other. For, if they be one, the relation of the pervader and the pervaded cannot exist but it is clearly said in the *Brihdaranyaka Upanishad* that this relation does exist between God and the world. Again there can be no reflection of God because it is impossible for a formless object to be reflected (in a transparent medium). As to your belief regarding *Brahma* that He becomes the soul through the intervention of *Antahkaran*, it is like a child's prattle, for the *Antahkaran* is mutable, movable and separate, whilst *Brahma* is immutable and entire. Should you not believe *Brahma* and the soul to be different from each other, how would you answer the following objection. The *Antahkaran* being movable, the part of *Brahma* which it would occupy would become devoid of consciousness, whilst the part where it shifts from would become possessed of knowledge, just as an umbrella cuts off the sunshine wherever it is carried, ceases to intercept it where it has been shifted from, in like manner will the *Antahkaran* by acting as an intercepting medium make *Brahma* at one moment ignorant and bound, and at the next wise and free. From the effect of the presence of an intervening medium like the *Antahkaran*, and *Brahma* being indivisible the whole of *Brahma* will become ignorant, which can never be true as He is ex-hypothesi, All-knowledge. Again,

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1*Anwaya* in Logic means a " statement of the constant and invariable concomitance of the *Hetu* (middle term) and the *Sadhya* (major term) of an Indian syllogism....*Anwaya*, in fact, corresponds to the universal A proposition of European logic 'All A is B' *Vyatirekabhava* means an assertion of the concomitance of the absence of *sadhya* and the absence of *Hetu*, and corresponds to the converted A proposition 'All not-B is not-A'.......A cause or *Hetu* is said to be connected with its effect by *Anwaya Vyatirekaryapati* when both the affirmative and negative relations between the thing to be proved and the cause that proves can be equally asserted ; such a *Hetu* alone makes the argument perfectly sound and incapable of refutation. This process of arriving at the *Vyapti* or universal proposition corresponds to the methods of Agreement and Difference in Mills' Logic.'"—*Tr.*

whatever *Brahma*, through the medium of a certain *Antahkaran*, has seen, say, at Mathura, the same cannot be re-called in Kashi (Benares) by *Brahma*, since He does not possess the same *Antahkaran*, as what has been seen by one cannot be remembered by another. The *chidabhas* that sees a thing at Mathura is not the same that lives at Benares, and the *Brahma* that illuminates the *chidabhas* of Mathura is not the same that lives at Benares. If the very *Brahma* be the soul and not distinct from it, the soul ought to be Omniscient. If the reflection of *Brahma* be distinct, none should be able to recall what he has seen or heard in the past. If you say that one can remember because *Brahma* is one and the same. We answer that pain or ignorance in one part (of *Brahma*) should affect the whole of *Brahma*. Thus by such illustrations you have represented the Eternal, Holy, All-wise, Ever-free, Indivisible *Brahma* as non-eternal, unholy, ignorant, and subject to bondage, and divisible.

N.—Even a formless object can be reflected, just as ether (sky) is reflected in a mirror or in water and looks blue or dull grey, in like manner *Brahma* casts His reflection in all *Antahkarnas*.

A.—No one can see ether with his eyes as it is altogether formless. How can a thing be reflected in a looking-glass or in water when it cannot even be seen. Only a thing that possesses some form can look blue or deep grey, but never a formless one.

N.—What is it then that looks bluish on high and is reflected in a mirror ?

A.—It is the particles of dust and water (that have gone up from the earth) and of *Agni*1. If there were no aqueous vapour above, where could the rain come from? Hence what looks like a tent (and over-spreads us) is in reality a spherically-shaped mass of aqueous vapour. Just as fog, when looked at from a distance, appears thick and tent-like but gets thinner on approaching nearer, so does the watery vapour up in the sky.

N.—Are then the illustrations relating to a coil of rope and a snake and to things seen in dreams and the like, which have been adduced above by us, beside the point?

1.—That state of matter whose properties are light and heat, etc. See Chapter III for further information on this subject.—*Tr.*

A.—No, it is your understanding that is to blame, and this has already been pointed out. Pray tell us who it is that first falls a prey to ignorance?

N.—*Brahma.*

A.—Is *Brahma* Omniscient or possessed of finite knowledge?

N.—He is neither Omniscient nor is He possessed of finite knowledge, because Omniscience and its reverse can be predicated of him alone whose (psychic vision) is barred by a limiting medium (*Upadhi.*)

A.—Who is it that becomes subject to the influence of *Upadhi?*

N.—*Brahma.*

A.—Then it is proved that *Brahma* can be both Omniscient and its reverse. Why did you then take exception to this statement? If you contend that *upadhi* is something that has no reality in existence, with whom then did this false conception originate?

N.—Is the soul identical with *Brahma* or not?

A.—It is different from *Brahma*, for if it were the same as *Brahma*, no false conception could originate with Him? He, whose conceptions can be wrong, can never be All-truth.

N.—We recognise no distinction between right and wrong, and all human utterance is devoid of actuality.

A.—If all that you believe and say is false, how can you afford safe guidance?

N.—We don't care whether we afford safe guidance or not. Conceptions of right and wrong originate entirely with us (and have no objective reality). It is the soul that is the witness and seat thereof.

A.—If conceptions of right and wrong are purely subjective phenomena, you would be a thief and an honest man at one and the same time and, therefore, a very unsafe guide. For he alone is a trustworthy guide whose conceptions are correct, who speaks what is right and acts up to his convictions in accordance with what is right, and not one who is otherwise. Your statement being self-contradictory you cannot be right.

N.—Do you believe in the existence of the beginningless *Maya* that resides in and envelopes *Brahma?*

A.—No, we do not, because you interpret *Maya* as something which is not and yet appears to be. Only he whose mental vision is blurred will subscribe to this belief. It is impossible that a thing, which does not exist at all, should appear to exist, even as it is

impossible to photograph the son of a barren woman. Besides, your view is opposed to the teachings of the *Upanishads* as is proved by the following passage of the *Chhandogya Upanishad* "(Do thou,) O dear son, (bear in mind) that the world had verily a material cause."

N.—Would you refute the teachings of even scholars like *Vasishta*, *Shankar* and *Nischaldas* who were possessed of greater learning than you are? To me it appears that *Vasishtha*, *Shankar*, and *Nischaldas* could speak with greater authority.

A.—Are you yourself a well-read man or not?

N.—Yes I have read a little.

A.—Alright then, try if you can establish the truth of the doctrine promulgated by *Vasishtha*, *Shankara* and *Nischaldas*, we will refute your arguments. He whose position is proved to be right, will be regarded the greater authority. If the position held by you in common with those teachers had been impregnable, you would have succeeded in confuting us in debate by producing the arguments advanced by them, and in that case your position would have been accepted as right. It is very likely that *Shankaracharya* had taken up this position with a view to refute more successfully the beliefs of the Jainis, for many a selfish scholar in response to the requirements of expediency preaches doctrines opposed to the dictates of his conscience. But if he really held beliefs like the identity of God with the soul, and the unreality of the external universe, his position was altogether wrong. Let us now examine the claims of *Nischaldas* to scholarship. He says in his book, called *Vrittiprabhakar*, that the oneness of God and the soul can be inferred from the fact of both of them being possessed of consciousness. An argument like this can be adduced only by men possessed of a poor intellect, because things possessing similar attributes are not necessarily identical, as points of dissimilarity may differentiate them just as the statement that *Prithivi* (solids) and *Jala* (liquids) being dead and inert, are identical, cannot be valid, in the same manner the contention of *Nischaldas* stated above is illogical because finitude and fallibility differentiate the soul from God and omniscience and infallibility differentiate God from the soul; it is, therefore, clear that God and the soul are two distinct entities. Now solidity and *gandha* (the property of exciting olfactory impulses) are attributes of *Prithvi* (solids) which distinguish it from *Jala* (liquids) which possess *rasa* (the property of exciting gustatory impulses) and fluidity, therefore solids and liquids are

not identical. In like manner, God and the soul on account of possessing dissimilar attributes, never were, nor are, nor shall ever be one. This will suffice to show the extent of *Nischaldas's* learning. As regards *Yoga Vashishtha*, its author was a *Neo-Vedantist*. It could not have been written by *Balmika*, *Vasishta* or *Ram Chandra*, for all of them were followers of the *Vedic* religion and could not therefore have written a book opposed to its teachings, nor could they have preached *anti-Vedic* doctrines.

N.—*Vyasa* is the author of *Shariraka sutras* which also inculcate the identity of God with the soul. For example he says "The soul manifests itself after attaining its true nature which is Divine, because the word (*Swa*) *self* stands for its Divine nature." (Vedant Shastra IV, 4, 1.)

(2). "*Jaimini* holds that the soul is one with God, because there are passages in the *Upanishads* which declare that the soul can attain to a state of sinlessness." (Vedant Shastra IV, 4, 7.)

(3). "The great Teacher *Audulomi* believes that the soul retains the attribute of consciousness alone in the state of salvation (hence is identical with *Brahma*) as there are passages in the *Brihidaranyaka* which declare that the soul is of the same nature as God." (Vedant Shastra IV, 4, 6.)

(4). "*Vyasa* holds that God and the soul are not different, because the passages like the above occur in the *Upanishads*." (Vedant Shastra IV, 4, 5.)

(5). "When a seer (*yogi*) attains superhuman powers and regains his Divinity, he is no longer subject to the authority of a higher power, *i.e.*, by virtue of his Divinity he attains final beatitude and remains in the state of Emancipation as his own master as well as the Supreme Governor of the universe." (Vedant Shastra IV, 4, 9.)

(Now how would you explain these passages?)

A.—You have wrongly translated these aphorisms. The following is their correct translation:—

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(१) सम्पाद्याऽऽविर्भावः स्वेन शब्दात् ॥ वेदान्तद० ४ । ४ । १ ॥

(२) ब्राह्मेण जैमिनिरुपन्यासादिभ्यः ॥

(३) चितितन्मात्रे[illegible] त[illegible]त्मकत्वादित्यौ[illegible]लोमिः ॥

(४) एवम[illegible]पन्यासात् [illegible]र्वभावादविरोधं बादरायणः ॥

(५) अत एव [illegible]नन्याधिपतिः ॥ वेदान्तद० अ० ४ । पा० ४ ॥ सू० १ । ५—७ । ० ॥

(1). "So long as the soul is not cleansed of all its impurities, and does not regain its pristine purity, it cannot acquire superhuman[1] powers and attain eternal bliss through communion with the Divine Spirit that pervades the soul."

(2). "In like manner the great sage *Jaimini* holds that so long as the soul does nor attain superhuman psychic powers and free itself from the bondage of sin, it cannot attain and enjoy eternal bliss."

(3). "The great Teacher *Audulomi* believes that when the soul is freed from all faults and imperfections, such as ignorance, attains purity and retains the attribute of consciousness alone, it establishes direct relationship with the All-pervading Deity."

(4). "The great sage *Vyasa* holds that when a man attains a beatific state in this life by virtue of direct communion with God and acquisition of superhuman psychic powers and absolute knowledge, he recovers his original pure self and enjoys extreme bliss."

(5). "When a *yogi* has reached a stage at which all his volitional activity is directed towards righteousness alone, he attains to a state of constant communion with God and obtains the bliss of salvation. Then he is free and is his own master quite unlike what we see in this world of ours, wherein one man is placed above another." Had the interpretation of the above aphorisms been different from what is given here, the following aphorisms would not be found in the same book.

(i). Vedant Shastra I, i, 16. The soul which is distinct from God could not be the author of the universe, for being possessed of finite energy and knowledge it has not the power to build up the Cosmos. Hence the soul is distinct from God.

(ii). Vedant Shastra I, i, 17. "The soul and God are distinct from each other, as it has been declared by the *Upanishads* that they are different. Had it not been so, it would not be true that the soul attains bliss through communion with God Who is All-bliss and that

1. I have used this word for want of a better one. Here the term *Superhuman* is used to express those powers that are not attainable by man except through the practice of the highest form of *yoga*.—*Tr.*

God is the object of realization, whilst the soul seeks realization." The soul and God are, therefore, not identical.

(iii). Vedant Shastra I, ii, 22. It having been declared by the *Upanishads* that God is distinguished from the soul and the primordial matter on account of His possessing the attributes of Resplendences, Holiness, All-glory, absence of incarnate existence, Omnipresence, and of His being Unborn and Deathless, without the necessity of respiration, bodily existence and mind, and subtler than the soul which again is subtler than primordial matter. On account of the character and attributes stated above, God is distinct from both the soul and matter."

(iv). Vedant Shastra I, i, 19. "The *Upanishads* inculcate the union of the Omnipresent God with the soul, and of the soul with the Divine spirit. God and the soul are therefore distinct from each other as union can be predicated only of two distinct entities."

(v). Vedant Shastra I, i, 20. "God has been declared Omnipresent in the *Upanishad* and because He pervades the soul, the soul which is pervaded is distinct from God that pervades it. This relation can be true only of two distinct entities. Just as God is distinct from the soul, in like manner is He different from learned men, otherwise called *Devas*, because the latter enjoy the use of the senses, and *manas*, the earth and other material objects, space, the atmosphere and luminaries like the sun."

(vii). Vedant Shastra I, i, 11. "As God and the soul are two distinct entities, the *Upanishads* declare that in the recesses of the human heart there lie hidden two spirits—the Divine and the human."

(viii). Vedant Shastra I, ii, 3. "The soul circumscribed by a material body cannot be identical with God as the nature, attributes and characteristics of God cannot be predicated of it."

(१) नेतरोऽनुपपत्तेः ॥ १ ।१। १६ ॥
(२) भेदव्यपदेशाच्च ॥ १ । १ । १७ ॥
(३) विशेषणभेदव्यपदेशाभ्यां च नेतरौ ॥ १ । २ । २२ ॥
(४) अस्मिन्नस्य च तद्योगं शास्ति ॥ १ । १ । १९ ॥
(५) अन्तस्तद्धर्मोपदेशात् ॥ १ । १ । २० ॥

(ix). Vedant Shastra I, ii, 18. "God is distinct from the soul as He pervades the senses, the *manas*, the earth and other material objects, and the soul. This fact of God being Omnipresent is clearly stated in all the *Upanishads*."

(x). Vedant Shastra I, ii, 20. "The soul encased in a bodily tenement is not God, for they are essentially different from each other in nature."

Thus even the *Sharirak Sutras*1 teach that God and the soul are distinct from each other in their very nature. In the same manner, it can be proved that there can be no *Upakram* (*i.e.*, the issuing of the Universe from *Brahma*) and *Upsanhara* (*i.e.*, the merging of the Universe into God at the time of Dissolution) as held by the *Neo-Vedantists*. When they recognise no other entity excepting God, it must be He alone then that is subject to creation and dissolution, but the *Vedas* and other authoritative scriptures declare him otherwise. This belief of theirs is, therefore sacrilegious, for it is impossible that God Who is Unchangeable, Infinite, Holy, Eternal, Infallible, should become subject to change, creation and ignorance. Even at the time of dissolution God (*prakrit*) (primordial matter), and the soul continue to exist separately. Therefore the *Neo-Vedantic* theories of Creation and Dissolution are also false. There are good many other beliefs of theirs that are opposed to the teachings of the *Shastras* and do not stand the test of reason and experience.

After this both the Jainis and the followers of Shankar exercised some influence on the religious thought of the country and there were discussions and debates between them. Three hundred years after *Shankara* there flourished in Ujjain a glorious potentate named *Vikramaditya*. He put down internecine warfare among the ruling Princes of India and established peace. Later on Raja *Bhartri Hari* acquired some proficiency in poetry and allied branches of literature, and in other departments of learning. He renounced the world and abdicated the throne.

भेदव्यपदेशाच्चान्यः ॥ १ । १ । २१ ॥

(७) गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॥ १ । २ । ११ ॥

(८) अनुपपत्तेस्तु न शारीरः ॥ १ । २ । ३ ॥

(९) अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॥ १ । २ । १८ ॥

(१०) शारीरश्चोभयेऽपि हि भेदेनैनमधीयते ॥ १ । २ । २० ॥

व्यासमुनिकृतवेदान्तसूत्राणि ॥

1 Another name for the *Vedant Shastra*.

Five hundred years after Vikrama there flourished another king called Bhoja. He encouraged the sutdy of *Sanskrit* Grammar to some extent, and patronized artistic poetry so much so that even a shepherd, named *Kalidas*, became the author of Raghuvansha. Whoever composed a fine verse and presented himself at his court was richly rewarded and honoured.

After this the kings and the aristocracy gave up the pursuit of knowledge altogether. Though the *Shivites* existed *before* Shankar's time and *after* the *Vama Marga* had had its sway, they had not, then, acquired much influence. From Vikram's time onwards this sect began to gain in influence and power. The *Shivites* were split up into many sections, such as *Pashupata*, even as the *Vama margis* were divided into ten sections such as *Maha Vidya*. These people raised Shankara to the position of an incarnation of *Shiva*. *Sanyasis* also embraced the *Shiva* faith. They also kept on good relations with the *Vama margis* who took to the worship of *Devi*, the consort of *Shiva*, whilst the *Shivites* started the worship of *Mahadeva*.

Both the *Vama Margis* and *Shivites* besmear their bodies with ashes and wear rosaries, the beads of which are made of the *Rudraksha* tree, but the latter are not so much opposed to the *Vedic* teachings as are the former. The *Shivites* composed many verses like the following "Fie on him whose forehead is not besmeared with ashes, and who has not got a *Rudraksh rosary round his neck. He should be boycotted* like an outcaste. He who wears 32 beads on the neck, 40 on the head, 6 in each ear, 12 round each wrist, 16 round each arm, one on the top of the head, and 108 next to the heart is verily like unto Lord *Mahadeva* Himself." The *Shaktas* share this belief. Later on the *Vama Margis* and the *Shaivites* combined together and introduced the worship of the male and female reproductive organs which are termed *Jaladhari* and *Linga*. These unblushing wretches did not feel the slightest shame in

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दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः ॥ मुण्डक उ० मु० २। खं० १। मं० २॥

धिग् धिक् कपालं भस्मरुद्राक्षविहीनम् ॥

रुद्राक्षान् कण्ठदेशे दशनपरिमितान्मस्तके विंशति द्वे ।
षट् षट् कर्णप्रदेशे करयुगलगतान् द्वादशान्द्वादशैव ॥
बाह्वोरिन्दोः कलाभिःपृथगिति गदितमेकमेवं शिखायां ।
वक्षस्यष्टाऽधिकं यः कलयति शतकं स स्वयं नीलकण्ठः ॥

following these idiotic practices. It has been well said by a poet "The selfish when blinded by self-interest mistake diabolical deeds for good actions, and are not alive to their sinful character." They began to look upon the worship of stalks and stones and of the reproductive organs, as the sole means of attaining righteous ends, wealth, the fulfilment of legitimate desires and even salvation. When after Raja *Bhoja*, the Jainees installed idols in their temples and began to frequent them for paying homage and adoration to the images, the disciples of these *popes* (*Vama Margis* and *Shivites*) began to follow their example. At about the same time in Western India Mohammadans and followers of other alien religions poured into India, the *popes* composed verses like the following:—" Whatever may be the amount of pain inflicted, and even though the life be in jeopardy, let not the language of the *Yavanas*[1] be employed in speech. Let no one save his life by seeking refuge in a *Jain* temple, even though he be pursued by a mad elephant, for it is better to be killed by him than to set foot in a *Jain* temple."

They began to preach such pernicious doctrines to their followers. When asked to quote chapter and verse from some authoritative scriptures they expressed themselves (willing and ready to do so). On being pressed they quoted passages from the *Markandeya Purana* and recited pieces from the *Durgapath* purporting to sing the glories of *Devi* (goddess).

In the reign of Raja *Bhoja* some Pundits wrote the *Markandeya* and the *Shiva Puranas* and gave out that *Vyasa* was the author thereof. When this was brought to the notice of the king, these Pundits had their hands chopped off by way of punishment. Further he issued an order that all works on poetry and other subjects should bear on their title pages the names of the authors and not of sages and seers (of yore). This is written in the historical work *Sanjivani* by Raja *Bhoja*. This book is to be found with the *Tivari Brahmans* of *Bhind*, a village in the Gwalior State. The Rao Sahib of Lakhuna and his minister Ram Dyal Chaubey have seen it with their own eyes.

न वदेद्यावनीं भाषां प्राणैः कण्ठगतैरपि ।
हस्तिना ताड्यमानोऽपि न गच्छेज्जैनमन्दिरम् ॥

1. The term *Yavanas* is equally applied to the Greeks and the Mohammadans, etc.—*Tr.*

It is clearly written therein that *Vyasa* composed 4,400 verses of the *Mahabharat*, and his pupils added another 5,600. Thus there were in all 10,000 verses in the original *Mahabharat*. It the time of Raja *Vikramadya*, the number of verses rose to 20,000. Raja *Bhoja* says that in his father's time the number came up to 25,000 and at the time of writing the book under notice, when he was a middle aged man, it had risen to 30,000; if it went on increasing at that rate the *Mahabharat* will in no time become a camel's load. He further says that if books like the *Puranas* were made in the name of the ancient sages and seers, the people of *Aryavarta* (India) would be steeped in superstition and thus being deprived of the benefits of the *Vedic* Religion would sink deep in degradation. This shows that king *Bhoja* had some idea of the *Vedic* teachings.

Bhoja Parbandha.

In the country ruled over by Raja *Bhoja* and in the neighbourhood there lived some very clever mechanicians who, as the *Bhoja Prabandha* says, "had constructed a machine resembling a horse in shape that could traverse $27\frac{1}{2}$ *kosas* or about 55 miles an hour on land as well as in air. Another mechanician had invented a fan that gave plenty of air and worked automatically."

If these two machines had been still existent, the Europeans would not have been inflated with so much pride.

In spite of the efforts of the *popes*, their disciples continued their visits to the temples of the Jainees, they even began to attend Jain meetings wherein passages from the Jain scriptures were recited. The Jain *popes* began to inveigh the followers of the *Puranic popes* into their nets. The *Puranic popes* then bethought of themselves that unless they devised some means to stem the tide of conversion, their disciples would become Jainees. Upon this the *Puranic popes* by mutual consulation came to the conclusion that like the Jainees they should also have their incarnations, temples, images and mythological books. For instance they devised 24 incarnations in place of Jain *Tirthankars* which likewise are 24 in number. The Jainees have *Tantras* and sub-*tantras*. The *Puranic popes* wrote out 18 *Puranas* (and sub-*puranas*).

घट्यैकया कोशदशैकमश्वः सुकृत्रिमो गच्छति चारुगत्या ।
वायुं ददाति व्यजनं सुपुष्कलं विना मनुष्येण चलत्यजस्रम् ॥
भोज प्रबन्ध ॥

The *Vaishnava* sect took its birth 150 years after Raja *Bhoja*. The founder *Shathakopa* was the son of a professional prostitute. In his time the movement achieved some success. His successor was *Munivahana* the son of a scavenger. Him succeeded *Yavanacharya* who was born in a Muhammadan family. The fourth was *Ramanuja*, a *Brahman* by birth. He propagated this creed. The *Shivites* had the *Shiva Puran*, and the *Shaktas* their *Devi Bhagvat Puran*, so the *Vaishnavites* their *Vishnu Puran*.

The authors did not publish these books in their own names, but instead fathered their publications on sages and seers like *Vyasa* fearing that no one would attach any weight to what was published in their own name. These books should appropriately have been named *Navina* (*i.e.*, of recent date). But there is nothing to wonder at if a poor man named his son *Maharaj Adhiraja* (Emperor), and if a thing of recent origin was named *Sanatan* (ancient). The contents of the *Puranas* bear on them the stamp of the internecine warfare of these sects.

Mark! It is written in the *Devi Bhagvat Purana* that a goddess named *Shri*, the mistress of *Shripur*, was the author of the universe. She also created *Barhma*, *Vishnu* and *Mahadeva*. She willed and then rubbed her hands and lo! There was a blister out of which *Brahma* was born. The goddess asked him to marry her. *Brahma* replied "Thou art my mother, therefore it does not behove me to marry thee." This enraged the mother goddess and she reduced her son to ashes. She again rubbed her hands and produced another son in the same way. She named him *Vishnu*. The same proposal was made to him with the like result. He too was reduced to ashes. A third son was brought into being in the same way. She named him *Mahadeva* and made a proposal of marriage to him. *Mahadeva* replied "I cannot marry thee, unless thou art metamorphosed into a different woman." She did the needful. Then *Mahadeva* asked her "What do these two heaps of ashes signify?" The goddess replied "These are the mortal remains of thy brothers. They did not obey my orders and were therefore reduced to ashes." *Mahadeva* replied "What shall I alone do? Bring them to life again and produce two other girls and let the three of us marry the three of them." The gooddess did what was asked of her and thus the three couples were married. What a shame!

The fellows did not marry their mother but married their own sisters!!! Can this action be regarded morally justifiable?

Thereafter the goddess brought into existence *Indra*, &c. *Brahma*, *Vishnu*, *Rudra*, *Indra*, were appointed as palanquin bearers (of the goddess). Many such yarns have been spun out (in this book).

It might be asked (of the *Shaktas*) "What was the body of the goddess like? Who were her parents? Who was the creator of that Shripur." Should they say back in reply that the goddess had no beginning, it could not be right because whatever is the product of combination of elements must needs have a beginning. If the marriage of a mother with her son be a sin, why should not the marriage between brothers and sisters be regarded likewise?

Just as in the *Devi Bhagvat Puran*, *Mahadeva*, *Vishnu*, *Brahma*, etc., have been spoken of disparagingly whilst the goddess (*Devi*) has been exalted, in like manner in the *Shiva Puran* the *Devi*, etc., have been held up to contempt. All these have been described therein as the servants of *Mahadeva* who is proclaimed their Lord and Master.

Now if the wearing of the stones of a fruit and the besmearing of the body with ashes can lead to salvation, why then the donkeys and pigs and other animals who wallow in dust, and Bhils and other low-born men who wear strings of fruit-stones on their bodies are already saved.

Q.—In the *Kalagnirudra Upanishad* the besmearing of the body with ashes is enjoined. Is that false? Even the *Veda* commends this practice, because the words *Tryayusham Jamadagni* occur in the text of the *Yajur Veda*. In the *Puranas* it is stated that the tree which grew out of the tears that ran from the eyes of *Rudra* was named *Rudraksha*. It is for this very reason that the wearing of *Rudraksha* is a meritorious act. Even the wearing of one *Rudraksha* absolves one from all sins, leads him to Heaven and the terrors of hell are as nought for him.

A.— The author of *Kalagnirudra Upanishad* must have been one who was in the habit of besmearing himself with ashes, because passages like 'the first line traced with ashes (on one's forehead) represents the earth' which occur therein are manifestly absurd, for how is it possible that a line drawn with the hand every day should stand for the earth. As regards the *Vedic* text *Tryayusham Jamadagni* it does not relate to the wearing of *Rudraksha* or besmearing one's body with

ashes. On the contrary it means "Do thou, O Lord, ordain that my eyesight may be preserved uninjured for 300 years and that I may also follow such rules of health as may help to preserve it." This interpretation of the *Vedic* text is supported by the *Shathapatha Brahman* which says "*Jamadagni* does verily signify eyesight." How foolish it is to assert that a tree can grow out of tears streaming from an eye! Who can subvert the laws of nature as ordained by God? Every tree grows out of the seed assigned to it by the Supreme Spirit, and not otherwise. It therefore follows that only savages, who are little better than beasts, would wear *Rudraksha*, *Tulsi*,[1] lotus buds, blades of grass *Sandal* and besmear their bodies with ashes.

Thus *Vama Margis* and *Shivites* are given to evil practices and are malicious. They do not even perform their (religious, and other,) duties. Whoever is a good man among them does not believe in these things and does righteous deeds. If, as they say, *Rudraksha* and ashes scare away the minions of the Angel of Death, why are not policemen inspired with fright at their sight? When these things cannot frighten even dogs, lions, snakes, scorpions, flies and mosquitoes, why should the hosts of the Angel of Death (Lord of Justice) dread their sight?

Q.—The *Vama Margis* and *Shivites* are not good, but I suppose the *Vaishnavites* are so.

A.—Their sect being opposed to the teachings of the *Vedas* they are worse still.

Q.—Why do you refute the *shaiva* and other creeds, they find support in the following *Vedic* texts :—

" We adore *Rudra*, the wrathful." "Thou art *Vishnu*." "Adoration to *Vishnu*." "We pray to *Ganesh*, the Lord of Hosts." We pay homage to the goddess *Bhagvati*." "We worship the Sun, the life of the universe—animate and inanimate."

A.—These texts lend no support to *Shaiva* and other creed, for *Rudra* means God, vital air, the soul and heat. The text relating to *Rudra* would mean that we should render obeisance to God Who is the Punisher of all evil doers, and should take proper food to keep up the animal heat in the body. Besides, wherever texts relating to

1. It is the holy basil held in reverence by the *Vaishnavites*.—*Tr.*

Shiva are found in the *Vedas*, they mean that we should pay homage to the All-merciful God Who showers blessings on all. A *Shaiva* is really one who worships *Shiva*—the All-merciful Being ; a *Vaishnava* is one who worships *Vishnu*—the All-pervading God. A *Ganpata* is one who worships *Ganpati*.—The Lord of Hosts *i.e.*, (of the universe) ; a *Bhagvatya* is one who sits at the feet of the muses. A *Saurka* is one who is the devotee of the All-pervading God, the Soul of the universe —animate and inanimate. Thus *Rudra*, *Shiva*, *Vishnu*, *Ganpati*, *Surya*, connote God, and *Bhagvati* connotes truthful speech.

These various *Puranic* texts were invented owing to the wrong interpretation of the *Vedic* texts (quoted above). The following story illustrates this tendency :—A *faqir* had two disciples who shampooed him every day. One undertook to massage the right foot and the other the left. One day it so happened that one of the disciples had gone out shopping, while the other was at his post. In the meantime the *faqir* changed his side and it so happened that the foot in charge of the disciple, who was away, fell on the top of the other foot that was assigned to the disciple that was present. The latter took a stick and aimed a blow at the offending foot. The *faqir* cried out " Oh you wicked one ! What have you done ?"

The disciple replied "Why has the other foot fallen on the one that I am kneading ?" Just at that moment the other disciple returned home and began to knead the foot assigned to him and found that it was swollen. He asked the *faqir* as to what had happened to that foot. The *faqir* related the whole story. This fellow without uttering a word or making a sign took up a stick and struck a heavy blow at the other foot. The *faqir* screamed aloud and both the disciples fell to battering his feet. When there was a great uproar, a large number of people crowded in and asked the *faqir* what the matter was. A sensible man from among the crowd rescued the *faqir*, and expostulated with the foolish disciples thus "Look you here ! Both these feet belong to the body of your preceptor. If you knead them, it is he alone that is benefited thereby, and if you cause injury to them, if is he again who suffers pain."

Just as the two disciples in the story made fools of themselves, likewise the *Shivites*, *Shaktas*, *Vaishnavites* and the like revile one another, because they are ignorant of the true meanings of the words

Shiva, *Rudra*, *Vishna*, etc., which, as is set forth in the first chapter of this book, are the different names of the Immutable God Who is Self-existent, All-wise and Blissful.

These men of little understanding do not use their brains and never give the least thought to the matter, otherwise they will soon find out that all such terms as *Shiva*, *Rudra* and *Vishnu* connote One Supreme, Incomparable, Omniscient God, the Controller of the universe, on account of His possessing multitudinous attributes. Would not the wrath of God descend on such people ?

Now mark the wonderful trickery of the *Chakrankitas* and *Vaishnavites !*

The *Ramanuja Patal Padhiti* says :—

"Branding the body with red hot iron, making the mark of a trident on the forehead, wearing a rosary, bearing a name (ending in *Das*) and receiving the knowledge of the mystic word are the five holy acts that lead to salvation." These people brand the uppermost part of their arms with a red hot iron marked with the sign of a conch-shell, a discus, a mace, or a lotus, then quench the iron in a vessel containing milk. Some even drink that milk. Now it is clear that the person drinking that milk must be tasting human flesh. These people hope to reach God by resorting to such practices. They argue that no one can reach God without branding his body in the way indicated above, for till then the devotee is raw (spiritually) unregenerated.

Just as every one is afraid of a police constable in uniform, so the minions of *Yama* (Angel of Death) dare not approach one who is branded with signs which make them out to be *Vishnu's* devotees. They further say "It is a meritorious act to mark the forehead with the sign of a crozier, to brand the body with the signs of conch-shell, a discus, a mace, and a rosary whose beads are made of lotus stalk. These symbols inspire the Angel of Death and earthly potentates with awe. It is also a good thing to bear a name ending in *Das* (servant),

तापः पुण्ड्रं तथा नाम माला मन्त्रस्तथैव च ।
अमी हि पञ्च संस्काराः परमैकान्तहेतवः ॥
अतप्ततनूर्न तदामो अश्नुते । इतिश्रुतेः ॥ रामानुजपटलपद्धतौ ॥

such as *Narayan Das*, *Vishnu Das*, and to be initiated into the knowledge of the mystic words such as "Adoration to *Narayana*." This is for ordinary people. The mystic verse for rich and respectable people is "May we worship the feet of *Narayana*. Adoration to the Great *Narayana*, adoration to the great *Ramanuja*." Verily this is quite business-like. The wording of the mystic verse varies with the social position of the initiate. The *Chakrankits* believe that these five holy acts (*Sanskars*) are the means of salvation. Just as *Vama Margees* have five *Makaras* (so-called holy practices beginning with the letter *M*.), likewise the *Vaishnavites* have five *Sanskars* (so-called holy practices beginning with the leter *S*).

The *Vedic mantras*, that they adduce in support of their belief as to branding the body with the signs of a discus, and a crozier, etc., when rightly translated would mean :—"O Lord Thou Who art the Protector of the universe and the *Veda*, and art Omnipotent, Omnipresent and Holy in nature canst not be approached by a human soul that has not been purified by means of thorough control of the senses, truthful speech, subjugation of the animal in man, conquest of the lower self, the practice of *yoga*, association with good men (all these constitute *Tapa*) and is therefore not spiritually regenerate. It is only those, whose souls have been cleansed through righteous conduct and devotion to virtue, that can see Thee Who art All-holy."

Rig Veda IX, 83, 1.

"Only those who lead a thoroughly righteous life can attain to the realization of the All-glorious, Supreme Spirit."

Rig Veda IX, 83, 2.

Now it is worth considering how *Ramanuja* and others can construe these texts as sanctioning the *Chankrankit* creed. After this how could they be regarded learned. Had they been so, they would not have put upon these texts such an impossible construction, for in these texts the words *atapta tanu* (which would mean *unbranded body* according to the *Chakrankitic* interpretation) occur and not *atapta bhuja* (unbranded

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दोहा—बाना बड़ा दयाल का, तिलक छाप और माल।
यम डरपे कालू कहे, भय माने भूपाल॥
श्रीं नमो नारायणाय॥
श्रीमन्नारायणचरणं शरणं प्रपद्ये॥ श्रीमते नारायणाय नमः॥
श्रीमते रामानुजाय नमः॥

arm). Again the words *atapta tanu* comprehend the entire body from top to toe. Should the *Chakrankitas* take the word *tapa* to mean branding with fire, they may shove themselves into a furnace and burn their entire body, even then they will be acting against the spirit of this text. For in it *tapa* is stated to be the performing of righteous deeds like veracity in speech. The following verse from the *Taitreya Upanishad* also supports this view. "Perfect purity of heart, truthfulness in word, deed and thought, restraining the mind from rioting in evil, keeping the senses under perfect control, *i. e.*, the employment of the mind and sense organs for the practice of righteousness, the study of the *Vedas* and other books of true knowledge, and the moulding of conduct in accordance with the *Vedic* injunctions constitute *tapa*." The burning of the body by branding it with red hot iron is not *tapa*. It is a remarkable fact that the *Chakrankitas* pose as *Vaishnavits* of a very superior order but do not think of the origin of their sect and of the evil practices connected therewith. Their founder was a man named *Shathakopa*. It is written in the authoritative works of the *Chakrankitas* and in the *Bhagat Mal* whose author was the bard *Nabha*. "The seer (*Shathakopa*) wove winnowing baskets and earned his living by selling them." He was born of a whore; it is very likely that when he wanted to read with the *Brahmans*, he was refused this privilege, thereupon (having been exasperated) he founded the *Chakrankita* sect and introduced the use of marks on the forehead and started the practice of branding the arms. All this was opposed to the teachings of the *Shastras* and was evolved out of his own imagination. He was succeeded by his disciple *Munivahana* who was the son of an outcaste. His chief disciple was *Yavanacharya* who was a Muhammadan by birth. *Yavanacharya* is sometime corrupted into *Yamunacharya*. After him *Ramanuja* who was a *Brahman* by birth, was converted to this faith. His predecessors had written some (sacred) works in the local dialects. *Ramanuja* devoted sometime to the study of *Sanskrit*, was the author of a few books in *Sanskrit* verse and of a

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।
अतप्ततनूर्न तदामो अश्नुते शृतास इद्वह[illegible]तः ॥
तपोष्पवित्रं विततं दिवस्पदे ॥ ऋ० मं० ६ । सू० ८३ । मन्त्र १ । २ ॥
ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो दमस्तपः ॥
तैत्तिरा० प्र० १ अ० ८ ॥

commentary on the *Shariraka Sutras* and the *Upanishads* which gave an interpretation of these books quite contrary to what was given by Shankar. He criticised Shankar a great deal. For instance, Shankar holds that the soul and the Divine Spirit are identical ; nothing besides God has an existence in fact. The phenomenal world is an illusion and is, therefore, unreal and perishable. *Ramanuja* on the contrary believes that God, the soul and matter are eternally co-existent. Shankar is wrong in so far as he says that the soul and the primordial matter as distinct from God do not exist and *Ramanuja's* belief, that these three entities are eternally co-existent and yet the soul and God circumvented by *Maya* (matter) are one[1] is altogether absurd. The denial of the freedom of will and a belief in the efficacy of *tilaka* (making a specific mark on the forehead) and of wearing a rosary, and in idol worship, and other evil doctrines and practices are found in the *Chakrankit* faith. The creed of Shankar is not so much opposed to the *Vedic* teachings as that of the *Chakrankits*.

Q.—With whom did idol worship originate?

A.—It originated with the Jainees.

Q.—Why did the Jainees start idol worship?

A.—They did it out of their ignorance.

Q.—The Jainees contend that when one looks at an idol which is symbolical of deep meditation and peaceful repose one's soul is illumined by these spiritual influences.

A.—The soul in possessed of consciousness, while the idol is dead and inert. Do you mean to say that the soul should also lose its consciousness and become lifeless like the idol. Idol worship is a fraud. The Jainees were the authors of this mode of worship. Their beliefs will be examined in the 12th Chapter.

Q.—It seems that the *Shaktas* have not borrowed this practice from the Jainess, for their idols are not like those of the Jainees.

A.—It is true that the *Shakta* idols are not like the Jain ones. Had they made idols resembling Jain idols in every detail, they would have become Jaines. It is for this reason that they dressed images quite differently from those of the Jainees, for the *Vishnavites* and others deemed it their duty to oppose the Jainees and *vice versa*. The Jain

1. This is called Vasishtaadvaita.

idols were always naked and represented a being who was seated in a contemplative mood and had renounced the world, while on the contrary the *Vaishnava* idols symbolized gods having by their sides goddesses, who were dressed out in fine style and excited lascivious thoughts by their lewd charms and licentious looks. The Jainees never blow conch-shells, nor ring bells (at the time of worship), while the *Vaishnavites* (and others) make a tremendous noise (by blowing conch-shell and beating drums, etc.). It was thus that the disciples of the *Vaishnavites* and the like vily *popes* escaped from the clutches of the Jainees and were ensnared into the nets spread out by these people. They also composed many books, which are replete with incredibly absurd stories, in the name of the great seers like *Vyasa*. They named them *Puranas* (ancient books) and began to read out select portions from them. They then began to practise wonderful frauds and trickery. One of these *popes* would take an idol made of stone, conceal it in a mountain cave or a secret recess in a jungle or bury it in the ground. After this was done, he would proclaim to his disciples that *Mahadeva*, *Parvati*, *Radha*, *Krishna*, *Sita*, *Ram*, *Lakshmi*, *Narayna*, *Bhairva*, *Hanuman*, or some other god or goddess had visited him in his dreams and informed him that he or she was in such and such place, commanded him to get him or her (out of that place), install in a temple and become his (or her) priest. If these demands were complied with, he or she would grant him his heart's desires. The ignorant people who had 'more money than brains' would hear such stories and believe them to be true, they would enquire of him as to the exact site where the god or goddess was to be found. At this the *pope* would answer " The idol can be found in this mountain or that jungle, should you desire it I could lead you to the place." Thereupon those fools would accompany that scoundrel to the place, find the idol and being struck with astonishment fall at the feet of the *pope* and exclaim "The god is indeed very gracious unto you. Take the idol home and we will build him a temple wherein the idol may be installed, you shall be his priest and we shall also gain our hearts' desires by paying our adoration to him." When the trick played by one of the *popes* was successful, the others followed his example, had recourse to jugglery and imposture and installed idols with a view to earn their livelihood.

Q.— God being Formless cannot to be contemplated. Idols are, therefore, absolutely needed. Where is the harm if we stand before an idol with folded palms, think of God and recite His name?

A.—God being Formless and Omnipresent cannot have an image. If the sight of an idol puts one in mind of God, why cannot this wonderful creation which comprehends the earth, water, fire, air, and vegetation and a hundred and one other things? Cannot one think of God when he looks at the earth and the mountains which are wonderfully constructed, and out of which human beings fashion idols? It is altogether wrong to say that the sight of an idol makes one think of God. This would mean that when the idol is out of sight, the devotee would not think of God and, consequently when all alone, may succumb to the temptation of commiting theft, adultery and the like sins. Believing as he does that there is no one to witness his actions, he would not scruple to commit the most degrading sins. These are some of the evils that result from the worship of idols. Now mark the difference! He, who has no faith in idols and believes that the Omnipresent, Omniscient and Just God pervades the whole Universe, cannot even harbour evil thoughts in his mind—leave alone committing sins, because he knows that God witnesses all actions—good and bad— and that He is never away from him even for one moment. He is fully aware of the fact that if he commited a sin—in word, deed or thought—he cannot but be punished by a Just Providence.

Merely taking the name of God is of no use, even as the repetition of the word *sugar* does not give a sweet taste to the mouth, nor does the repetition of the word *Neem* (*Melia azadiracta*) impart a bitter taste to the palate. The sensations of sweetness and bitterness are produced only when sweet and bitter substances are brought in contact with the tongue.

Q.—It is then a mistake to take the name of the Lord? The *Puranas* assign great merit to this act.

A.—Your mode of taking the name of the Lord is erroneous and is not commendable.

Q.—Why is our mode erroneous?

A.—Because it is *anti-Vedic.*

Q.—Pray tell us what the *Vedic* mode of taking the name of the Lord is.

A.—It is this. Take for instance the name *Nyayakari* (Just) which is one of many names. Contemplate what it connotes. Even as God dispenses justice to all and is free from the least taint of partiality, so should you conform your conduct to the requirements of justice and

always refrain from doing anything unjust. The contemplation of even one name of the Deity in this way conducts to one's spiritual welfare.

Q. We too know that God is Formless, but we believe that He incarnated as *Shiva*, *Vishnu*, *Ganesha*, *Surya* and *Devi*, etc., and also appeared in flesh as *Rama*, *Krishna*, etc. That is why the images of the Deity are extant. Would you say that even this is wrong?

A.—Of course we would, for the *Veda* declares God to be "Unborn Indivisible, Formless," etc., and, therefore, not subject to birth and death and the necessity of incarnation. The doctrine of the incarnation of God cannot stand even the test of reasoning, for He, who pervades the universe like ether, is Infinite, Invisible, and is not susceptible to pleasure and pain, cannot be contained in a drop of semen or in the uterus or in a bodily tenement

Coming into and going out can only be predicated of a finite being. To say that the Immobile Invisible God, Who pervades every particle of matter, can take on flesh is as absurd as it would be to assert that the son of a barren woman was married and her grandson was seen.

Q.—Being Omnipresent He pervades even an idol. Why is it not then right to contemplate and worship God in any object whatsoever, as it has been said "God resides neither in wooden objects, nor in stones, nor in things made of clay. The attainment of the Deity is possible only through *faith*. God is to be found in any object which one my choose to pin his faith to."

A.—Being All-pervading He cannot be imagined to exist in any particular object only. To hold to the contrary would be tantamount to believing that the sovereign Lord of the earth rules over a small cottage to the exclusion of his whole Empire and would be an insult to him. In like manner, it is a blasphemy against God to imagine Him as existing in one particular object only. If you believe Him to be Omnipresent, why do you pluck flowers from the garden and offer them to the idol, make a thin paste of *Sandal* wood and apply this to it, burn incense, beat drums and cymbals, and blow trumpets before it? He pervades your hands, why do you then stand before it with folded palms? He is in your head, why

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न काष्ठे विद्यते देवो न पाषाणे न मृण्मये ।
भावे हि विद्यते देव [illegible] हि कारणम् ॥

should you then prostrate yourself before the image ? He is in food and drinks, why should you then offer them to it ? He is in water, why should you then bathe it ? God pervades all these things. What do you worship, the pervader or the pervaded ? If the former, why do you then offer flowers, etc., to images made of stone or wood ? If the latter, why do you then lay a false claim to the worship of God ? Why don't you say that you worship stalks and stones etc., which is the bare truth ? Now tell us, whether your faith is always right or not ? If is be so, you will have to believe that God is subject to the power of your faith. Why don't you then convert clay into gold and silver, pebbles into diamonds and emeralds, etc., the sea foam into pearls, water into clarified butter, milk and curd, etc., and dust into fine flour by the power of your faith ? You never desire sorrow why are you then afflicted with it ? You always desire happiness, why can you not always obtain it ? Why don't the blind recover their sight through faith ? You never desire death, why should you then die ? Your faith then is not a true faith. True faith consists in believing things what they actually are believing that fire is fire and water is water. To hold the opposite view is the reverse of true faith. True cognition of objects is attained only when we know things as they really are. The reverse of this is false knowledge.

Q.—The fact is that so long as you do not invoke a god by means of *Vedic Mantras* he does not make his appearance in the image worshipped. He comes as soon as he is summoned and leaves the moment he is requested to depart.

A.—If as you say that the god comes into the image when invoked, why does not the idol show signs of consciousness and why does not the image also leave when the god is asked to depart ? Whence does it come and where does it go ? The fact of the matter is that the All-pervading Spirit can neither come into an idol, nor leave it. If your *mantras* are so efficacious that you can summon God, why can you not infuse life into your dead son by the force of the very some *mantras*. Again why can you not bid the soul depart from the body of your enemy ?

प्राणा इहागच्छन्तु सुखं चिरं तिष्ठन्तु स्वाहा। आत्मेहागच्छतु सुखं चिरं तिष्ठतु स्वाहा इन्द्रियाणीहागच्छन्तु सुखं चिरं तिष्ठन्तुस्वाहा॥

The truth is that the *popes* trade upon the creduality of unsophisticate people like you. There is not a single word in the *Veda* to support idol worship and the belief that God can be summoned and bidden to depart (at the will of the devotee).

O.—Here are some *Vedic Mantras* that support idol worship etc., why do you then assert to the contrary ?

"May the vital airs enter it (the idol) and reside therein in ease for long. May the senses enter it and remain therein for long. May the Supernal Soul enter it and stay therein for long."

A.—You betray woeful ignorance when you make this assertion. Why do you not use your understanding a little ? These texts are not at all found in the *Vedas*. They are to be found in the apocryphal *Tantra* books of the *Vama Margis.*

O.—Are the *Tantras* then mythical?

A.—Undoubtedly they are so. Just as there is not a single verse in the *Vedas* to sanction invocation of the Deity and vitalization of the idol, likewise there is nothing to indicate that it is right to invoke idols, to bathe them, to install them in temples and apply sandal paste to them.

O.—If the *Vedas* do not explicitly sanction idol-worship, they do not condemn the practice either. If they do condemn it, the inference is clear that the practice must have existed in ancient times, for it has been said. " Only that can be condemned which prevails."

A.—Of course there is no sanction for this practice (in the *Veda* and the *Shastras*), but on the other hand it is positively condemned thus:—

(1) " They are enveloped in darkness, in other words, are steeped in ignorance and sunk in the greatest depths of misery who worship the uncreated, eternal *prakriti*—the material cause of the world—in place of the All-pervading God, but those who worship visible things born of the *prakriti*, such as the earth, trees bodies (human and the like) in place of God are enveloped in still greater darkness, in other words, they are extremely foolish, fall into an awful hell of pain and sorrow, and suffer terribly for a long time."

Yajur Veda XL, 9.

(१) अन्धन्तमः प्रविशन्ति येऽसम्भूतिमुपासते। ततो भूय इव ते तमो य उं सम्भूत्याँ रताः॥ यजु० अ० ४० ३२ मं० ३॥

(२) न तस्य प्रतिमा अस्ति॥ यजु० अ० ३२। मं० ३॥

(2) "The Formless Supreme Spirit that pervades the universe can have no material representation, likeness or image."

Yajur Veda XXXII, 3.

(3) "Do thou offer thy worship to the self-same *Brahma* (All-pervading God) who transcends the power of speech and is the source thereof by virtue of His being Omnipotent, and is the support of the Universe. No other Being is worthy of adoration."

Kenopanishad

(4) "Do thou offer thy worship to the self-same *Brahma* who cannot be comprehended by the human mind and yet is cognisant of the inner workings of the mind. Do thou never worship the soul and the intellect in place of God."

Kenopanishad

(5) "Do thou offer thy worship to the Being that cannot be seen with eyes, and yet, He it is from whom the power of sight is derived. Do thou never worship the sun, the fire and the lightning and other material objects which are distinct from Him."

Kenopanishad

(6) "Do thou offer thy worship to the self-same *Brahma* who is not the object of auditory perception, and yet, He it is who is the bestower of the power of hearing. Do thou never worship sound[1] etc. in place of the Lord."

Keno Upanishad

(7) Do thou offer thy worship to the self-same *Brahma* who is not influenced by the nervauric forces and yet is the director thereof. Do thou never worship the atmosphere in place of the Lord (which is distinct from him)."

Keno Upanishad.

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(३) यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

(४) यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

(५) यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यन्ति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

(६) यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ केनोपनिषद् ॥

1. i.e. let not thy soul be held in bondage by the power of sweet and seductive speech—Tr.

It is clear therefore that idol worship is interdicted (in the Veda and the Shastras).

Prohibition applies to deeds that have been done as well as to those that have not been done, the first named kind may be illustrated thus. A man is sitting somewhere and he is asked to leave the place. The last named may be illustrated as follows :

(A father says to his son) " O my son ! Do thou never steal, nor jump into the well, nor associate with the wicked, nor remain without learning." God has thus interdicted practices which were within the purview of His knowledge, thou not then within the knowledge of men. Hence the worship of stalks and stones and so forth is absolutely prohibited.

Q.—Well, if idol worship be not a meritorious act it is not a sin anyhow.

A.—(Human) Acts are of two kinds only :—*injunctions—i. e.*, acts like veracity in speech that have been positively enjoined by the *Vedas* and *prohibitions--i. e.*, acts like mendacity that have been positively prohibited by the *Vedas*. Just as it is a righteous act to do what has been enjoined by the *Vedas* and a sin not to do it, so it is sinful to do what has been forbidden and righteous not to do it. If you resort to practices like idol worship which have been interdicted by the *Vedas* why then are you not a sinner.

O.—Mark ! The *Vedas* are eternal. The practice of Idol worship could not have existed in remote antiquity. At that time the gods were visible. This practice originated with the authors of the *Tantras* and *Puranas*. When the knowledge and mental capacity of men suffered diminution, they found it hard to contemplate the Deity. Such men can of course fix their minds on idols only, hence idol worship is meant for the ignorant, even as a man can get to the top of a house only if he uses all the staircases in the house. Should he try to do without the staircases, he could never succeed in his object. Idol worship is therefore the first step. When after worshipping images for a length of time, the devotee will gain in (divine) knowledge and in purity of heart, he will then be fitted for divine meditation. Just

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ केनोपनिषदि ॥

as a marksman acquires skill in his art by shooting at the target and by continued practice learns to hit smaller objects, in like manner, one who worships the visible symbols of the Diety will, in course of time, attain to the realization of the abstract Deity. Little girls play with dolls only so long as they do not actually get married. For these reasons idol worship is not an evil practice.

A—When it is held that only those acts are righteous that are sanctioned by the *Vedas*, while those that have been interdicted by them are sinful, idol worship is a sin even from your standpoint. Whoever accepts as authoritative books whose teachings are opposed to the *Vedas* may not inappropriately be termed a Nihilist. *Manu* says "Whoever reviles, rejects, dishonors or contravenes the teachings of the *Vedas* is called a Nihilist." "Whatever books have been written by low, despicable people who are opposed to the *Vedas* drag down the world to the lowest depths of misery and are therefore useless and false. They further envelop the world in dark ignorance and are the cause of great misery in this world as well as the next." All books whose teachings are opposed to the *Vedas* gain publication and enjoy an ephemeral existence as they do not inculcate eternal principles. It is useless and wrong to believe in them." All the sages from *Brahma* down to *Jaimini* have held that righteous conduct consists solely in rejecting all that is opposed to the *Vedas* and in practising whatever has been enjoined by them, the reason being that the *Vedas* expound truth and nothing but truth, while all books like the *Tantras* and *Puranas* that are replete with *anti-Vedic* teachings are false and, therefore, the worship of idols which they inculcate is likewise a sin. People never gain knowledge by the worship of material objects, on the contrary they forget even what they have previously acquired. Knowledge is increased by serving the learned and by

Manu II, 11.

Manu XII, 95, 96.

नास्तिको वेदनिन्दकः ॥ मनु ० २ । ११ ॥

या वेदवाह्या स्मृतयो याश्च काश्च कुदृष्टयः ।
सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥
उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानिचित् ।
तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥ मनु ० अ ० १२ । ९५ । ९६ ॥

associating with them—not by image worship. Can God ever be contemplated through the worship of stalks and stones? Certainly not. Idol worship cannot be compared with a staircase. It may more appropriately be looked upon as a deep ditch, whoever falls into it is hacked into pieces, can never come out of it and even dies there. Undoubtedly the acquisition of true knowledge and cultivation of habits of truthfulness and the like virtues by association with pious and learned men of the ordinary stamp as well as with learned *Yogis* of the highest order constitute steps that lead to the realization of the Great God, even as a ladder takes one to the upper story of a house. No one has yet become a learned man through the worship of idols, on the contrary most of the idol-worshippers have remained in ignorance and wasted their precious lives and died (in despair). Moreover, all those who worship idols now and will do so in future will die without enjoying the fruits of (human) life which are the practice of righteousness, acquisition of wealth, realization of legitimate desires and attainment of salvation. Idol worship cannot be likened to target shooting. Association with pious and learned men and a study of the laws of nature constitute the real target, by practising at which one can reach God by gradual steps. Nor is the worship of images like playing with dolls. The learning of the alphabet and good habits may fitly be compared to playing with dolls and is, therefore, the first step towards the realization of God. Bear in mind that whoever receives the right sort of training and culture will also, in due course of time, reach God, his true Master.

Q.—Mind can be concentrated on a material object, but it is difficult to rivet it on an immaterial one, hence the worship of idols is justifiable.

A.—No, the concentration of mind on a material object is impossible, for it can grasp it at once and after mastering all the details wanders over fresh objects. On the other hand, in the case of Immaterial, Infinite God, do what it will, the mind will never be able to comprehend Him. God being Indivisible the mind cannot wander, it contemplates His nature, attributes, characteristics and being beatified is perfectly focussed. Had it been possible to concentrate the mind on a material object, all the people of the world would have been able to concentrate their minds, because it remains engrossed in worldly objects such as other men, one's wife, children and friends and wealth, but no one can concentrate his mind except on an abstract Being, because He

is Indivisible. Hence idol worship is a sin. (This is the first argument against idol worship).

2. Millions of rupees are spent in constructing temples for idol worship. This leads to poverty and indolence.

3. Free and promiscuous mixing together of the sexes in the temples leads to adultery, internecine quarrels and the spread of disease (contagious).

4. The idol worshippers regard this mode of worship as the sole means of the practice of righteousness, the acquisition of wealth, the fulfilment of legitimate desires and the attainment of salvation. They, therefore, give up all active work and waste away their precious lives.

5. Since the people worship idols with different names, forms and characteristics, they have no unity of faith and their mutually antagonistic beliefs and practices create bad blood in the country and lead it to its ruin.

6. They depend upon the idols for the defeat of their enemies and the triumph of their arms, and, therefore, do not exert themselves. The result is that they are defeated, and government of the country, independence and wealth with its attendant pleasures, fall to the lot of their enemies. They are themselves robbed of their independence and reduced to the condition of a subject race, suffer in a hundred different ways like the pony of the baker and the donkey of the potter.

7. If some one were to say to another person that he would put a stone in his name or place, he will feel angry and will most likely abuse him or hit him back. In like manner the ignorant people who take a stone to be the symbol of the Deity and worship idols in place of God will surely have the Divine wrath visited upon them.

8. Labouring under mistaken notions, they peregrinate from temple to temple and from one country to another, endure untold misery, lay axe at the root of their worldly and spiritual welfare, suffer at the hands of thieves and are duped by *thugs*.

9. Money is given away to wicked priests who spend it on debauchery and the gratification of the bestial appetites on flesh and wine and in fomenting quarrels and in promoting litigation. Thereby the donor forfeits his happiness and is pained beyond measure.

10. These people lay themselves open to the charge of ingratitude by not showing due respect to their parents and other persons worthy of esteem and worshipping idols instead.

11. When these idols are stolen by thieves or are dashed into pieces (by some iconoclast), they set up loud lamentation.

12. The priestesses and priests are corrupted on account of illicit intercourse with other men and women and thus forfeit their connubial felicity.

13. The servants do not properly obey their masters and they turn against each other and are thereby ruined.

14. The soul by constant contemplation of dead and inert matter loses the power of sound judgment, because the material properties of the object contemplated (such as a stone) are transmitted to the soul through the *manas*.

15. God has created fragrant substances like the flowers to purify air and water and to prevent disease. If the priests were not to pluck the flowers, the purificatory process would go on for an indefinitely long period, air and water would be purified and the flowers would continue shedding fragrance till the time of their natural decay. They cut off their useful career in the prime of their life. The flowers get mixed with mud, are decomposed and emit stench instead of sweet odour. Has God created flowers and other odoriferous substances for making an offering of them to the idols ?

16. Sandal wood, unhusked grain and the like offerings get mixed with water and mud, and are then thrown into a drain or a cistern where they putrify and give off such offensive odours as issue from human excrement. Thousands of tiny creatures fall into that putrifying liquid and die and cause it to stink still more.

These are a few evils caused by the worship of idols. It should, therefore, be given up by all righteous men. Whoever worshipped idols,

worships it, or will do so in future could not have, nor can he now or will in future escape from the effects of these evils.

Q.—Is no form of idol worship permissible? What is then meant by the expression *worship of the five gods* which has been in common use since times immemorial. Does is not imply the worship of *the* five gods called *Shiva*, *Vishnu*, *Ambika*, *Ganesha* and *Surya*.

A.—No form of idol worship is permissible, but the worship of the five living gods is our duty. This expression *Pancha Yajna* or *the worship of the five gods*—has a very good meaning, but the ignorant fools have degraded it and construed it to mean something altogether different from what was originally intended. The worship of *Shiva* and the like gods has already been condemned. But we shall now explain what is meant by the *worship of the five gods* which is sanctioned by the *Vedas*. This may be termed worship of gods that are truly worthy of reverence. "The *first* object of worship is the mother. It is the duty of her sons and daughters to serve this goddess will all their heart and all their soul, and keep her happy. Let her never be treated harshly." "The *second* object of worship is the father. This god should also be served like the mother." The *third* object of worship is the teacher who bestows knowledge (upon his pupils). This god should also be served with utmost devotion." The *fourth* object of worship is the altruistic teacher of humanity who is learned, deeply religious, upright, well-wisher of all and goes from place to place preaching the truth and thereby making the people happy." "The *fifth* object of worship is the husband for the wife and the wife for the husband." These are the five living gods who bring a man into being and bring him up, and it is through them that he gains true knowledge, sound culture and is instructed into the righteous principles of conduct. It is the worship these that leads one to God. Whoever does not worship them and worship idols instead is a transgressor of *Vedic* principles.

मा नो वधीः पितरं मोत मातरम् ॥ यजुः १६ ॥ मं० १४ ॥
आचार्य्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ अथर्व० ११ । व० ५ । अ० १७ ॥
अतिथिर्गृहानागच्छेत् ॥ अथर्व० । कां० १५ । व० १३ । मं० ६ ॥
अर्चत प्रार्चत प्रियमेधासो अर्चत ॥ ऋग्वेदे ॥
त्वमेव प्रत्यक्षं ब्रह्मासि त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ॥ तैत्तिरीयोपनि० ॥ वल्ली० १ । अनु० १ ॥

Q.—What harm would there be if people worship these as well as the idols ?

A.—True happiness consists solely in giving up altogether the worship of idols and in serving mother and other living gods. It is an awful shame that people should have given up the worship of the living gods that impart happiness and have taken to the worship of idols instead. The priests have started this practice, because they thought that if the people placed eatables as offering before their parents, they would accept and eat them up, and in that case they (the priests) would get nothing to eat and would receive no offerings. It is for this reason that they make idols, place eatables before them, blow trumpets and conch-shells, beat cymballs, tom-toms and produce tintinnabulation and thus make a tremendous noise and poke their thumbs at them as if to say "Be tantalised while we enjoy the viands !" It is like this : one man hoaxes another and irritates him by putting food before him and saying to him "Take thou the bell" and poking his thumb at him removes the food placed before him, eats it himself with gusto. This sort of hocus-pocus is resorted to by these *pujaris* [1] (priests).

The priests adorn and beautify their idols so much that they glitter with dazzling brilliancy. Like *thugs* they adorn their persons to look attractive, and enjoy themselves at the expense of these ignorant, gullible, unsophisticated tools. Under a righteous Government these lovers of idols (priests) would have been compelled to earn their living by breaking stones, making bricks and carrying materials for building purposes or doing the like work.

कतम एको देव इति स ब्रह्म त्यदित्याचक्षते ॥ शतपथ ० कां ० १४ ।
प्रपा ० ६ । ब्राह्म ० ७ । कोडका १० ॥

मातृदवो भव पितृदवो भव आचार्यदेवो भव अतिथिदेवो भव ॥
तैत्तिरीयोपनि ० ॥ व ० १ । अनु ० ११ ॥

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा ।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥ मनु ० अ ० ३ । ५७ ॥
उपचर्यः स्त्रिया साध्व्या सततं देववत्पतिः ॥ मनुस्मृतौ ॥

1. The word *Pujaree* is made up of 2 syllables, *Puja*—worship *Ari*—enemy; hence a *Pujaree* is one who is an enemy of divine worship. (This a pun by the author at the expense of the priests.—*Tr.*)

Q.—If one looks at the statue of a woman, his imagination is inflamed with sexual desire; similarly when one looks at an image symbolic of supernal peace and imperturbability, there is no reason why he should not attain to a state of quietitude and indifference to joy or sorrow.

A.—He cannot; because his thinking faculty is blunted on account of his soul being influenced, by the innertness characteristic of dead matter (out of which the idol has been fashioned). Loss of judgment entails loss of the blessed state of indifference (to joy or sorrow). This is a hindrance to the attainment of Divine knowledge, without which the attainment of bliss is not possible. Whatever benefits accrue to a man proceed from association with the learned, study of their biographies and perusal of their books (and not from the worship of their statues). If you merely look at the image of a person and know nothing about his good qualities, you are not inspired with affectionate reverence for him. It is the knowledge of his good qualities alone which inspires that feeling. It is evil practices like idol worship that are responsible for the existence of millions of idle, lazy, indolent, and beggarly priests in India, who are mainly answerable for this wide-spread ignorance, fraud and mendacity in the country.

Q.—*Lat Bhairava* and other gods displayed many miracles at *Kashi* (Benares) when Emperor Aurangzeb with a huge following of Mohammadans attacked that city on his mission of iconoclasm. When the invaders discharged a volley of rifle shots and cannon bombs, millions of hornets issued forth and put to flight the bewildered hosts.

A.—This was not a miracle worked by the idol, it is very likely that there were a large number of hornets' nests in the temple. The hornets are irascibly fierce by nature. When their nests are disturbed, they run after their invaders and sting them. The miracle of the stream of milk (that flowed from the idol) was only a trickery on the part of priests.

Q.—Here is another instance. *Mahadeva* being desirous that he should not be seen by an infidel hid himself in a well, and the *Veni Madhava* god concealed himself in a *Brahman's* house for the same reason. (Are not these even miracles?)

A.—The wonder is that the army of sprites officered by *Lat Bhairava* and *Kalbhairava* and the hosts of the Angel of Death mentioned in the *Garur Purana* did not fight the Mohammedans and route them.

It is related about *Mahadeva* and *Vishnu* in the *Puranas* that they annihilated many a formidable fiend like *Tripurasura*, why could they not annihilate the Mohammadan invaders. This clearly shows that the poor idols could not fight with the enemy or help their devotees in their fight. When the Mohammadan invaders who had been breaking idols and pulling down temples in their march to Benares came close to the town, the priests took the idol of *Mahadeva* and threw it into a well and hid the idol of *Veni Mahadeva* in a *Brahman's* house, If it be true that the eminissaries of the Angel of Death dare not visit Kashi through fear of *Kala Bhairava*, who would not let Kashi be destroyed even at the time of Dissolution, why were not the infidel soldiers scared away ? Why did they permit the destruction of their king's (*i. e., Mahadeva's*) temple. All this is the invention of priests.

Q.—When a man offers oblations to the manes of his ancestors at Gaya, their sins are forgiven, and, by virtue of the merits of this *Shradha*, they go to heaven. The ancestors put out their hands to receive the cakes offered. Now is this also false?

A.—It is absolutely false. Hundreds and thousands of rupees are given away in charity to the priests for the good and happiness of the manes; these priests of Gaya waste all this money in prostitution and other sinful practices. If this be the merit of offering cakes to the manes as Gaya, why can Gaya not be freed from sins like prostitution. No other hands but those of priests are seen coming out (of the earth) now-a-days. Some rogue might have dug a pit in the ground and hid a man in it and then covered the mouth of the pit with soft grass. He might have then induced a man to offer cakes to the manes of his ancestors by the mouth of the pit. The rascal in the pit must have put his hand out and taken the cakes. There would be nothing surprising if something like this happened in the past. Likewise the story of *Ravana* having brought *Baijnath* is also false.

Q.—Millions of people believe in the *Kali* and *Kamaksha* and other goddesses of Calcutta. It is not a miracle (in itself) ?

A.—Not a bit. These people are intellectually blind, follow one another like sheep and fall into a ditch or a well, and cannot help themselves. One fool follows another and both fall into the ditch of idol-worship and remain therein and suffer.

Q.—Well, let it[1] pass. In *Jaggan Nath*, anyhow, miracles are plainly visible. Every time the god *Jaggan Nath* changes its body, a log of sandal wood comes by itself to the shore from some distant part of the sea. Cooking pans containing rice and water are placed on fire, one on the top of another; rice is done in the upper as well as in the lower pans, but it is not done at all in the middle one. Whosoever does not eat the present from the *Jaggan Nath* idol becomes a leper. The *Jaggan Nath* car goes by itself. The idol not let itself be seen by a sinner. The gods built its temple while *Indradman* was the ruler of the country. Whenever the god changes its body, three men—a king, a carpenter and a priest—die. Now, how could you prove the falsity of these miracles?

A.—A man, who had worshipped *Jaggan Nath* for twelve long years, had then renounced the world and become a *Sanyasi*, came to *Mathura* and met us there. We inquired from him about all these miracles. He told us that they were all false. On reflection we are convinced that when the time for the god changing its body comes, a log of sandal wood is taken to the sea in a boat and then dropped into it. This is, then, washed to the shore by the sea-waves. Out of this log the carpenters shape idols.

As regards the miracles of the cooking pans, when cooking is done, none but the cooks are admitted into the kitchen and allowed to see anything there. Six round fireplaces are made in a circle and the seventh is made in the centre. Clarified butter, dust and ashes are applied to the bottom of the six pans in which water and rice are placed. They are, then, placed on the six fireplaces, when the rice therein is done, they are taken off the fire and their bottom well cleansed. Now they put fresh rice and water in the seventh cooking pan. The pans are put on the central fireplace, one on the top of the other and the seventh one in the centre of the lot. The mouths of the six fireplaces are then closed with iron sheets. The place is then thrown open to the visitors. Those among them who are rich are invited to see that the rice in the upper and lower pans is done, whilst that in the central pan is not at all done. They are then asked to offer something to the *pans*. Those who seem to have 'more money than brains' place gold and silver by way of an offering; some even promise to contribute something monthly. *Shudras* and other low class people bring eatables as on offering into the

1. *i. e.*, the miracle mentioned above.

temple. After they have been offered to the *Jaggan Nath* idol, these people eat a little of these eatables and leave the rest in the pans which are sent to the houses of those who pay for them. All people—from the poor householders, *Sadhus* and mendicants down to the *Shudras* and out-casts—sit in a row and eat together. When one set of people have finished eating, another set take their places and eat out of the same leaf-plates as the first one—in other words, they eat their leavings. It is a most pernicious practice. As regards the third miracle, good many who go there return home without having eaten the leavings of others. As long as they stay there, they take the food prepared with their own hands. They never get leprosy and the like diseases in consequence. Besides, even in that town of *Jggan Nath* there are to be found good many lepers who, in spite of daily eating the leavings of others, cannot get rid of their disease. This practice of eating one another's leavings was started by *Vama Margis* as part of their *Bhairvi* set. In proof of this may be mentioned that the idol of *Subhadra* who was sister to both *Krishna* and *Baldeva*, is seated in place of wife between the idols of the two brothers. Had it not been due to the *Bhairvi* set, no such thing could ever have happened. As regards the fourth miracle, it may be said that there must be some mechanism connected with the wheels of the car ; when it is worked in the right way, the car moves, but when in the midst of the gathering the mechanism is worked in the opposite way, the car stops. Thereupon the priests shout "Give alms and do some meritorious acts whereby the god *Jaggan Nath* may be propitiated and allow the car to move and preserve our faith". As long as the money keeps pouring in, they keep on shouting like this but as soon as it ceases to pour in, a native of *Braj* nicely-dressed and wrapped in shawls, etc., standing before the car with folded palms prays "Do Thou, O Lord *Jaggan Nath*, allow this car to move on and thereby preserve our faith." Then he kneels down, salutes the god and mounts the car, at that very moment the mechanism is turned the right way, the crowd shouts 'Hail Lord ! Hail !' Thousands of people pull the cord, (attached to the car) forward and the car moves.

The same kind of trickery is carried on in the temple of *Jaggan Nath*. Hundreds and thousands of people go to pay their homage to the idol, but the place is so big and so dark that even in the daytime lamps have to be lighted up before anything can be seen. A curtain

is hanging before the idol, the priests and *popes* stand inside. When the curtain is pulled from one side, it is in front of the idol and hides it. Thereupon they shout "Present your offerings. Your sins will be forgiven and you will then be enabled to see the god. Make haste, make haste." Those poor simpletons are taken in by these scoundrels of priests. Then as soon as the curtain is drawn to the other side, the idol becomes visible. Thereupon all those foolish people shout "Hail! Lord! Hail!!" After being hustled and jostled and put to various other indignities, they return home. It is the same *Indradaman* whose descendants are still to be found in Calcutta. He was a great king. Hs was a devotee of *Devi* (goddess). He had this temple built at the cost of millions of rupees in order to remove vexatious restrictions in connection with eating and drinking from among the people of *Aryavarta*, but these foolish people never like to be freed from their shackles. As regards your belief that the gods built the temple of *Jaggan Nath*, there were no other gods but the builders who raised it.

A king, a priest and a carpenter do not at all die when the god changes body. They are all predominantly present there. It is very likely that in times gone by these three might have proved very troublesome to their inferiors who, in order to revenge themselves, might have poisoned them to death. The interior of the *Jaggan Nath* idol is hollow wherein is placed another idol called *Shaligram* in a golden vessel. This is washed every day with water and the wash is used for making what is called the *sacred drink*. Possibly they—the poisoners— smeared this idol with the essence of some poison at the time of evening prayers. The next morning the *sacred drink* was made and given to those three persons—the king, the priest and the carpenter who died of it. Thereupon those slaves to Mammon might have given it out that the god, at the time of changing his body, carried away the three devotees along with him. Such wicked frauds are very often practised (by selfish people) to rob others of their wealth.

A.—In *Rameshwara* the *linga* [1] increases in length when the stream of water from the *Gangotri* is let fall on it. Now is this also false ?

अत्र पुर्वं महादेवाः प्रसादमकरोद्विभुः ।
सेतुबन्ध इति ख्यातम् ॥ बाल्मीकिरा ० । लंकाकां ० सर्ग १२५ ।
श्लो ० २० ॥

1. The *linga* is a representation of the reproductive organ of the God *Shiva*.

Q.—Yes, it is false. That temple also is so dark even in the day time that lamps have to be kept lit up day and night. When the stream of water is let fall on the idol, the light from the lamps is reflected like a flash of lightning in the water. Besides this, there is nothing else that happens there. The stone neither increases nor decreases in size, it remains as it is. They (*i.e.*, the priests) by such impostures rob those poor idiots—the lay people.

Q.—*Rameshwara* was built by *Rama Chandra*. Had the worship of idols been opposed to the *Vedas*, why should he have founded an idolatrous temple and *Valmika* mentioned it in his *Ramayana* ?

A.—In *Rama Chandra's* time there was not a trace of the *linga* or its temple. It is true, though, that a king of Deccan by the name of *Rama* had this temple built and placed the *linga* in it and called it *Rameshwara*—the Lord of *Rama*. When *Rama Chandra*, while he was travelling back in an air-ship from Ceylon to Ayudhia accompained by his wife *Sita*, and *Hanuman* and others, reached this place, he addressed her thus "O *Sita*, dear, being quite upset by your separation, we were wandering about in your quest and in this very place spent the four months of the rainy season. Here we used to worship and contemplate the Great God Who pervades all, is above all the *devas*—sages, seers, and the most powerful material objects and forces —and is the Supernal Soul of all. Through His grace we got all the material of war [1] Look at this bridge which we built across the sea (between India and Ceylon). We, then, crossed over to Ceylon and killed that (wicked) *Ravan* and have brought you back." *Valmika* has written nothing more that this in his *Ramayana*.

Q.—There is an idol of *Kalyakant* in the Deccan, which smokes the hubble-bubble up to this day. If idolatry be a false practice, this mriacle should also be false.

A.—It is undoubtedly false. It is altogether an imposture practised by the *popes*. Very likely the mouth of the idol is hollow and there is a hole just opposite to the mouth in the back from which a pipe is carried through the adjoining wall to the room situated at the back of the one the idol is placed in. As soon as the priest, having got the *hooka* ready and introduced its tube into the mouth of the idol

"रक्ष है कालियाकन्त को। जिसने हुका पिलाया सन्त को"

1. This war was waged against *Ravan* (King of Ceylon) who had stolen away *Sita*.

and fixed it there properly and pulled down the curtains, comes out of the room, the man in the backroom begins to smoke. While, on the one hand bubbling noise is produced in the *hooka*, on the other, smoke issues forth from the mouth and nostrils of the idol which has been blown into it through the tube that connects the back hole of the idol with its mouth. At that time the *popes* no doubt rob many an ignorant man of his money and reduce him to poverty.

O.— Behold ! The idol of *Dakar* left *Dwarka* with one of its devotees about scriptarious. The idol, several maunds in weight, was weighed against two grains and a half of gold. Is not even this a miracle ?

A.—No, it is not. That devotee must have stolen the idol, whilst as regards the idol having been weighed against 2½ grains of gold, some one under the influence of Cannabis Indica must have spun this yarn.

O.—*Somnath* used to live in mid air. It was a greate miracle. Is this also untrue ?

A.—Of course, it is. There were magnetic rocks placed both above and below the idol. On account of their attraction and counter-attraction, it stood in mid air. When Mahmud and Ghazni attacked this temple, it was rased to the ground, its priests and other devotees were humbled and reduced to a most wretched conditi on, and an army of hundreds of thousands of soldiers was put to flight by a force of 10,000 men. A pretty miracle indeed! The *popish* priests offered presents to the god, worshipped and praised him and addressed prayers to him, thus "O god of gods! Do thou destroy this barbarian and take us under thy protection." They would tell their dupes—the ruling princes:—" Do not be at all anxious. Rest assured, *Mahadeva* is sure to send *Bhairava* or *Virabhadra* for your assistance who will destroy or blind all these barbarians." Or they would tell them " Our god is sure to manifest himself presently. *Hanuman* (monkey-god). *Bhairva* (the Indian Bacchus) and *Durga* have appeared to us in a dream and promised to do every thing for us." Those poor simple Rajas were easily taken in by these *popes*. They believed in all that they said and, therefore, did not resist the invader. Many *popes*, who were astrologers, said that that was not an auspicious ti me for them to fight, because one said it was the 8th moon while the other said that the *Yoginee* star would face them (when they go

to fight) and so on, they were altogether misled by the *popes* (and therefore they did nothing to defend themselves). When they were surrounded on all sides by the barbarins, they tried to escape from their miserable plight. Hundreds of *popish* priests and their dupes fell into the hands of the enemies. Their priests with folded hands implored the Mohammadans to spare their temple and the idol, and offered to pay Rs. 30,000,000 as ransom but the Mohammadans answered that they were not idol-worshippers but idol-breakers and off they went and began to demolish the temple. When the roof fell, and the magnetic rocks were shifted, down fell the idol which, when broken, was found to contain Rs. 18,00,00,000 worth of diamonds. When the *popish* priests were flogged, they began to weep. They were told to point out where the treasury was. Through fear of punishment, they revealed everything. Thereupon the Mohammadans, having looted the treasury and thrashed the priests, made slaves of them as well as of their dupes. They made them grind corn, cut grass and carry urine and fœces but gave them nothing but parched gram to eat. Oh ! Why did these people ruin themselves by the worship of stones? Why did they not worship the Almighty God whereby they would have put the barbarians, to rout and gained a victory over them? Had they worshipped heroes and brave men in place of all those idols, what a protection they would have afforded them. The priests worshipped those stones so devoutly and yet not one of them shifted from its place, fell upon the head of one of the invaders and broke it. Had they served a single brave man as they did the idols, he would have done his best to protect those who had served him and to destroy their enemies.

Q.—Ranchhora [1] thereby sent a *hundi* (ban-kdraft) to *Narsee Mehta* and helped him to pay off his debts. Is this also false?

A.—Some banker must have helped him with money to pay off his debts, and some one must have given it out falsely that the Lord *Krishna* had sent him a *hundi* (bank-draft). In the year 1858 the English demolished the temple and its idols with artillery fire, where were the idols, then ? (Why did they not do anything to defend themselves). Baghers, no doubt, fought very bravely and killed many of their enemies, but the idols could not even break one leg of a

1. It is another name of *Krishna*.

fly. Had there been even one so brave as *Krishna*, he whould have utterly routed the enemy and put him to flight. Why should not those who seek his protection be soundly thrashed when their protector himself is beaten.

Q.—*Jwaladevi* is a veritable goddess. It consumes everything. When anything is offered to it, it consumes one half of it and leaves the other half (untouched). The Mohammadan emperors had a canal of water let fall on it to extinguish it and sheets of iron fixed on it to choke it, but the flame (of fire) was neither put out nor choked. The goddess *Hinglaj* also is to be seen on the mountains at midnight mounted on a horse; it produces a thundering noise in the interior of the mountain.

The *Chandrakoop*—a well sacred to the moon—can talk. One who once passes through *Yoni Yantra* is never born again. By tying a *thumra* a man becomes great. As long as a man does not go to *Hinglaj*,, however holy he may be, he is only semi-great. Are these things not credible ?

A. No, that fire issues forth from the volcanic mountain called *Jwala Mukhi*. The impostures of the priest at that place are simply wonderful. When melted clarified butter is placed in a spoon on a flame, it takes fire at once, but when it is taken off or the flame is blown out, it is found that little of the butter has been consumed, while the rest of it remains in the spoon. The same thing happens in the case of *Jwala Mukhi*. Just as the fire of a fire-place consumes everything that is put into it and when fire breaks out in a jungle or a house it destroys every thing, in like manner the fire of *Jwala Mukhi* consumes everything that is placed in it. There is nothing miraculous in this. No goddess mounted (on a horse) is to be seen at *Hinglaj* nor is there anything else but a temple, a small reservoir of water and a few water pipes here and there. There is nothing much besides the trickery of the *popes* at that place. They have also got a marshy pool of water from whose bottom bubbles (of gas) rise to the surface of the water. The idiots call it *Saphalyatra* (literally *successful pilgrimage*). The *Yoni yantra* is a mechanical contrivance invented by these *popes* to rob the pilgrims. The wearing of *Thumras* is also a priestly fraud. If the wearing of *Thumras* makes a man great, would not they also make a donkey loaded with them a *mahapurush* (great man) ? It is the doing of great works righteously that makes a man great (*mahapurush*).

Q.—The lake at Amritsar is verily nectar itself. One half of a fruit of Sapindus Detergens is sweet (whilst the other half is bitter). There is a wall (at Gurdaspur) which (when shaken) bends but does not fall down. At *Revalsar* rocks float on the surface of the water. At Amarnath *lingas* (of ice) form by themselves, (several) pairs of pigeons are seen to come out of the Himalaya mountains and go back to the place whence they came. Are these things also not worthy of belief ?

A.—No. That lake is Amritsar (*Amrit*—nectar, *sar*—lake) only. When the place (where the town of Amritsar is situated) was a jungle, the water must have been good and sweet, hence it was named *Amritsar* (lake) or a lake of sweet water. Had it been real nectar, no one (as held by the followers of the *Puranas*) ought to have died there. That wall (at Gurdaspur) must have been constructed in such a manner that it would bend (when shaken) but would not fall. As regards the fruit of Spindus Detergens being sweet, it can be accounted for in two ways; either asclepias pulchella must have been grafted on it, or it is only a yarn. With regard to the *Rewalsar* miracle, there must be some mechanism by which the rocks are made to float. At *Amarnath* glaciers of ice are formed, what to say of small *lingas* of ice. Those pigeons must have been tame ones and are let fly by men hidden behind the mountains. By such means these scoundrels rob the ignorant of their money.

Q.—*Haridwar* is the gate of heaven. If one bathes on the steps of *Hari*, he is freed from his sin. A man who resides in *Tapovana* (grove of austerity) becomes an *asutic.* Gomukh the (mouth of a cow) is seen at *Gangotri*, *Gupta* (hidden) *Kashi* and *Triyugi Narayan* (god of the three periods of time) at *Uttar Kanshi*, *Kidar* and *Badri Narayan* are worshipped by men for six months and by gods for the other six months of the year. The mouth of *Mahadeva* called *Pashupati* is in Nepaul, his buttocks at *Kidar*, his knees at *Jaggan Nath* and his feet at *Amarnath*. By making pilgrimage to these places and bathing there one obtains salvation. Should a man desire to go to heaven from *Kidar* and *Badri* he could easily do so. What do you say to all this?

A.—*Hardwar* is the starting point of the road that leads to the (Himalaya mountain) in the north. *Har ki pauri* are the steps that lead to the pond close by, and are meant for facilitating bathing therein. To

tell you the truth it is *Har ki pauri* (steps of bones) as the bones of the dead from all parts of *Aryavarta* are thrown in there. One is never freed from his sins until he has suffered for them. The *Tapovana* may have been a grove of austerity in ancient times, but now-a-days it is only a grove of beggars. One does not become an ascetic by living in *Taporana* but by practising austerities, as there are plenty of untruthful shopkeepers who also live there.

The water that falls from the top of the mountain (Gangotri) forms the river Ganges. Some scoundrel must have shaped it like the mouth of a cow in order to rob the ignorant. It should also be remembered that that very mountain is the heaven of the *popes*.

Uttar Kashi and the like places are very good for those who engage in meditation and contemplation, but impostors can practise plenty of trickery even there.

As regards *Prayaga* (Allahabad) being the abode of gods, hence called *Deva Prayaga*, it is also an invention of the *Purana*. It is mere nonsense. *Prayaga* is situated at the junction of the *Alakhnanda* and the *Ganges*. If the *Puranas* were not to spin such yarns, who would go there and offer money to the *popes*?

Kashi is not hidden at all, it is quite visible. The *fire* there may have been kept up for ten or twenty generations (of these *popes*), but it has certainly not been burning for the last three generations.

The water in the *tapta kunda* (pond of hot water) is hot, because it gets heated by its passages through the interior of the mountains where there is plenty of natural heat. In another pond close by, the water is cold as it comes from the surface or such part of the mountains that are not hot. *Kidar* is a pretty and healthy place, but even there the *popes* or their dupes have got a temple built on a firm rock. The chief priest and other *popes* fleece many a man who has more money than brains and indulge in sexual pleasures. Similarly, at *Badri Narayan* there are plenty of these thugs. *Ravaljee* is their chief. Let alone one, he keeps many women. They call the temple there *Pashupati* and the idol therein *panchmukhi* (five-mouthed). It is only where there is no law to punish such frauds, that they become so rampant. But it must be borne in mind that the natives of these hills are not such rogues as the residents of the holy places of pilgrimage who denude the pilgrims of their money. This part of the country is very beautiful and clean.

Q.—(1) On the *Vindhyachal* mountain the goddess *Vindhyeshwari*, [1] *Kali* [2] and *Ashtabhuji* [3] are all visibly present.

(2). *Vindheyshwaree* assumes three different forms in a day. There is not a single fly to be found in the premises of its temple.

(3). *Prayaga* (Allahabad) is the king of the places of pilgrimage. By having one's head shaved there, one attains perfection. By bathing at the confluence of the Ganges and the Jumna, one obtains his heart's desire.

(4). Similarly, the town of *Ayudhia* has with all that inhabited it flown to heaven many a time.

(5). *Mathura* is the greatest of all *tirathas* (sacred places).

(6). *Vrindavana* is the scene of (*Krishna's*) dalliance (with the milkmaids).

(7). Pilgrimage to Govardhan and Vraj only falls to the lot of the fortunate.

(8). At the time of a sun eclipse, hundreds of thousands of people gather together at *Kurukshetra* (and this is held very meritorious).

Are all these things false ?

A.—(1). What is visible to one's eyes is that there are three idols and that they are made of stone.

(2). The assumption of three different forms on three different occasions in a day by *Vindhyeshari* is due to the cleverness with which the priests dress and adorn the idol with ornaments. As regards the absence of flies, why, there are myriads of them there. We have noticed this fact with our own eyes.

(3). There must have been a barber in olden times at *Prayaga* who composed some verses (or prayed some *pope* to do it for him) to the effect that it was a meritorious act to have one's head shaved there. Had it been true that by bathing at *Prayaga* people went to heaven, no one should have seen them returning home but the fact is that they are all seen coming back to their homes, and even if one gets drowned there, his soul wafted on air is carried up into space and

1. The mistress of *Vindhya*.—*Tr.*
2. Literally *Kali* means black.—*Tr.*
3. Literally Ashtabhuji means eight-armed.—*Tr.*

born again. The name of *the king of tirthas* has been given to it by these lovers of Mammon. The relation of king and subjects cannot be predicated of material objects, hence it is absurd to call *Prayaga* the *king of sacred places*.

(4). It is impossible to believe that the town of *Ayudhia* along with all that was to be found in it- dogs, donkeys, street sweepers, workers in skin, privies, etc.—has been to heaven three times. It never went to heaven, on the other hand, it is where it was, but is only in stories invented by the *popes* that *Ayudhia* flew away to heaven. This story has, indeed, passed from mouth to mouth. All that is said about *Naimisharanya* is also an invention of these very priests.

(5) As regards the belief that *Mathura* is altogether different from the three worlds, it is quite false; but it is true in the sense that there are three creatures at *Mathura* that are very troublesome, indeed so much so that on their account no one can get any rest on land, in water or in air. One of them is the *Mathura* priest. Whosoever goes to bathe in the Jumna finds him there waiting for exacting his toll and jabbering senselessly "Give me alms wherewith I may enjoy myself by drinking infusion Cannabis Ind, eating. pepper and sweets and bless you. The *second* is the tortoise that will bite do what you will, and their number is so great that it is only with the greatest difficulty that one can bathe at the bathing-place. The *third* is the red-mouthed monkey that lives up in the air (*i. e.*, on the tops of trees and houses). It would run away with anything it can get hold of, such as a turban, a cap, an ornament or a shoe, would bite, push and even kill a person. All these three are regarded as fit objects of worship by the *pope* and his dupes. Several *maunds*[1] of grams and sugar are offered to the tortoise and the monkeys, cash and sweets to the *popes*. Thus they are all served by their votaries—the ignorant laity. *Vrindravana* may have been a beautiful grove in ancient times, but now-a-days it is more like a *grove of prostitutes*, wherein young men and women, mendicants and their female dupes carry on most immoral

1. A *maund* is an Indian measure of weight, it is equal to 82 lb.—*Tr.*

practices. In like manner, the *popes* are highly successful in fleecing pilgrims on the occasion of the *Dipmala* fair at *Govardhana* and in the religious gathering at *Braj*. Similar religious frauds are practised at *Kurukshetra* by the *popes* in order to make a good living for themselves. Good and righteous men among them, who have the public good at heart, keep aloof from these *popish* practices.

Q.—Idol-worship and pilgrimage to holy places have been in vogue since time immemorial. How can they be false?

A.—What do you call *time immemorial?* If you say that by the use of these words you mean that these practices have *always* been in vogue it cannot be right, otherwise how would you account for the fact that there is no mention of these things in the *Vedas*, the *Brahmanas* and other ancient books of sages and seers. The practice of worshipping idols originated with the *Vama Margis* and the Jainees a little under 2,000 or 2,500 years back. It did not exist in India in ancient times, nor were there any *places held sacred* (*tirathas*) then. When the Jainees instituted *Girnar*, *Palitana*, *Shikhar*, *Shatrunjaya* and *Abu* as places of pilgrimage (*Tirathas*), the *Pouranis* followed suit and established their own *Tirathas*. Should a man desire to inquire into the origin of these *Tirathas*, he should examine the oldest records and brass plates kept by the *panda* priests. He would, then, be satisfied that they were all instituted within a period of 500 to 1,000 years, and that there is not a single record that goes back further than 1,000 years. Hence *Tirathas* are not ancient but of a recent origin.

Q.—Is there no merit, then, in making pilgrimage to *Tirathas* (sacred places) or taking the name of gods? It is said that "By making pilgrimage to *Kurukshetra* one is freed from all his sins committed in other places." Are these things true or not?

A.—No, they are not. If sins could be destroyed, the poor should become rich and prosperous, the blind get sight and the lepers be cured of their leprosy, but it is not so. Hence sin and virtue can never be destroyed.

गङ्गागङ्गेतीत यो ब्रुयाद्योजनानां शतैरपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥
हरिर्हरति पापानि हरित्यक्षरद्वयम ॥
प्रातःकाले शिवं दृष्ट्वा निशि पापं विनश्यति ।
आजन्मकृतं मध्याह्ने सप्तजन्मनाम् ॥ पोपपुराण ॥

Q.—"Whosoever repeats the name of the Ganges, thousand of miles distant though he be (from it), his sins are forgiven and he goes to heaven (the realm of *Vishnu*). The utterance of Hari—a word composed of two letters—destroys all sins. (In like manner there is great merit in taking the name of *Rama*, *Krishna*, *Shiva*, *Bhagvati*, or some other god or goddess."

"If a man sees the idol of Shiva or the *lingam* in the morning, all his sins committed in the previous night are forgiven, if at noon, his sins committed in the whole life, if in the evening those committed in the seven previous births are destroyed." So you see that there is a great merit in seeing the idols of Shiva, etc. Is this false ?

A.—What doubt can there be in its being false? No sin can ever be destroyed by taking the name of *Hari*, *Rama*, *Krishna*, *Narayan*, *Shiva*, *Bhagvati*, otherwise none in the whole world should suffer or be afraid of sinning. Now this is the reason that now-a-days sin is on the increase among the *popes* and their dupes. The idiots are convinced that they can be freed from their sins by taking the name of some god or making pilgrimage to some holy place. Acting on this conviction, they sin freely and thereby forfeit true happiness in this world as well as in the next. But (God has ordained that) whosoever commits a sin must suffer for it.

Q.—Is there any kind of *Tirath* or any mode of taking the name (of the Lord) which is desirable?

A.—Yes, there is. The study and teaching of the *Veda* and the *Shastras*, association with righteous men of learning, promotion of public good, righteous living, the practice of *yoga*, freedom from malice and hypocrisy, truthfulness in word, deed and thought, the practice of *Brahmacharya*, the service of one's father, mother, tutor and the learned guests, worship of God, mental tranquility, control of the senses, gentleness, activity, acquisition of knowledge, both material and spiritual, and of other good qualities, and the performance of such other good works are all *Tirathas*, as they help one to cross the ocean of misery and sorrow. Land [1] and water [2] can never be called *Tirathas*. since that which helps one to swim across (an ocean of) misery and sorrow alone constitutes a *Tiratha*.

समानतीर्थे वासी ॥ अ० ४ । पा० ४ । सू० १०८ ॥

1. Land stands for temples, etc.—*Tr.*
2. Water stands for rivers, lakes, etc.—*Tr.*

Land and water do not possess this property, on the other hand water can help one to get drowned (if he be so bent). A boat or a ship can be called a *Tirath* as by means of it one can get across a river or an ocean. "Those *Brahmacharis* who study under the same teacher and the same book are spoken of as serving the same *Tiratha*. (*Sman tiratha vasi.* So says the sage *Panini*.

Yajur Veda XVI.

" Let food and raiment, etc., be given to those who study the *Veda* and *Shastra* and possess qualities like truthfulness in speech that constitute righteous living, and let the people in return acquire learning from such persons. This is what the *Yajur Veda* says. Such people alone are entitled to be called *Tirathas*. As regards the method of *taking the name* (of God) the *Yajur Veda* says:

Yajur Veda XXXII, 3.

" Taking the name of the Great God consists in performing great works of righteousness."

God is called by an hundred different names (such as *Brahma*, *Parmeshwra*, *Ishwara*, *Niyeya Kari*, *Dayalu*, *Sarvashalkhna*, etc.) by virtue of possessing manifold nature, attributes and characteristics. No He is called *Brahma* because He is greatest of all. *Parameshwar* (Great God) because He is the Lord of the powerful, *Ishwara* because He is Almighty, *Niyayakari* (Just) because He is Just, never unjust, *Dayalu* (Merciful) because He is Merciful to all, *Sarvashaktiman* (Omnipotent) because He creates and sustains the world and resolves it into its elementary condition by His power alone and does not need the help of any other being, *Vishnu* because He pervades all and protects all. He is called *Mahadeva* because He is the Lord of all *devas* —all material and spiritual objects that possess brilliant or useful properties as well as sages, seers and wise men. *Rudra* because He is the cause of the dissolution of the world. Let a man, therefore, try to imbibe His virtues (*i.e.*, to be like God in nature and attributes, etc.) Thus let him be great by the performance of great works let him be powerful among the powerful, let him augment his power, let him never commit a sinful act. Let him be kind to all. Let him perfect his means of progress. Let him develop technical arts and with their help, make different kinds of things. Let him do unto others as he would be done by. Let him protect all. Let him be learned amongst

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नमस्तीर्थ्याय च ॥ यजु० ॥ अ० १६ ॥

यस्य नाम महद्यशः ॥ यजु० अ० ३२ । मं० ३ ॥

the learned. Let him diligently punish the wicked and protect the good. In short, moulding one's nature, attributes and character in accordance with those of God alone constitues the true method of *taking His name.*

Q.—"The *Guru* is *Brahma*, the *Guru* is *Vishnu*, the *Guru* is the Almighty Lord, the *Guru* is even *Brahma* (Great Lord); therefore, we bow unto the *Guru.*" Is this kind of *Guru*-worship right? It is right to drink the water in which his feet have been washed, to obey him in all things, to look upon him as *Bavan* (an incarnation of the Deity) if he be covetous, as *Nara Singh* (half man and half lion-incarnation of God) if he be wrathful, as *Rama*, if he be attached to worldly things, as *Krishna*, if he be sensual, never to lose faith in him commit whatever sin he may, to believe that every step one takes in going to see his *guru* or a *sant* (so-called holy person) is as meritorious as the performance of an *Ashwamedha Yajua?*

A.—No, it is not right. *Brahma*, *Vishnu*, *Maheshwara* and *Parabrahma* are all names of God, the *guru* can never equal Him. This book (from which the verse quoted above has been culled,) called *Gurugita* which teaches the *great* sanctity of the *guru*, is the work of some *pope*. It inculcates extremely *popish* practices. The true *gurus* are one's father, mother, tutor, and *atithis*. To serve them and acquire knowledge and culture from them is the duty of the children and pupils, but if a *guru* be covetous, worldly, sensual or possess a nasty temper these men (*i. e.* the so-called *gurus* or holy men) should be left alone (but it is the duty of the king) to correct these men first by gentle admonition, if still intractible to inflict bodily punishments or even to put them to death. There is nothing wrong in punishing them, such men do not become *gurus* by virtue of possessing learning and other good qualities. They are false *gurus* who tie strings of beads round the necks of their (*chelas*) dupes, make marks on their foreheads called *tilakas*, and teach *mantras* (mystic words), etc., quite opposed to the teachings of the *Vedas*. They are not *gurus* but shepherds, because just as shepherds keep goats and sheep for the purpose of obtain ing milk, etc., likewise these so-called *gurus* have male and female disciples (*chelas* and *cheless*) in order to strip them of their money with

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुरेव परम ब्रह्म तस्मै श्रीगुरवे नमः ॥

which they enjoy themselves. It is said of them by some one "The greedy *guru* and the avaricious disciple play tricks with each other. They are drowned in the sea of misery (like those who try to cross the sea in a boat made of stone.") The *Guru* thinks that his male and female disciples are sure to give him sometning, whilst the latter think that even if the *guru* is of no other use he is good enough for swearing (falsely) by or for obtaining absolution from sins. They are both selfish and embodiments of hypocrisy. The get drowned in the ocean of misery in this world like those who try to cross the sea in a boat made of stone. Fie on such *gurus* and disciples. Let no one associate with such persons, but whoever does so, will sink to the greatest depths of misery.

The imposture of these shepherd *gurus* is just like that of the *Puranic* priests. They are extremely selfish people. Those who have the good of the public at heart may have themselves to suffer; but never do they cease doing what is good for the world. Both the *guru-mahatamya* (the doctrine) of the sanctity of the person of the *guru*) and the *Gurugita* are the inventions of these immoral, wicked *gurus*.

O.—(1). "*Vyasa* is the author of the 18 *Puranas*. Whatever he has declared must certainly be held as authoritative."

(2). "Let a man learn the meaning of the *Veda* by the help of *Itihas* (historical books such as the *Mahabharat*) and the 18 *Puranas* as they are all in harmony with the teachings of the *Veda*."

Mahabharat.

(3). "In *Pitrikarma* (*i. e.*, the ceremony in which oblations are offered to the manes of one's ancestors) let a man hear stories from the *Purana* and the *Harivansh* recited."

Manu

(4). "On the completion of an *Ashwamedha Yajna*, let a man hear portions of the *Purana* recited on the 10th day."

Chhandogya Upanishad VII, 1.

दो॰—लोभी गुरु लालची चेला। दोनों खेलें दाव।
भवसागर में डूबते, बैठ पथर की नाव॥

(१) अष्टादशपुराणाणां कर्त्ता सत्यवतीसुतः॥

(२) इतिहासपुराणाभ्यां वेदार्थमुपबृंहयेत्॥ महाभारते॥

(5). "The *Purana* is the *Veda* as its teachings are in harmony with those of the *Veda*."

(6), "*Itihas* (History) and the *Puranas* are called the fifth *Veda*." Sutragranth.

These quotations conclusively prove that the *Puranas* are authoritative books, and once this is admitted, idol-worship and pilgrimage to sacred places are proved to be desirable, as both of them are inculcated by the *Puranas*.

A.—Had *Vyasa* been the author of the 18 *Puranas*, there would not have been so many stories in them, as it appears from the perusal of his other works, such as his commentry on the *Yoga Sahstra*, and the *Vedanta Shastra*, that he was a very truthful and righteous man of vast learning and a great *yogi*. He could never have written such falsehoods (as are recorded in the *Puraasn*). Those sectarians—so hostile to each other—who wrote the so-called *Puranas* (ancient books) such as the *Bhagvat*, which are in fact apocryphal and of recent origin, did not possess a particle of the noble qualities of *Vyasa*. It is not learned men like *Vyasa* who could write what is false and opposed to the *Vedas* and other true *Shastras*. It is the work of the selfish, ignorant and malevolent men.

Beside, *Purana* is not the name of such books as the *Shiv Purana* since it is said in the *Brahmanas* and *Sutra* books:—"*Itihas*, *Purana*, *Kalpa*, *Gatha* and *Narashansi* are five names given to the *Brahman* books.[1]

(1). They are called *Itihas* (History) as they record such events as the discussion between king *Janak* and the sage

(३) पुराणान्यखिलानि च ॥ मनु० ॥
इतिहासपुराणं पञ्चमं वेदानां वेदः ॥ छान्दोग्य: प्र० ७ खं० १ ॥
दशमेऽहनि किंचित् पुराणमाचक्षीत ॥
पुराणविद्या वेदः ॥ ६ ॥ सूत्रम् ॥
ब्राह्मणानीतिहासान् पुराणाकल्पान् गाथा निनाराशंसीरिति ॥

1. *i.e.* the *Aitreya*, *Shatapath*, *sama* and *Gopatha*.

Those who say that *Vyasa* had collected the *Vedas* are altogether wrong, since even his father (*Paras'ara*), grandfather (*Shakti*), and great-grandfather (*Vasishtha*), and *Brahma* and other sages, who lived long before him, had read all the four *Vedas*; this would have been impossible, had it been *Vyasa* who collected them.

Yajnavalka. They are called *Puranas* (ancient) as they discuss such subjects as Cosmogony, *Kalpa* and because they discuss the power of the *Vedic* words and clearly demonstrate their true meaning, *Gatha* because they narrate stories by way of illustrating certain truths, *Narashansi* because they chronicle human acts—prasieworthy or otherwise.

(2). By they help of these (books) alone can the true meaning of the *Vedic mantras* be understood.

(3). Let a man hear something in praise of the learned.

(4). In this quotation also the same *Brahman* books are meant by the word *Purana* as the books written by *Vyasa* could possibly be recited after his birth (and never before this event), but it is a fact even long before the birth of *Vyasa* expositions of the *Vedas* (*Puranas*) were read, taught and recited. Hence the word *Purana* can only be applicable to the most ancient *Brahman* books and not to the so-called *Puranas*, such as the *Shrimad Bhagvat* or the *Shiv Purana*, which are really of a very recent origin, and are replete with mythology and filthy stories. When *Vyasa* read the *Vedas* and taught them to others and thereby dissiminated their knowledge, he was named *Veda Vyasa*. Now *Vyasa* (in *Sanskrit*) means the diameter (of a circle) which is a line that passes right through the centre of a circle from one end to the other *Vyasa* was called so, because he read and mastered all the four *Vedas*, from the *Rig Veda* to the *Atharava Veda*, and thaught them to his pupils such as *Sukha* and *Jaimini*. *Vyasa* was his title only. His real name was *Krishna Dwipayana*.

Q.—Is everything that is said in the *Puranas* false? Is there nothing true in them?

A.—They are mostly false but there may be a thing here and there that is true, but that is taken from the *Vedas* and the *Shastras*, while that which is false is the ivention of the *popes*. In the *Shiva Purana*, *Shiva* is described as the Lord of all, while *Vishnu*, *Brahma*, *Indra*, *Ganesha*, and *Surya* are spoken of as his servants, whilst in the *Vishnu Purana*, *Vishnu* has been held as the Superme Spirit and

Shiva and other gods, as his servants. Again, in *Devi-Purana*, *Devi* is described as the Supreme Deity and *Shiva*, *Vishnu*, and the like as her servants. In *Ganesha Khand*, *Ganesh* is called the Lord of all, while the other gods as his servants. Why! If this is not the invention of the sectarian priests, whose else could it be? Such self-contradictions are not possible even in the writings of an ordinary man, leave alone a learned man. Of all the above statements if we were to hold the first statement as true, the second naturally must be false, and if the second statement be held to be the right, the third must be wrong, and if the third be considered as correct, all the rest must be incorrect.

Again, the *Shiv Purana* describes *Shiva* the *Vishnu Purana*, *Vishnu*; the *Devi Puran*, *Devi*; the *Ganesh Khand*, *Ganesha*; the *Surya Puran*, *Surya*; *Vayu Puran*, *Vayu*, as the author of the creation and dissolution of the Universe and then each of them considers them as created beings. If the Pauranics were asked how the author of the creation, sustenence and dissolution of the Universe could be a created being and how a created being could be the First Cause of the Universe, they would never be able to answer this objection. Besides, the bodies of these beings must have been formed out of the matter composing the universe. When they form part of the created world and are localized, how can any one of them be the author of the universe? Moreover, Cosmogony is desrcibed differently in the different *Puranas* and in a manner which is altogether impossible. For instance, it is written in the *Shiva Purana*:—"*Shiva* willed 'Let me create the world.'" Thereupon he created an expanse of water called *Narayana* from its navel sprang up a lotus plant, out of which issued forth *Brahma* who saw that it was all water. He took a handful of water, looked at it and threw it back (into the ocean) which caused a bubble to rise from its surface. Out of this bubble came a man who addressed *Brahma* thus "O My Son! Create the world." *Brahma* replied "I am not your son, rather you are my son." Thereupon they began to quarrel over it and continued fighting with each other on the surface of the water for one thousand years of the gods. Then *Mahadeva* began to think that as those whom he has sent forth to create the world were fighting with each other he must, adopt some method of settling this dispute. For this reason he created out of them a bright *linga*, which immediately spread heavenward. Both were puzzled at its sight;

They agreed that its beginning and end should be found out and he that returned first, after having discovered its limits, should be considered as the father, while the other who returned later or without having discovered its two ends as the son. Thereupon *Vishnu* assumed the form of a tortoise and went down, whilst *Brahma* embodied himself as a swan and flew upwards along the *linga*. Both travelled for one thousand years (of the gods) at the same speed as the human mind and yet they could not fathom it. Therefore, *Brahma* above and *Vishnu* below began to think that if the other came back sooner after having found its end he would have to become the son. Whilst *Brahma*, was thinking in this strain, a cow and a tree, called Strychnos Potatorum descended down from above. *Brahma* asked them "Whence have you come?" They replied that they had been travelling along that *linga* for one thousand years. *Brahma* enquired "Has this *linga* any limits?" They replied in the negative. Then *Brahma* said to them "Both of you accompany me and let the cow give evidence to the effect that she has been pouring milk over the head of the *linga* and let the tree say that it showered flowers over it, if you do this I shall take you to a resting-place." They refused to give false evidence. This enraged *Brahma* and he cried "If you refuse to give the desired evidence, I will reduce you to ashes (*i. e.*, annihilate you) at once." This frightened them both and consequently they promised to give the desired evidence. Then all of them began to descend and continued in their downward course till they got back to the place whence *Brahma* had started. *Vishnu* had already got back there. *Brahma* asked him if he had found the limits of the *linga*. *Vishnu* replied "I have not be able to fathom it." *Brahma*, then, said "But I have succeeded." *Vishnu* wanted him to produce his evidence. Thereupon the cow and the Strychnos Patatorum tree gave evidence to the effect that they were both above the head of the *linga*. Upon this a voice came out of the *linga* and cursed the tree saying "Since thou hast told a lie, thy flowers shall never be offered to me or any other god in the whole world, and whosoever offers them shall be destroyed." It then cursed the cow saying "Since thou hast uttered a lie with thy mouth thou shalt eat excrement with it and no one shall ever worship it. But in its stead thy tail shall be worshipped." It also cursed *Brahma* saying "Since thou hast told a falsehood, thou shalt not be worshipped anywhere in the world." It blessed *Vishnu* saying "Since thou hast spoken the truth, thou shalt be worshipped all over the world."

After this both (*Brahma* and *Vishnu*) glorified the *linga*. This highly pleased it and out came a man from the inside of the *linga* with tresses of hair twisted on the top of his head who said "I sent you both to create the world, why have you been quarrelling with each other." They replied "How could we create the world without some material?" Thereupon *Mahadeva* took a ball of ashes out of his matted hair and gave it to them saying "Go forth and create the world out of this ball." The authors of the *Puranas* should be asked where the bodies of *Brahma*, *Vishnu* and *Mahadeva*, the expanse of water, the lotus, the *lingas*, the cow and the Strychnos Polatorum tree and the ball of ashes came from when even the primordial matter—atoms and the five subtle principles (*Mahabhuts*)1 did not exist?" They could never answer this objection satisfactorily.

The story of Creation is given thus in the *Bhagvat*:—A lotus came out of the navel of *Vishnu*, and *Brahma* out of the lotus, *Swayambhava* out of the right big toe of *Brahma's* right foot and the queen *Satyrupa* out of his left great toe. Out of his forehead were born ten sons such as *Rudra* and *Marichi* who begot ten *Prajapatis*, whose thirteen daughters were married to *Kashyapa*. Out of these thirteen wives of *Kashyapa*, *Diti* gave birth to fiends, *Danu* to demons, *Aditi* to the sun, *Vinata* to birds, *Kadru* to snakes, *Sharma* to dogs and jackals, etc., and others to elephants, horses, donkeys, buffaloes, grass, straw and trees such as acacia with thorns and all. Fie on you! O You senseless, idiotic author of the *Bhagvat Purana*. What a shameless creature you! You did not feel a bit of shame or hesitation in writing such falsehoods! You became so utterly blind. Human beings are, no doubt, the result of the union of the male and female reproductive elements of human parents but never animals, birds, snakes, etc Such a thing being against the laws of nature as ordained by God is quite impossible; besides, how can there be any room for elephants, camels, lions, dogs, donkeys and trees in the womb of a woman? Moreover, why did not the lions and the like animals, after their birth, eat up their own parents? How can it be possible for animals, birds and trees to be born out of a human body? It is a great pity that these people should have practised such impostures as have kept the world in darkness and doubt even up to this day. These blind *popes* and their blind dupes hear and believe in such utterly false things. One wonders if they are even men! Oh!

1. See Chapter III for further information on this subject.

Why did not the writers of *Bhagvat* and other *Puranas* die in their mothers' wombs or as soon as they were born? Had the people (of India) been saved from the hands of these *popes*, they would have been spared the pain and suffering that they are afflicted with.

Q.—There can be no contrariety in these different versions of the Creation as they old proverb says "Songs on marriage occasions are sung in praise of the person whose marriage it is." When the devotee praises *Vishnu*, he regards him as the All-mighty God, whilst all other gods are treated as his servants; when he begins to glorify *Shiva*, he looks upon him as the Supreme Spirit and on all others as his attendants or slaves. Every thing is possible with God. Even other than human beings can be produced by the sexual union of men and women, if God will it so. Behold! He has created the whole universe out of nothing by virtue of *Maya*. There is nothing that is impossible for Him. He can do whatever he likes.

A.—O you simpletons! On marriage occasions you, no doubt, sing praises of the person who is to be married, but you never call him the greatest of all, nor belittle or revile others, nor regard him as the father of all. Now, pray tell us do not you *popes* leave behind even wheedlers, fawners, and lankeys in the art of flattery and story telling? Whosoever you follow, you call him the greatest of all. Whosoever you oppose, you call him the lowest of all. What have you to do with truth, justice and righteousness? You have your own selfish interests alone at heart. *Maya* is only possible in man as he is very often deceitful and hypocritical. They alone can be called *Mayavi* who possess these evil attributes. God, being free from deceit, hypocrisy and the like evil attributes, can never be called *Mayavi*. If it be true that animals, birds, snakes, tree, etc., were the offspring of *Kashyapa* and his thirteen wives in the beginning of Creation, why are they not produced in the same way in our time. The order of creation we have described (in the 7th Chapter) is alone true. It seems that the *pope* having been misled by the following text of *Shatpatha Brahman* must have talked this nonsense. "Therefore, all this world was created by *Kashyapa*." Now "God is called *Kashyapa* because He is *pashyaka* or Seer of all, in other words, witnesses the entire creation—animate and inanimate—

Nirukta II. 2.

तस्मात् काश्यप्य इमाः प्रजाः ॥ शत० ७ । ५ । १ । ५ ॥
कश्यपः कस्मात् पश्यको भवति ॥ निरु० अ० २ । खं० २ ॥

the souls and their acts and clearly *sees* all kinds of knowledge." By the rule of *Mahabhashya* which says that "the first and last letters of a word change places with each other," *p* of *pashyaka*[1] changes its place with *k* and becomes *khasyapa*. Being ignorant of the true meaning of these texts, and (probably) intoxicated with Cannabis Indica decoction they (*i. e.*, the authors of the *Puranas*) wasted their lives in writing what was opposed to the Laws of Nature.

In the *Markandeya Purana*, in the section devoted to the goddess *Durga*, it is stated that out of the bodies of the gods issued forth light which formed a goddess who killed a demon called *Mahishasura* or *Raktabija*. A drop of blood fell from his body and the like demons were produced in such large numbers out of this drop of blood that the whole world was filled with them (*i. e.*, *Raktabijas*). Again blood flowed from his body is such a large quantity that it actually formed a stream. The book is full of similar other cock and bull stories. Now where was the goddess *Devi*, her lion and her army when the world became full of *Raktabija* demons. If you say that they were at a considerable distance from the goddess, the whole world was not then filled with *Raktabijas*. Had this been the case where would have been (room for) animals, birds, human beings, water, land, crocodiles, tortoises, fishes (big and small), plants and trees ? One feels convinced that all these must have taken refuge in the house of the author of *Durgapatha* ! What a wonderfully incredible story has he told whilst under the influenee of Cannabis Indica !

Now we shall expose the trickery fallacies of what is called the *Shrimad Bhagavat*. *Narayana* (God) taught *Bhagavata* to *Brahma* in 4 verses thus : "Learn thou, O *Brahma*, from me my highest and secret knowledge. It is also (highest) and hidden. It leads to the acquisition of righteousness and wealth, gratification of legitimate desires and attainment of Eternal bliss."

When the knowledge was called *Vigana* (*i. e.*, highest) why should it also have the qualifying word *highest*? When it has already been called *secret*, it is a mere repetition to call it *hidden* also. When the verse which forms the basis of the book is meaningless, why would

ज्ञानं परमगुह्यं मे यद्विज्ञानसमन्वितम्।
सरहस्यं तदङ्गञ्च गृहाण गदितं मया॥ भा० स्कं० २। अ० ९।
श्लो० ३०॥

1. *Pashyaka* literally means a seer.

not the whole book be the same? In the 2nd Chapter, *Narayana* blesses *Brahma* saying "Thou shalt never be a victim to infatuation, either during Creation or Dissolution," but in the 10th Chapter we find that *Brahma* through infatuation stole calves!!! Now only one of these two contradictory statements can be true, while the other must be false or both may be false. When you hold that there is no such thing as love, malice, anger, jealousy or pain to be found in heaven (*Baikuntha*), why did *Sanaka* and others become angry at the gate of heaven. If anger was there, it was no heaven. *Jaya* and *Vijaya*, being gate-keepers, were bound to obey their master's order and if they stopped *Sanaka* and others from entering the gate, what wrong did they do? Being blameless, they could not be cursed, but a curse was pronounced against them, *viz*. "You shall fall on the earth." From the nature of the curse it is clear there was no earth (land) there, but water, air, *Agni* and *Akasha* were probably there. What did the palace, its gate and water, &c., then rest on? Thereafter, *Jaya* and *Vijaya* glorified *Sanakas* and begged to be told when they would be allowed to enter heaven (*Baikuntha*). They were informed that if they worshipped *Narayana* through love, they would gain entrance into heaven in their seventh re-birth, but, if through malice, in their third re-birth. Now it must be considered here that *Jaya* and *Vijaya* were the servants of *Narayana*, therefore, it was his duty to protect and help them. If a master were to allow his servants to be oppressed by others and do nothing to punish the oppressors, the consequence will be that every one will trample on them. It was incumbent on *Narayana* to reward *Jaya* and *Vijya* for having discharged their duty faithfully, and punish Sanaka and others for having persisted in attempting a forcible entry into *Baikuntha* (heaven) and quarrelled with his servants and cursed them. It would have been an act of justice on *Narayana's* part to have thrown *Sanak*, etc., instead of *Jaya* and *Vijaya*, to the earth. When there is such an utter lack of justice in *Narayana's* kingdom, the more his devotees—called *Vaishnavites*—are ill-treated, the better it would be for them.

भवान् कल्पविकल्पेषु न विमुह्यति कर्हिचित ॥ भाग० स्कं० २। ०। ६। श्लो० ३६॥

Again, later on, it is said in the *Bhagvat* that after *Hiranyaksha* and *Hiranyakashypa* were born, *Hiranyaksha* was killed by a boar (who was an incarnation of *Vishnu*). This story is narrated thus. *Hiranyaksha* folded the earth like a mattress and made a pillow of it which he placed under his head and went to sleep. *Vishnu* incarnated himself as a boar, and caught hold of the earth from under his head. This woke him and a duel between the two followed. The boar killed *Hiranyaksha*. If the followers of the *Bhagvat Purana* were asked whether the earth was round or flat like a mattress, they would never be able to answer this question as they are enemies of the Science of Geography. Well! When *Hiranyaksh* rolled the earth into a pillow, and placed it under his head, what did he himself sleep on and what did the boar walk on, since he held the earth in his mouth? What did they *Hiranyaksha* and the boar—stand on whilst fighting, as there was no other resting place? It seems that they must have fought on the chest of the *pope* who wrote this *Bhagvat Purana*, but then the question arises what did the *pope* lie on? Now, this is all like what happens when liars and gossips meet each other. There is no end of idle talk, of telling tales and spinning yarns.

Now, as regards *Hiranyakashaypa*, his son *Prahlada* was a great devotee af *Narayana*. When his father sent him to school, he would ask his teachers to write the word *Rama* on his slate. When his father heard about it, he asked him why he worshipped his (father's) enemy, the boy made no answer; he simply would not obey his father who, at last, had him tied hand and foot and pushed from the top of a mountain and thrown into a well but he was not at all hurt. Thereupon his father had a red-hot iron pillar heated in fire and said to the boy "If your God *Rama* whom you worship be the true God you should not be burnt by embracing the pillar." *Prahlada* made a start to embrace the pillar; doubt arose in his mind as to whether he would escape being burnt or not. *Narayana* made rows of ants craw on that pillar. That gave *Prahlad* heart, off he went and embraced the pillar which burst and a man-lion come out of it who caught hold of his father and ripped his belly and then began to lick *Prahlad* lovingly and asked him to utter a wish. He requested that his father should be saved. The man-lion blessed him saying "Twenty-one of thy forefathers have been saved."

Now, this is another yarn like the previous ones. Let a man who recites *Bhagvat* or hears it read be thrown down a hill; if this story be

true, he should reach the bottom unhurt. But we know what will actually happen. No *Narayana* will come to his help, the poor man will simply be hacked to pieces. *Pralad's* father sent him to school, now what wrong did he do? That boy was such an idiot that he wanted to leave off all studies and renounce the world (*i. e.*, become a *Vairagi*).

Let him who holds it true that ants did crawl over the red-hot iron pillar and *Prahlad* was not burnt by touching it be placed in contact with a red-hot pillar; if he suffers no harm, we could believe that *Prahlad* might not have been burnt. Again, why was not the man-lion burnt?

Now did your *Narayana* forget that Sanak and others had been granted this boon that they would enter heaven in their third re-birth. According to the *Bhagvata*, *Prahlad* was only in the fourth generation from *Brahma*. First was *Brahma*. He begot *Kashyapa* whose sons were *Hiranyaksha* and *Hiranyakashyapa*. The latter begot *Prahlad*. To say then that twenty-one of *Prahlad's* forefathers were saved, when he had had only three, is nothing short of idiocy. Then the same *Hiranyaksha* and *Hiranyakashyapa* were reborn as *Ravana* and *Kumbhakaran* and as *Shishupala* and *Dantavakna*. What became of the man-lion's boon granted to *Prahlad*. Only idiots can hear or talk such nonsense and not men who are possessed of learning and wisdom. It is written about *Putana* and *Akrura* that "*Akrura* on being sent by *Kansa* left *Mathura* in a carriage drawn by horses that ran as fast as the wind at *sunrise* and reached *Gokala* which is 4 miles distant from *Mathura* at *sunset*." Now it seems that those horses must have been going round and round the author of *Bhagvat*, or the drivers lost their way and along with *Kansa* gone to sleep in the house of the author of the *Bhagvat Purana*. The body of *Putana*, it is mentioned, was 8 miles broad and good many miles long. *Sir Krishna* slew him and placed his body between *Mathura* and *Gokal*. Had this been true, both these towns as well as this *pope's* house would have been buried (under his body). There is a story related of *Ajamal* which is altogether absurd. It runs as follows:—*Ajamal* named his son *Narayana* at *Narada's* advice. When he was dying, he shouted for his son (by name). In came *Narayana* (God) instead of his son. Now did not *Narayana* know what was passing in *Ajamal's* mind, *viz.*, that he was calling his son, not Him? If such be the *Nama-mahatamya*, *i. e.*, if taking the name

of the Lord be such a meritorious act as evidenced by the above story, why does *Narayana* not come now-a-days to free those, who take his name, of their misery and suffering? Why can prisoners not get their liberty by repeating His name?

In like manner the dimensions of the *Sumeru* mountain given in the *Bhagvat* are quite at variance with the teaching of the Sciences of Astronomy. Oceans were caused by the tracks of the wheels of King *Priyabrata's* carriage. The earth was 2,450,000,000 miles in diameter. These and similar other stories are given in the *Bhagvat*. They are simply countless.

This book was made by *Bobadeva* whose brother *Jayadeva* wrote *Gitagovind*. He has written some verses in his book called *Himadri* to the effect that he was the author of *Shrimad Bhagvat*. We had 3 leaves of that book with us, out of which the first one was lost. We have composed the following two verses of the same purport as those that were on the leaf that was lost. Whosoever cares to see the original verses should consult the *Himadri*.

"The Prime Minister *Himadri* said to Pundit *Bobadeva*, I have no time to read your book called the *Shrimad Bhagvat* or hear it read. Please make a brief summary of it in verse so that by reading it I may be briefly acquainted with the story of the *Bhagvat*." There were altogether 10 verses on the leaf that was lost. The following verses beginning with No. 11 that are given below are all the composition of *Bobadeva*:—

(11) ".........certainly the story of the *Bhagvat*, retold is as follows:—The five questions of *Shaunaka* and *Sutas's* answers (are given) in three (verses)."

Himadri.

(12) Questions and (the subject of) incarnations, *Vyasa's* disinclination for (writing) work, *Narada's* convincing speech supported by arguments and (an account of his) own birth.

रथेन वायुवेगेन ॥ भा० स्कं० १० । अ० ३९ । श्लोक० ३८ ॥

जगाम गोकुलं प्रति ॥ भा० स्कं० १० । पू० अ० ३८ । श्लो० २४ ॥

(१) हिमाद्रेः सचिवस्यार्थे सूचना क्रियतेऽधुना ।
स्कन्धाऽध्यायकथानां च यत्प्रमाणं समासतः ॥

(२) श्रीमद्भागवतं नाम पुराणं च मयेरितम् ।

(13) Murder (of *Arjuna's* children) while asleep by *Drona*, protection of *Prikshita* while he was in his mother's womb by the *Pandavas* with arms, attainment of his position by *Bhishama*, and *Krishna's* arrival at *Dwarka*.

(14) The birth of *Prikshita*, who had heard *Bhagvat* read; *Dhritrashtra's* going away, *Krishna's* shuffling off his mortal coil and then the *Pandvas'* departure for the Himalayas (have all been described in the *Bhagvat*).

(15) Thus have 18 Chapters of the first Book of the *Bhagvat* been summarized in 18 *padas*[1] (of this summary) in consecutive order. The king (*Yudhishtra*) renounced his extensive kingdom in which justice was meted out to all, etc.[2]

This completes (the summary of) Book I."

Thus was a brief summary of the 12 Chapters of *Bhagvat* prepared by *Pundit Bobadeva* and given to the Prime Minister *Himadri*. Whosoever wants to see a detailed account of it should consult the book called *Himadri*.

विदुषा बोबदेवेन श्रीकृष्णस्य यशोन्वितम् ॥
(११) बोधयन्तीति हि प्राहुः श्रीमद्भागवतं पुनः ।
पञ्च प्रश्नाः शौनकस्य सूतस्यात्रोत्तरं त्रिषु ॥
(१२) प्रश्नावतारयोश्चैव व्यासस्य निर्वृतिः कृतात् ।
नारदस्यात्र हेतूक्तिः प्रतीत्यर्थं स्वजन्म च ॥
(१३) सुप्तघ्नं द्रौण्यभिभवस्तदस्त्रात्पाण्डवाऽऽवनम् ।
भीष्मस्य स्वपदप्राप्तिः कृष्णस्य द्वारकागमः ॥
(१४) श्रोतुः परीक्षितो जन्म धृतराष्ट्रस्य निर्गमः ॥
कृष्णस्यमर्त्यत्यागश्च ततः पार्थमहापथः ॥
(१५) इत्यष्टादशभिः पादैरध्यायार्थः क्रमात् स्मृतः ।
स्वपरप्रतिबन्धोनं स्फीतं राज्यं जहौ नृपः ॥
इति वैराज्ञो दार्ढ्योक्तौ प्रोक्ता द्रौणिजयादयः । इति प्रथमः स्कन्धः ॥

हिमाद्रि ॥

1. A *pada* is the fourth part of a verse.—*Tr.*

2. In the original these verses that are in Sanskrit have not been translated into *Bhasha*—the language in which the original is written. I have translated them into English directly from Sanskrit.—*Tr.*

The same kind of imposture has been practised by the authors of the other *Puranas*.

Now the life-sketch of Krishna given in the *Mahabharat* is very good. His nature, attributes, character, and life-history are all like that of an *apta*. Nothing is written therein that would go to show that he committed any sinful act during his whole life, but the author of the *Bhagvat* has attributed to him as many vices and sinful practices as he could. He has charged him falsely with the theft of milk, curd, and butter, etc., adultery with the female servant called *Kubja*, flirtation with other people's wives in the *Ras mandal*[1], and many other vices like these. After reading this account of *Krishna's* life, the followers of other religions speak ill of him. Had there been no *Bhagvat*, great men like *Krishna* would not have been wrongly lowered in the estimation of the world.

In the *Shiva Purana* the *linga* has been spoken of as possessed of twelve lights. Now in this *linga* there is not a trace of light, nor can it be seen at night without a lamp. All this is nothing but the trickery of the *popes*.

Q.—When the ability needed for studying the *Vedas* was lost, the *Smritis* were composed, and when the intellect was so weakened as to render men unfit to grasp the *Smritis*, the *Shastras* were made, and when the mental vigour diminished to such an extent that the people were unable to study the *Shastras*, the *Puranas* were written. They are only meant for women and the *Shudras*, as they are denied the privilege of reading the *Veda* or hearing it read.

A.—This is quite wrong; mental power can only come from studying and teaching. Besides, all men have a right to read the *Veda* or hear it read. History bears testimony to it, as for instance it is written in the *Chhandogya Upanishad* that *Gargee* and other women of yore had read the *Veda*, and even *Janshruti*, a *Shudra* by birth, had studied the *Veda* under *Raikyamuni*. Moreover, it is clearly written in the 2nd *mantra* of the 26th Chapter of the *Yajur Veda* that every one irrespective of caste or sex, has a right to read the *Veda* or hear it read. Such being the case, why were not all those, who wrote false

1. This name is given to the circular dance of *Krishna* and the cowherdesses of *Vrindavana*.—*Tr.*

books, thereby led the people astray from the study of the true books and ensnared them in their own nets to serve their selfish interests, the greatest sinners ?

Now what a wonderful net of Astrology they—the *popes*—have spread ! By means of it they have ensnared all who are destitute of knowledge. They say that different hymns are dedicated to different planets thus :—

(1). *Akrishnena Rajsa*, etc., to the Sun.

(2). *Imam Deva Asapatnam Su vadhwam*, etc., to the Moon.

(3). *Agnimurdha divah kakutpatih*, etc., to Mars.

(4). *Vrihaspati atiyadaryo* etc., to Jupiter.

(5). *Udbudhya sw agne*, etc., to Mercury.

(6). *Shukramandhasah*, etc., to Venus.

(7). *Shanno devirabhishtaya*, etc., to Saturn.

(8). *Kaya Nashchitra*, *etc.*, to Rahu.

(9). *Katun Krinvanna Ketave*, etc., to Ketu.

But their interpretation of these hymns is altogether wrong.

Thus

No. (1) relates to the attraction between the sun and the earth.

No. (2) describes the attributes of a good king.

No. (3) describes (the properties of) heat.

No. (4) refers to the performer of a *Yajna*.

No. (5) speaks of (the qualifications and duties of a) learned man.

No. (6) describes (the relation between) the food and the reproductive element.

No. (7) describes (the nature and properties of) water, nervauric force and God.

No. (8) discusses (the qualification of a good) friend.

No. (9) discusses (the importance and necessity) of acquiring knowledge.

These hymns have nothing to do with the planets (and their influence on men and his actions). Being ignorant of their true meaning, the people have been led astray.

Q.—Have planets any influence over us ?

A.—Not the kind of influence the *popes* tell you about. It is true though that the sun and the moon by their heat and cold and by their influence on the seasons are the cause of pleasure and pain to

human beings according as they *i.e.*, heat and cold, etc., agree with their nature or not. But the *popes* deceive you when they say "Hear us O great banker! The sun or the moon, by virtue of his or her being in the 8th sign of the Zodiac, is maleficent to you or her." "The Saturn has chiefly affected your feet, for 2½ years you will suffer greatly through it. It will make you leave your home and hearth, wander in foreign lands, but should you give alms, have the sacred hymns chanted, the holy books recited and their worship performed and thereby propitiate the planets, you may escape their wrath and the consequent suffering." They should be asked "Tell us O *popes* what relation do the planets bear to you? What is the nature of these planets." (We are sure they would never be able to answer these questions.

Q.—It has been said "The whole world is under the governance of the gods, and the gods are under the authority of the *mantras*, while those *mantras* are under the control of the *Brahmans*, hence the *Brahmans* are called gods. We (the *Brahmans*) alone are privileged to invoke any deity (we like) with the aid of the *mantras*, propitiate him and thereby obtain our heart's desire. Had we not been possessed of this power, such atheists as yourself would not have even suffered us to live in this world."

A.—Are even thieves, robbers and other wicked people under the authority of your gods? Is it gods, then, that prompt them to do evil deeds? If this be the case, there can be no difference between your gods and fiends. If the *mantras* are under your control and, by their help, you could do anything you liked, why do you not, then, bring gods under your control and make them steal the king's treasures, carry them to your houses, fill your coffers and thereby enable you to live in ease and comfort? Why are you, then, going about from door to door begging for oil (given in charity by the laity, in order to propitiate the Saturn)? Why do you not bring the god whom you call Kuvera—the god of wealth—under your control and get as much wealth as you desire, instead of robbing the ignorant poor? You say that the sun and other planets are pleased when you are given charity in their name and displeased when no charity is given. Give us some

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दैवाधीनं जगत्सर्वं मन्त्राधीनाश्च देवताः ।
ते मन्त्रा ब्राह्मणाधीनास्तस्माद् ब्राह्मणदैवतम् ॥

positive proof of their pleasure and displeasure. Now, let any two persons be made to walk bare-footed on the heated ground in June—the hottest month of the year—the feet and body of the one with whom the sun is pleased should not be burnt, while those of the other with whom the sun is displeased should get scorched. Or let any two persons, with one of whom the moon is pleased while angry with the other, be stripped naked and exposed to cold all night on the day of full moon in December—the coldest month of the year. If one of them feel cold and the other not, one could believe that the planets are maleficent as well as beneficent. Are they related to you in any way? Are you in postal or telegraphic communication with them? If you possess the power conferred by the *mantras*, why do you not yourselves become kings or millionaires or bring your enemies under control?

An atheist is he who does not believe in God and the *Vedas*, and is the author of *popish* practices opposed to the *Vedas*. What harm can there be if a person who is supposed to be under the evil influence of a star, keep what is given in the name of the star and enjoy it himself? Should you say that the stars can only be propitiated when charity (in the name of stars) is given to you alone and not otherwise, we ask: have you got the monopoly of the stars? If so, send for the sun and the like planets to your houses and burn yourselves. The fact of the matter is that the sun and the other planets are inanimate, they can do nothing to give us pleasure or pain, but all of you who live on the charity given in the name of the planets are real *grahas*, as the meaning of this word is truly applicable to you alone. *Grahas* mean those that accept (charity). As long as you do not go to a king, a millionaire, a big man or a banker, no one ever thinks of the *Navagrahas* (*i. e.*, nine planets), but as soon as you—the very personification of the sun, the Saturn or other planets—attack any one, you never leave him till you have got something out of him and whosoever tries to escape your grip, you revile him and call him an atheist and so on.

O.—Look at the positive (visual) results of the Science of Stars! The eclipses of the heavenly bodies, such as the sun and the moon, are predicted. In like manner, the results of the science of the influence of stars on human beings are no less positive. One man is a millionaire, the other a beggar, one is a prince, the other a peasant; one happy, the other miserable. Is not this all due to the influence of the stars?

A.—Eclipses and the like events are foretold with the help of the Science of Astronomy and not of Astrology. Astronomy is a true science, while Astrology, excepting in so far as it relates to the natural influence of the planets such as the heat of the sun, coolness of the moon, is false. By noting the position of the earth and the moon that rotate in opposite directions to each other, (* the earth moves from west to east, whilst the moon from east to west) with the help of Astronomy, one can exactly know that at such and such time and such and such place there will be seen an eclipse of the part or whole of the sun or of the moon. In the fourth verse of the 4th Chapter of *Grahlaghava* it is written that when the moon comes between the sun and the earth, an eclipse of the sun occurs whilst when the earth intervenes between the sun and moon, an eclipse of the moon follows. In other words, in the first case a shadow is cast upon the earth by the moon, and in the second case it is just the reverse. The sun being a luminous body no shadow can be cast on it. Just as in the case of the sun or a lamp various objects held in front of it cast their shadows in the opposite direction, so does it happen in the case of an eclipse. People are born rich or poor, princes or peasants, as the result of their past deeds, and not as that of the influence of the planets. Many an astrologer marries his children in the most auspicious hour fixed according to the teachings of Astrology, and yet some of those marriages turn out to be unhappy. Now why should such a thing take place and why should there by any widows or widowers (after such marriages), if astrology be a true science? Hence it follows that one's deeds (past and present) are the only factors in the causation of pleasure and pain to him and not the influence of stars. It is strange that when the stars and the earth are situated in space so distant from each other that no relation whatever between them and man and his deeds can be demonstrated, how could stars influence human destiny? It is the human soul that is the author of deeds and reaps the fruits thereof, whilst it is God that makes the soul reap the fruits of its acts. If, as you believe, the stars could shape the destiny of man, tell us[1], whether more than one person is born at the same moment on this earth or not. If you reply in the negative, you cannot be right, but if you say yes, why does not then

छादयत्यर्कमिन्दुर्विधुं भूमिभाः ॥ ग्रहलाघव । अ० ४ । ४ ॥

1. The moment of one's birth is called *Dhruva truti* which helps an astrologer, to cast the horoscope of his person.

one man become an Emperor like the other? We could very well believe it, if you were to say that all this has been invented by you simply to earn your living.

Q.—Is the *Garur Purana* also false?

A.—Yes, it is so.

Q.—Then, what becomes of the soul after death?

A.—The soul suffers or enjoys according to the nature of its deeds.

Q.—It is said in the *Garur Purana* that *Yamraja* (the King of Death) his minister *Chitra Gupta*, and his host of messengers, who are very fearful looking and whose bodies are like mountains of lampblack, are always at work. These latter get hold of the soul after death and put it in heaven or hell according to the nature of its deeds. Alms are given to benefit the dead, oblations to the manes are offered, ceremonies are performed to satiate the spirits of the dead and cows are given away to the *Brahmans* to help the departed soul to cross the *Vaitarnee* river. How can all these things be false?

A.—These are yarns spun by the *popes*. When the souls, after death, go there (from other planets) (*i e.*, to the region of *Yama*,) the King of death, with the help of his minister *Chita Gupta*, judges them according to their deeds, but if the souls residing in *Yamloka* were to sin, there ought to be another *Yamloka*, (region of *Yama*) and another *Yamraja*, etc., to judge them. If the bodies of the messengers of Death were as big as a mountain, why are they not visible, then? Being so big, one would think that not even one finger of *Yamdut* (a messenger), of death who came to take the soul after death to the region of Yama, could get admitted through a small door into the room in which a dying person may be lying. Who are they not obstructed in their way on roads or in streets? If it be said that they can also assume a subtle form, where else but in his own house could the *pope* place the big bones of their mountainous bodies? When a forest takes fire, hundreds and thousands of ants and other insects lose their lives, the number of the messengers of Death that come to fetch the souls of those creatures must, indeed, be countless and consequently their huge bodies ought to darken the horizon. Besides, in their rush to get hold of the souls of the dead, they would knock against each other. And just as huge rocks come off the tops of big mountains and fall to the earth, so would big pieces of their bodies, fall into the common of those who read the *Garur Purana* and hear it read. They would, indeed, get buried under them and die.

Or the gates of their houses or the road on which they are situated will get obstructed; it would be, then, very difficult for them to come out of their houses or walk on the roads. Oblations offered to the manes and alms given in their name do not reach the spirits of the dead, but they do reach the house, stomach or hands of their representative, the *pope*. The cow that is given away to help the departed soul to cross the river *Viatarnee* never gets to that river, but it does reach the house of the *pope* or (the slaughter-house.) Whose tail would, then, the poor soul get hold of to cross the *Vaitarnee* ? Besides the hands of a dead person are buried or cremated here, how would his soul be able to catch the tail (of the cow) ? There is an apt story to illustrate it.

Once upon a time there was a peasant who had a fine cow that yielded 4 gallons of milk per day. This milk was very delicious. Now and then even the *pope* (the priest attached to the family of the easant) had had the pleasure of drinking it. He was always thinking of somehow or other making the peasant give that cow away (in charity) to him on the occasion of the death of his father. At last, when the father was at the point of death, lost the power of speech, was taken down from his bed and laid on the ground and the friends and relations of the peasant were also present, the *pope* cried out "O *Yajman*, let a cow now be given away in charity by your father." The peasant took ten rupees out of his pocket ; placed them in his father's hand, and asked the priest to read the *Sankalpa*.1 The *pope* said : "How funny ! Is your father going to die more than once that you should have substituted money for a cow. At this moment you should bring a real cow that yields milk, is not old and is good in every other respect. Such a cow should be given away in charity." (The peasant). I have got only one cow and my family cannot do without her. I cannot, therefore, part with her. Come, now, I give ten rupees more. Read the Sankalpa. You could buy a milker with this money." (The *pope*) "Well ! Well ! Do you, then, hold your cow even dearer than your father. Would you let your father get drowned in the *Vaitarnee* and suffer. You are, indeed, a dutiful son ! " Thereupon all the relatives backed the *pope* who had previously been misled and brought round to his opinion by him. He

1. *Sankalpa* is the formula read by the priest whenever anything is given away in charity by a person.—*Tr.*

dropped a hint to them even at that time, whereupon they all combined together and, through sheer obstinacy, compelled the poor peasant to make a gift of that very cow to the priest. At that time he kept quite, his father died, the priest took the cow, her calf and the milk-pail home, and, having tied the cow there and placed the pail in a safe place came back to the peasant's house, followed the bier to the crematorium, and helped in cremating the body of the deceased. Even there he resorted to some trickery, fleeced the poor peasant in the performance of such rites as *dash gatra* and *sapandi*, the *Mahabrahman*[1] also fleeced him and the beggars got a great deal out of him. As long as the *kriya*[2] ceremony was not over, somehow or other he managed to get milk by begging from his neighbours or relations, but on the 14th day after the death of his father early in the morning he went to the house of the *pope*. On his arrival he saw that, having milked the cow and filled the milk-pail, the *pope* was about to get up. As soon as the *pope* saw the peasant, he said "Come, O *Yajaman !* And seat yourself. The peasant answered "Rather you come hither, O Revered Sir !" (PP)[3] Let me first place the milk-pail safely. (P)[4] No, No ! bring the milk-pail hither. The poor priest went towards the peasant and seated himself by him and placed the milk-pail in front of him. (P) you are a big liar. (PP) What lie have I uttered ? (P) Tell me, pray what did you get the cow for from me. (PP) To help your father to cross the river *Vaitarnee*. (P) Well ! Then, why did not you cause the cow to be sent to the bank of the river *Vaitarnee*. I trusted all along that you must have done it, whilst you have kept the cow in your own house. Who knows how my poor father must have suffered in crossing the *Vaitarnee*. (PP) Oh No ! By virtue of this gift of a cow to me here, another cow must have been created there to help your father to cross the river. (P) How far is the river *Vaitarnee* from here and on which side is it ?

1. *Mahabrahmans*, a class of priests who accept charity given away by the relations of a dead person.—*Tr.*

2. This ceremony is performed on the 13th day after death.—*Tr.*

3. P. P. stands here for the priest.—*Tr.*

4. P. stands for the peasant.—*Tr.*

(PP). It is nearly 300,000,000 *kosas*[1] from here, as the diameter of the earth is 490,000,000 *kosas* and is situated in the south-west. (P) You must have sent a letter or a telegram to such a distant place. If you have got a reply to the effect that a cow had been created there by virtue of the gift of a cow to you which helped such and such a person's father to cross the *Vaitarnee*, please show it to me. (P) I have got no letter or telegram to that effect. I have only the authority of the *Garur Purana* to assure you (that your father has safely crossed the Vaitarnee by the help of the cow created by virtue of the gift of the cow that was made to me). (P) That book was written by one of your forefathers to enable you to make a good living by it, as none can be so dear to a father as his own sons. How can I believe what is written in it. When my father sends me a letter or a telegram asking for a cow, I will cause her to be sent to the banks of the Vaitarnee, help my father to cross that river and bring her back home. My family members and myself will drink her milk. Bring hither that pailful of milk, the cow and her calf. He got hold of all these and returned to his house. (PP) As you take back what you had given in charity, you shall perish. (P) Hold your tongue, otherwise I will make up for all that we have suffered from want of milk for thirteen days. This silenced the priest and the peasant went back to his house with the cow, her calf and the milk-pail.

If there were more people like this peasant of the story, there would not be so many *popish* practices extant in the world. Again, these people (priests) say that by offering cakes to the ten parts of the body of the manes, ten bodily organs are produced and by the performance of *Sapindi* [2] the soul is united to this body consisting of ten parts (which is about the size of a thumb in size) and departs to the region of the *Yama*. Now, if this be true, the coming of the messengers of Death at the time of one's death must be useless. They ought to come after the 13th day of death. If it be true that the body is again brought into being by performing the ceremonies above alluded to, why does not the deceased come back home through love for his wife and childern?

O.—Nothing is to be got in Heaven except what has been given here in charity, hence all kinds of things should be given in charity.

1. A *kosa* is equal to a mile and quarter.—*Tr.*

2. *Sapindi* is a funeral rite performed on the 13th day after death.—*Tr.*

A.—It seems that even this world is better than your heaven wherein there are rest houses for the weary, people give alms to the needy, (dinner) parties to their friends and relations, and get pretty clothes and enjoy themselves in other ways. According to your statement, nothing is to be got in heaven. Let the *popes* go to such a heartless, poverty-stricken, miserable heaven and live in wretchedness. No sensible person will have anything to do with it.

Q.—When you hold that there is no *Yama* and no *Yamalaya*, where do the souls go after death and who judges them ?

A.—What is said in your *Garur Purana* about them (*Yama* and *Yamalaya* to be) is false, but the *Vedic* teaching regarding them is true. From such passages in the *Vedas* as "*Yamena Vayuna*," etc., it is quite clear that *Yama* is another name for air or the atmosphere. The souls after death live in space supported by air, and the True, Just, Supreme Spirit, the King of Righteousness alone judges them all.

Q.—It seems from what you have said that no one should give alms, nor should one ever give away cows, etc., in charity.

A.—Your assertion is altogether absurd, as gold, silver, diamonds, pearls, rubies, food and drink, clothes and houses must be given away in charity to the deserving recipients, who have the interest of others at heart, for the promotion of public good, but never to unworthy recipients.

Q.—How do you distinguish between a worthy recipient and an unworthy recipient ?

A.—Whosoever is deceitful, hypocritical, selfish, sensual, lustful, wrathful, avaricious, and subject to infatuation, injures others, is greedy, untruthful and devoid of learning, associates with bad people, is lazy, repeatedly begs for alms from the same donor, compels a person to give alms by sitting at his door and causing him annoyance, does not take a refusal and keeps on begging, is never contented, reviles, curses or abuses those that do not give him anything in charity, turns into an enemy of one who has refused him alms once, though he has always helped him before, is a wolf in sheep's skin, misleads others and cheats them, pleads poverty even when he has plenty, serves his selfish purpose by coaxing and cajoling others, is engaged in begging day and night, when invited to a dinner stimulates

यमेन वायुना सत्यं राजन् ॥

his appetite by the use of intoxicants such as Cannabis Indica and eats to excess at the expense of others, and then gets intoxicated and neglects his duties, opposes the path of righteousness and follows that of unrighteousness to gain his selfish ends, teaches his disciples to respect and serve him alone, never other good and learned men who are worthy of respect, opposes the dissemination of light and knowledge, brings about discord in one's relations towards his wife and husband, father, mother, children, friends, king and fellow-subjects by teaching falsely that all these relations are unreal and the world is also an illusion, is an *unworthy recipient*. While he who leads a chaste life keeps his senses under thorough control, studies and teaches the *Vedas* and *Vedic* books, is gentle, truthful, loves to promote public good, is of active habits, generous, helps to disseminate knowledge and righteousness, is virtuous, keeps an even mind, is not influenced by praise or censure, is fearless, full of courage and hope, is a *yogi*, is enlightened, acts in accordance with the laws of nature, the teachings of the *Veda* and Nature, attributes and characteristics of God, preaches truth justly, without favour or fear, examines scholars of the *Vedas* and other true *Shastras*, flatters none, answers questions to the satisfaction of his questioners, loves others like his own self, is free from ignorance, obstinacy, prejudice and conceit, and regards the censure of the world as nectar and public praise as poison, even when compelled to beg for alms in time of emergency and is refused does not feel hurt nor speaks ill of him who did not give him alms and leaves that place at once, is contended with whatever one gives him through love, is friendly towards the happy, kind to those who are in trouble, pleased with the righteous and indifferent towards the sinful, in other words free from inordinate love or malice, is truthful in word, deed and thought, free from hypocrisy, jealousy and malevolence, is a man of high ideals, is highly virtuous and altogether free from any vice, is devoted to the promotion of public good with all his heart and with all his soul, even sacrifices his life for the happiness of others, and is possessed of such other excellent qualities, is verily a *worthy recipient*. But in time of famine and want all living creatures can be considered as entitled to get food, water, clothes, medicines and other necessaries of life.

Q.—How many kinds of donors are there ?

A.—Three—*Best*, *middling* and *lowest*. The *best* donor is he who takes time and place and worthiness of the recipient into consideration before he gives charity and does it for the purpose of furthering the

cause of enlightenment, righteousness and public good. The donor of *middling* kind is one who gives charity for the love of fame or some other selfish gain; whilst the donor of the *lowest* kind is one who does not do anything for his own good or for that of others, but simply wastes his money on prostitutes, flatterers and buffoons, bestows gifts in an insulting manner, makes no distinction between a worthy and an unworthy recipient, and gives alms to all like the shopkeeper in the proverb who sold all kinds of food-stuffs at the rate of 9 stones a rupee, inflicts sufferinss on the good and the righteous to benefit himself. In other words, he who honours those about whom he makes himself sure, after a thorough enquiry, that they are good, learned and righteous men is the *best* kind of donor, whilst he, who may or may not care to enquire whether a person is a worthy recipient or not but bestows gifts for gaining public applause, is the *middling* kind of donor; but he who grants gifts blindly without making an inquiry into the worthiness or unworthiness of recipient is indeed the *lowest* kind of donor.

Q.—Are the fruits of charity reaped here or in the next world ?

A.—Everywhere.

Q.—Does one reap the fruits (of his charity) himself or is there any other power that makes one do it?

A.—It is God who distributes the fruits of deeds. Just as a burglar or a dacoit does not himself want to go to goal, but is sent there by the order of the king who looks after the comfort of the righteous and the good and protects them from the hands of dacoits, etc., and thereby keeps them in happiness; in like manner does the Supreme Spirit distribute the fruits—pleasure and pain—of deeds—virtuous and sinful.

Q.—Do the *Garura* and other *Puranas* support the *Veda* and *Vedi* teachings or not ?

A.—No; on the other hand, they are opposed to the *Veda*, and teach what is contrary to its dictates. The same is true of the *Tantras*. A believer in the *Puranas* and the *Tantras* is like one who is a friend to one person and an enemy of the whole world, because the teachings of these books create bad blood among the people; no man with any pretensions to learning could ever believe in them. A belief in them is a clear indication of the lack of learning.

Now, the following are the fasting days according to the different *Puranas*, etc. The 13th day of (each) month and Monday (in each week) according to the *Shiva Purana*, Sunday according to *Aditya Purana*; Tuesday, Wednesday, Thursday, Friday, Saturday according to *Chandra khand*; the 11th day of each lunar month according to the *Vishnu Purana*, the 12th is sacred to *Vaman*, the 14th to *Nrisinha* and *Ananta*; the day of full moon to the moon, the 10th to *Dikpalas*; the 9th to the goddess *Durga*; the 8th to *Vasus*, the 7th to *Munis*; the 6th to *Swami Kartik*; the 5th to *Naga*; the 4th to *Ganesha*; the 3rd to *Gauri*; the 2nd to *Ashvani kumar*; the 1st to *Adya devi*; and *Amavasya*—the 16th day of the dark half of each lunar month—to the manes. These are all fasting days according to the *Puranas* and it is written everywhere (in these books) that whoever partakes of food or drink on these days or dates shall go to hell. It is incumbent on the *pope* and his dupes that they should not take food on any day or date, otherwise they shall have to go to hell. To *Nirnaya Sindhu*, the *Dharma Sindhu*, the *Prartarka* and other such books as have been written by lunatics have played such havoc with every one of these fasts that the *Shivites* fast on the 11th day of each lunar month, whils others fast on the 12th holding it to be the 11th. What a strange state of affairs has been brought about by *popish* practices that people quarrel even over fasting! The object of instituting a fast on the 11th (day of every fortnight of a lunar month) could be nothing else but selfish gain on the part of the *popes*. There is not a trace of fellow feeling in them. The *pope* says, "All sins reside in food on the 11th day (of every fortnight of a lunar month.)" Now this *pope* should be asked whose sins reside in food? Your sins or those of your father? If it be true that all sins reside in food on the 11th day, no one should suffer or be afflicted with pain on that day, but such is not the case. On the other hand, there is a great deal of suffering on account of hunger and thirst. Pain or suffering is the result of sin, hence it is a sin to fast. The *popes* have declared fasting to be a meritorious act and many a simpleton is taken in by hearing some such silly stories as the following:

There was a prostitute in heaven (the region of *Brahma*). She did some wrongful act, thereupon she was cursed and hurled back on earth. She praised (the God) and begged to be told how she could re-enter heaven, she was told that she would regain entrance into

heaven whenever some one forewent the reward of a fast on *ekadashi* (11th day of fortnight of a lunar month) in her favour. She came down in her airship to some town on earth. The king of that place asked her who she was. She repeated her story and said that if some one renounced the reward of fasting or *ekadashi* she could go back to heaven. The king had the whole town searched for a person who had kept that fast, but none could be found. One day a man and his wife, who belonged to the *Shudra Class* quarrelled with each other and the wife, through anger had not taken her food for the whole day and night, and it happened to be *ekadashi* on that day. Upon being questioned by the king's messengers she answered that she had not knowingly kept fast on that day but had only accidently gone without food. They brought her before the king who ordered her to touch the airship. She did as ordered and instantly the airship flew upwards. When such is the reward of fasting unknowingly on *ekadashi*, that of keeping a fast willingly on *ekadashi* can have no bounds. O you blind people ! If what you say be true, we should like to send a betel-leaf to heaven. It is a thing which is not to be found there. Let all who fast on *ekadashi* renounce the consequent reward in our favour. If we succeeded in sending one betel leaf to heaven in this manner, we shall then send hundreds of thousands of betel-leaves there, and we shall also keep this fast ; on the other hand if one betel leaf failed to reach heaven, we shall save you from fasting and the consequent pain and suffering. They (*i. e.*, the *popes* have given different names to the 24 *Ekadashis* (of the year). One they have called *Dhanada* or "bestower of wealth", the other *Kamda*, *i.e.*, one that gratifies one's desires, another *Putrada* or bestower of sons, another still *Mirjala* or *waterless*. Many a poor, needy or childless man has kept the *ekadashi* fast all his life and grown grey and even died without obtaining wealth, the object of his desire or a son. The *popes* have instituted this *waterless ekadashi* fast in the bright half of the month of Jyeshtha (corresponding to June) when it is so hot that it is enough to overpower a man if he goes without water even for one hour. Those who keep this fast suffer terribly from hunger and thirst. The widows of Bengal especially are indeed the greatest sufferers from this fast. The heartless butcher—who instituted this fast —had not got the least pity, otherwise he could have called it *Sajala*

एकादश्यामन्ने पापानि वसन्ति ।

(*with water*) instead of *waterless*, and in its place could have named the *Ekadashi* of the bright half of the month of *Pausha* (corresponding to December) *waterless*. Had he done so, it would have been a little better. But what had this *pope* to do with feelings of pity and compassion. He acted on the proverb "Let a man live or die, but in either case he should feed the *pope* well." A pregnant woman, a child or a youth should never fast ; but if one must fast at all, one should do so when one has no appetite, and got indigestion. On such an occasion one should take syrup (of fruits) mixed with water or milk. Whosoever does not eat when hungry and eats when not hungry suffers terribly from diverse diseases. Let no one, therefore, believe in the writings of these lunatics—*e.g.*, the founders of these fasts, etc.

Now we shall discuss the doings of *Gurus* (so-called preceptors), and their *chelas* (disciples), the various sects and their teachings :—

The idol worshippers and others of the orthodox cult say that the *Vedas* are endless ; the *Rig Veda* has 21 *shakhas* (branches(, the *Yajur Veda* 101, the *Sama Veda* 1,000 and the *Atharva Veda* 9 ; out of these only a few *shakhas* are met with now-a-days, the rest have been lost ; the latter must have contained authorities for the practice of idol-worship and pilgrimage to sacred places, etc., otherwise they could not have found their way into the *Puranas* ? Since the cause can be inferred by observing its effects, there can be no doubt in the truth of idol-worship when it is taught by the *Puranas*. We answer by saying that the branches of a tree, be they small or large, are always like (its trunk) and not unlike it, likewise when the *shakhas*, that are extant, do not sanction idol-worship, pilgrimage to sacred places, such as rivers, and the like practices, it is not possible that they were sanctioned by the lost *shakhas*. Besides the four *Vedas* are found in their entirety, the *shakhas* could never be opposed to the *Vedas* and whatever is opposed to *Vedas* could never be proved to be their *shakhas*. This being the case, the *Puranas* are not the *shakhas* of the *Vedas*, they are on the other hand books that contradict each other and have been written by sectarians. If you hold the *Veda* to be the word of God, why do you regard such books as go under the name of sages and seers as *Ashwalayana* and the like Divine in origin ? Just as trees like the Ficus Religiosum, Banyan and Mango are known by their distinctive branches and leaves, so are the true

meanings of the *Vedas*, known by the study of the *Vedangas*, the four *Brahmanas*, the *Angas*, the *Upangas*, and the *Upvedas* and other books written by sages and seers, hence it is that they are called *shakhas*. What is opposed to the *Vedas* can never be held as authoritative, nor what is in confirmity with them as unauthoritative. Should you say that idol-worship and the like practices were sanctioned by the lost *shakhas*. one could retort by saying that very likely according to the lost *shakhas* the system of *Classes* and *Orders* was the reverse of what obtained in the *shakhas* that are extant, *viz.*, a *Shudra* or an outcast was called a *Brahman* and *vice versa*, what is unlawful regarded as lawful, duty as not-duty, untruthfulness in speech, a virtue, while truthfulness in speech a sin. Now how could you meet such an objection except by saying what we have already said. In other words, we are bound to believe that the lost *shakhas* were in conformity with the *Veda* and the *shakhas* that are extant in their teachings with regard to the system of *Classes* and *Orders*, *viz.*, a *Brahman* was called a *Brahman*, while a *Shudra* a *Shudra*, otherwise the whole system of *Classes* and *Orders* and the like institutions will be topsy-turvy. Don't you think that all the *shakhas* were extant till the time of *Jaimani*, *Vyasa* and *Patanjli?* If you answer in the affirmative, how is it then that they do not even mention such practices as idol-worship in their works ? But if you say no, what proof have you then of the fact that those lost *shakhas* even did exist ? Now *Jaimini* describes the whole *Karamakanda* (duty of man) in his *Mimansa*, *Patanjali* the whole *Upasnakand* (methods of communion with and the realization of God) in his *Yoga Shastra*, and the sage *Yyasa* the whole *Jananakanda* (Divine knowledge) in his *Sharia Shastras* quite in accordance with the teachings of *Vedas*. There is no mention even by name of idol-worship or pilgrimage to *Prayaga* and other sacred places to be found in their writings, and how could they have mentioned such things when they did not exist in the *Vedas*. Had these things been in the *Vedas*, they would not have bu mentioned them in their books. Hence it is clear that the worship of idols was not sanctioned even by the lost *shakhas*, nor are these books included in the term *Veda*,—the Word of God—because they take certain *mantras* of the *Veda* as texts and then expound them, and also because they contain biographies of various men and women. These things are not possible in the case of the *Vedas*, because they simply teach principles of knowledge for the guidance of man. There

is not the least mention of any man's name in the *Vedas*. The practice of idolatry is, therefore, absolutely condemned (by all authoritative books). Mark now! How the practice of idolatry has brought *Shri Krishna*, *Rama Chundra*, *Shiva Narayana*, and other great men into public contempt and ridicule. Every body knows that they were great Emperors and their wives *Sita*, *Rukmini*, *Lakshmi* and *Parvati*, etc., great queens, but the priests place their idols in the temples and beg for alms in their name (*i. e.*, they turn them into beggars) thus :— "Come O Great Banker! Come Sir! And see the idol, seat yourself and take *charanamrit*[1] and offer something (to the god). Oh Sir! *Sita*, and *Rama*, *Radha* and *Krishna*, *Lakshmi* and *Narayana*, or *Mahadeva* and *Parvati* have not had a morsel of food or a drop of water for the last three days and they have absolutely nothing to-day (to eat or drink). Come, O Queen! Come, Great lady! Get a nose-ring made for *Sita*. Send us some food to enable us to offer it to (the idol of) *Rama* or *Krishna*. All their garments are tattered and torn, all the cornices of the temple have come down, and it also leaks. Whatever the idols had, the wicked thieves have made away with. Some of their property was destroyed by rats. One day the rats did such an awfully wicked thing as to take one of the eyes of the idol out of its socket and ran away with it. We could not afford to replace it by a silver eye, hence we have merely put a sea-shell in its place."

These people—the priests and the laity—also have *Raslila* (a dance which enacts the amorous pastimes of *Krishna* with cowherdesses) and *Ramlila* (a *Pauranic* play in which the deeds of *Rama* are represented). (During the course of these performances) *Sita* and *Rama*, *Radha* and *Krishna* dance while the priests and princes—their servants—are seated at their ease watching the dance! *Sita* and *Rama* are standing in the temple while their priests or devotees are comfortably seated on cushioned seats (with their heads or elbows) resting on bolsters. Even in the hot season they lock the idols in, while they themselves enjoy their *siesta* in comfortable beds in a place where a pleasant, cool breeze blows. Many a priest puts his *Narayana* (god) in a small box and wraps a piece of cloth round it and wears it hanging from his neck just as a female monkey carries about her little one hanging from her neck. When any one breaks an idol, the priest

1. *Charanamrita* (literally nectre of the feet) is the water in which the idol has been washed—*Tr.*

laments pitifully and beats his breast and cries out "The devil has broken the idol of *Sita, Rama, Radha, Krishna, Mahadeva* or *Parvati.* Now it should be replaced by an idol of marble made by a clever sculptor." "Food cannot be offered to *Narayana* without some clarified butter. Please do send a little if you can't send much." The priests say this and similar such other things about *Sita, Rama*, etc. At the end of *Raslila* or *Ramlila* they send (the boys taking the parts of *Radha* and *Krishna* or *Sita* and *Rama*, round to beg (from the spectators). Wherever there is a festival or a fair, they get hold of a boy, and place a *Mukutu* (a kind of tiara peculiar to *Krishna*) on his head; he thus is transformed into *Krishna*, placed on a public road and made to beg. The reader can judge how disgraceful it is to do such things. Now tell us, pray, were *Sita* and *Rama*, etc., such poor, miserable beggars (as you represent them)? What is all this if not holding them to contempt and ridicule? Such things, bring our great men into great disrepute. Had a priest placed *Sita, Rukmani, Lakshmi* and *Parvati*, when they were alive, on a public road or in a house and said to the people "Come and see them and place something by way of an offering before them," (*Sita*, ect.,) would never have done or allowed these idiots to do, what they pleased, (with them). Had any one done any thing to hold them to public ridicule, they would never have suffered them to go unpunished. But as these men were allowed to go unpunished, their misdeeds have helped them to get a good thrashing at the hands of iconoclasts, and they are still getting it and will continue to do so as long as they do not cease committing such sinful acts. Can there be any doubt that the daily ruin of *Aryavarta* and subjection of the idolators are due to their misdeeds, since the fruit of sin is misery and sorrow? Bear in mind that belief in the idols made of stones, etc., has chiefly been the cause of your downfall and if you don't leave off the worship of stalks and stones even now, lower and lower you will sink everyday. Among all these (idol-worshippers) the *Vama Margis* are the greatest sinners. When they make a man their disciple (*chela*) they teach him, if he be an ordinary person, the following *mantras*:—

> *Dam Durgayai namah* [we bow unto (the goddess) *Durga*], *Bham Bhairavayai namah* [we bow unto *Bhairava* (Indian Bacchus)] *Ain hrim kalim chamundayai vichche.*

In Bengal the *mantra* that is chiefly taught consists only of one word such as *Harim*, *shrim* or *kalim*. If the disciples be rich, they are taught the complete *mantra*.

The *mantras* of the ten kinds of *higher knowledge* are like the following :—

Harim harim harum bagalamukhyai phat swaha.
or *Harum phat swaha.*

They also resort to various practices in which *mantras* are put to practical use for killing other persons, seducing women, or causing them to dislike their lovers, or bringing about subjugation of lovers, etc. Of course *mantras* are of no use in helping them to achieve these objects. When they resort to practices whose object is to kill some person, they take the stipulated price of murder from the person who wants somebody to be removed. On the one hand they make an effigy of flour or clay, stab it with big knives in the chest, navel and throat, drive nails into its eyes, hands and feet, make an idol of *Bhairava* or *Durga* above it, put a trident in one of its hands and touch the effigy in the situation of its heart, also make an altar on which they burn the flesh (of animals) as an offering, while on the other they send a man secretly to poison the would-be victim or employ other means of killing him. If they succeed in killing him, while the special rites for the purpose are going on, they call themselves *Sidhas* (men possessed of miraculous powers) of the goddess *Bhairava*, and recite such *mantras* as *Bhairava Bhuta nathashcha*," etc.

They also mutter such *mantras*, as, "*Maraya, Marya Uchchataya*, etc,"1 eat meat and drink wine to their heart's content, and draw lines with vermillion on their forheads in the space between the eyebrows. Sometimes they would get hold of a man and kill him and offer his flesh as a sacrifice to the goddess *Kali*, etc., and burn it on the altar, and even eat it. Whosoever joins their *Bhairava* circle,

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दं दुर्गाय नमः । भ भैरवाय नमः । ऐ ह्रीं क्लीं चामुण्डायै विच्चे ॥
ह्रीं, श्रीं, क्लीं ॥ शावर तं ० बं ० प्रकी० प्र० ४४ ॥
ह्रां ह्रीं ह्रूं बगलामुख्यै फट् स्वाहा ॥ शा० प्रकी० प्र० ४१ ॥
हुँफट् स्वाहा ॥ कामरत्न तन्त्र बीज मन्त्र ४ ॥

1. It literally means *kill*, *kill*, cause dislike (between the lover and the beloved), cause hatred (between them) cut off, split, pierce, bring under control, eat, swallow, break, destroy, subjugate my enemies.—*Tr.*

but refuses to eat meat and drink wine is killed by them and his flesh burnt on the altar. Those who are *aghorees* among them will even eat the flesh of a dead human body, while *ajarees* and *Bajarees* will even eat excrement and drink urine. There are two sects among *Vama Margis* one is called *Choli Margi*—the path of bodice, while the other is called *Bija Margi*—the path of *Bija* or seed (semen).

Choli Margists—their wives and husbands, boys and girls, sisters and mothers, daughters-in-law—meet together in a secret place, eat meat and drink wine together. They strip a woman naked, all men worship her private parts and call her *Durgadevi* (the goddess *Durga*). The women strip a man naked and worship his private parts. When they get quite intoxicated with drink, they take bodice of all the women present and shuffle them together and place them in a big earthen vessel. Each man goes there, puts his hand into the vessel, picks up a bodice, the owner of the bodice, be she his mother, sister, daughter or daughter-in-law, becomes for the time being his wife, and he has sexual intercourse with her. When they get highly intoxicated, they would even fight each other with shoes, etc. Early in the morning when it is still dark they go back home where they treat their mother, sister, daughters and daughters-in-law as such.

The *Bija Margists* at the time of sexual intercourse drop the semen in water and mix it well with it and take this drink. These vile wretches believe that such acts lead to salvation! They are as a rule altogether destitute of learning, culture, understanding and other good qualities.

Q.—Well! Are the *Shivites* then good?

A.—How can they be good? The proverb "As is the Lord of spirits, so is the Lord of ghosts" is applicable to them. Just as the *Vama Margis* teach their *mantra* and thereby rob their dupes, so do the *Shivites* teach their *mantra* of five words "We bow unto Lord *Shiva*," wear rosaries of *Rudraksha* (berries of the Eleocarpus ganitrus tree), smear their bodies with ashes, worship *lingas* made of clay and stone, shout Har (Lord), Har (Lord), *Bam Bam* and make a noise

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मारय २, उच्चाटय २, विद्वेषय २, छिन्धि २, भिन्धि २, वशीकुरु २, खादय २, भक्षय २, त्रोटय २, नाशय २, मम शत्रून वशीकुरु २, हुं फट् स्वाहा ॥ कामरत्न तन्त्र उच्चाटन प्रकरण मं० ५ ॥

somewhat like the bleating of a goat. The reason they give for doing this is that the clapping of hands and the shouting of *Bam Bam*[1] pleases *Parvati* and displeases *Mahadeva*, because when the latter ran away from the demon *Bhasma*, derisive cheers were given, and *Bam Bam* was shouted. Whilst making of the noise like the bleating of a goat pleases *Mahadeva* and displeases *Parvati*, because when her father *Daksha Prajapati's* head was cut off and put into fire and instead of it a goat's head was placed on the top of his body, he made a noise like the bleating of a goat. This is imitated by striking with figures the blown out cheeks alternately in quick succession. The *Shivites* also keep a fast on the day of *Shivaratari*.[2] They look upon all these things as means towards the attainment of salvation. They are as much mistaken as the *Vama Margis*. *Faqirs* with pierced ears, *Nathas*, *Giris*, *Purees*, *Vanas*, *Arnyas*, *Parvatas* and *Sagaras* and many householders are also *Shivites*. Some ride both horses, *i. e.*, are *Shivites* and *Vama Margees* at the same time, whilst others are *Vaishnavites* as well. One of the *Tantra* books says " Inwardly they are *Vama Margis*, but outwardly they are *Shivites*, *i.e.*, wear *Rudraksha*, smear their bodies with ashes, while in the midst of an assembly they aver that they worship *Vishnu*. Thus do the *Vama Margees* go about the world in various guises."

Q.—Are the *Vaishnavites* good ?

A.—Not a bit. They are just as bad as the *Shivites*. Look at the imposture of the *Vaishnavites !* They declare themselves to be the servants of *Vishnu*. Among them *Shrivaishnavites* also called *Chakrangkitas* hold themselves to be the best of all, which is altogether absurd.

Q.—Why, we (*Shri Vaishnavites*) are, indeed, superior to all. We make marks on our foreheads like the sacred foot of *Narayana* and draw a yellow line called *Shri*—the wife of *Narayana*—in the centre. This is the reason we call ourselves *Shri Vaishnavites*. We believe in none but *Narayana*, do not even look at the *linga* of *Mahadeva*, because *Shri* is present on our foreheads who feels ashamed. We recite *Stotras*, called *A'll* and *Mandara*, worship *Narayana* by chanting the *mantras* sacred to Him. We do not eat meat, nor do we drink wine. Why are we not good, then ?

1. *Bam Bam* has the same significance as *booing* in English.—*Tr.*
2. *Shivaratri* is the night of the birthday of Shiva.—*Tr.*

A.—It is absurd to believe the marks on your foreheads to be impressions of the foot of *Narayana*, and the yellow line as *Shri* since they are made with your own hands. Your foreheads are painted like those of the elephants when they turn out in procession. How did the impression of the foot of *Narayana* come to be formed on your foreheads? Did any one go to (*Vaikunth*), *Vaishnavite* heaven and had the impression of *Narayana's* foot taken on his forehead? Besides, is *Shri* animate or inanimate?

O.—Animate?

A.—Then this yellow line (drawn on the forhead) being inanimate could not be *Shri*. Moreover, is *Shri* brought into being or is it self-existent? If the latter, they yellow line on your forehead cannot be *Shri* as you draw it with your hands every day. Had *Shri*—beauty—been on the foreheads of *Vaishnavites*, so many of them would not have been ugly-looking. When you have *Shri*—prosperity or wealth—on your foreheads, why should you be begging from door to door and live on alms given by charitable people. It is, indeed, like obstinate and shameless people to have *Shri* on their foreheads and act like those who are in abject poverty.

There was a man among *Vaishnavites*, called *Parikal*, a great devotee of the Lord *Vishnu*. It was his great delight to steal or rob others of their wealth or acquire it through fraud, hypocrisy, and present it to *Vaishnavites*. One day it so happened that he did not meet a single man whom he could rob, nor did he get a chance of stealing anything. He was, therefore, greatly put out and was going about in this condition when *Narayana* thought that his devotee was in trouble. He disguised himself as a banker and put on finger-rings and other ornaments, seated himself in a carriage and came before *Parikal* who, as soon as he saw the carriage, went towards it and shouted to the banker "Take off everything (valuable you have on) and give it to me, otherwise I will kill you." *Narayana* was a little slow in taking off one of his finger-rings, thereupon *Parikal* cut his finger off and got hold of the ring. *Narayana* was highly pleased with *Parikal* and manifested himself in his four-armed body and

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अन्तः शाक्ता बहिर्शैवाः सभामध्ये च वैष्णवाः ।
नानारूपधराः विचरन्ति महीतले ॥

said "You are my dearly beloved devotee as you serve the *Vaishnavites* with every thing you get though robbery, theft or murder. You are, therefore, blessed." *Parikal* then went aad placed all the jewellery before the *Vaishavites*.

On another occasion *Parikal* took service with a merchant who took him along with him to a distant country in a ship. On the return journey, the merchant loaded his ship with a cargo of areca-nuts. *Parikal* took an areca-nut and cut it into two equal halves and asked the merchant to put one of the two halves in his ship and write down to the effect that one half of the nuts on board the ship belonged to *Parikal*. The merchant replied that there was no occasion for doing it, could take a thousand nuts, if he liked. Thereupon *Parikal* said that he was not a dishonest person that he would falsely take what did not belong to him, he wanted only his half nut. The merchant was a simple-minded, credulous person. He wrote down as desired by *Parikal*. When the ship reached the port of destination and the cargo was about to be discharged, *Parikal* demanded half of the nuts. The merchant offered him his half nut but *Parikal* contended that half the nuts on board the ship belonged to him and he would have his share. The matter was taken to a Court of law where *Parikal* produced the written document in the Court in which the merchant had agreed to give half the nuts on board the ship to him. The merchant strongly protested against it, but *Parikal* would not give in, the Court was compelled to give the verdict against the merchant. *Parikal* took away half his share of the nuts and offered them to the *Vaishnavites* who were higly pleased with *Parikal*. The idol of that thief and robber is kept to this (day in the temple) of *Vaishnavites*. This story is narrated in *Bhagtamala*. Now, let the wise see whether the *Vaishnavites*, their disciples and *Narayana*, all these three, are a set of priests of thieves or not. It is true that a man can be good in certain respects, though he may belong to one of these various sects, but he cannot be wholly good as long as he belongs to that sect. Now observe how the *Vaishnavites* are divided among themselves with regard to their *tilak* and rosaries. *Rama Nandees* make their *tilak* with sandal marks on the sides and red in the centre, *Nimavatas* two narrow lines on the sides and a black dot in the centre, *Madhav*, a black central line. *Gaur* Bengalees a dagger-like mark, *Rama Prasadists* draw a half moon on either side and a white round mark in the centre. The significance of these marks is also different with

these different sects. For instance, *Ramanandists* hold that the red line represents *Lakshmi* seated in the heart of *Narayana* while *Gosaeens* say that it represents *Radha* seated in the heart of *Sri Krishna.*

There is a story recorded in *Bhagatmala* which runs as follows:—

A man was sleeping under the shade of a tree, h died in his sleep, a crow sitting above on the tree passed its excrement that fell on the dead man's forehead and formed itself into a *tilak*. The messengers of *Yama* came to fetch the body, *Vishnu's* messengers also got there at the same time. There arose a quarrel between them over the body. Both said that they had their respective masters' orders to fetch the corpse. The messengers of *Vishnu*, in support of their claim, pointed to the mark on the forehead of the dead man that was sacred to *Vishnu* and said "With that mark on the dead man's forehead, how could you take him with you." Thereupon the messengers of *Yama* kept quiet and went away, whilst the messengers of *Vishnu* carried him comfortably to *Vaikuntha* wherein he was admitted by *Narayana*. When such is the merit of a *tilak* made accidentally, can there be any wonder then if those who make their *tilakas* lovingly and with their own hands escape the terrors of hell and go to *Vaikuntha* ? Now, what we should like to say is that if a man goes to heaven by making a small *tilak* on his forehead, he is sure to go to a place further than heaven by plastering or blackening his whole face or plastering his whole body. It is clear, therefore, that all these things are altogether absurd. Now many a *Khaki*[1] among *Vaishnavites* wears a small piece of cloth round his loins and sits before wood-fire, grows long-matted hair and assumes the appearance of a saint, sits as if in deep meditation, smokes hemp (Cannabis Ind.) and *charas*[2] awfully, and thereby keeps his eyes red and congested, begs for hand fuls of flour and grain, coppers and *shells*, dupes the children of the householders and makes them his *chelas* (disciples). *Khakis* are chiefly men from the working class. If they find a man engaged in acquiring knowledge, they dissuade him from doing it by saying "What have godly persons (*santas*) to do with studying, since those who read die and so do others who do not. Why should a man, then, wear out his teeth by reading ? It behoves

1. *Khakis* (from *khak*)=dust are called so because they besmear their bodies with dust and ashes—*Tr.*

2. One of the products of Indian hemp.—*Tr.*

Sadhus (so-called holymen) to roam about the world, serve the *santas* (so-called saints) and sing the praises of *Rama*."

Whosoever has never seen an incarnation of ignorance and idiocy, let him, then, go and have a look at a *Khaki*. He calls every one who visits him, be he or she as old as his father or mother, a child. As is the *Khaki* so are the *Rukhars*, *Sukhars*, *Godaryes*, *Jamatwala*, and *Sutresahees*, *Akalees Jogees* with pierced ears and *Augars*, etc. The following story related of a *Khaki* will serve to truthfully depict his character. A *chela* (disciple) of a *Khaki* was repeating his lesson, which consisted of *Shriganeshaya namah*, frequently in order to learn it by heart; whilst doing it he went to draw water from a well. A *Sanskrit* scholar, who was seated by the well, hearing the *Sadhu* repeat *Sriganesha Janamen* said "O *Sadhu* ! You are repeating incorrectly, you should say *Shriganeshaya namah* instead of *Sriganesha Janamen*." He filled his jug with water and off he went to his *guru* (preceptor) and told him that a certain *Bamman* 1 called his reading wrong. On hearing that the *Khaki* got up at once and went straight to the well and addressed the *Pundit* thus "You have been misleading my pupil. Curse you, what have *you* read? Look here ! You know only one reading of the text, while I know three, *viz.*, *Sriganesayannmah*, *Sriganesayanamah*, *Shriganesayanamah*." The *Pundit* replied "Hear, O *Sadhu* ! It is difficult to acquire knowledge. You can't acquire it without studying." The *Khaki* retorted "Get away. I have licked all the (*Sanskrit*) scholars, ground them all in pestle and mortar and drunk them off in a cup of the infusion of Canabis Ind. Great is the might of the *santas*. What can you a tattler know"? The *Pundit* rejoined "Had you been a learned man; you would not have called me names. You would have known how to behave." The *Khaki* cried out "Hallo! You want to become my *guru* ! I will stand no sermons from you." The *Pundit* answered "How can you listen to good advice when you have no understanding. One must possess some sense in order to be able to profit by good advice." The *Khaki* retorted "He who reads all the *Vedas* and the *Shastras* but does not respect or serve the *santas* is indeed like one who has not read at all." The *Pundit* added "I do respect and serve the *santas* but not disorderly men like you, because the *santas* are those who are good,

1. It is a corruption of the word *Brahmana*.—*Tr.*

learned and righteous and promote public good." (*Khaki*). "Look here we (*Khakis*) remain naked day and night, sit before fire-wood in all weathers, smoke hemp and *charas* furiously, drink as many as three jugfuls of Cannabis Ind infusion in twenty-four hours, cook leaves of Indian hemp and *dhatura* eating them like vegetables ; even bolt down arsenic and opium, remain intoxicated day and night and have no cares and worries, do not care for (the opinion of) the world, live (on alms), have such dreadful fits of coughing during the night that it becomes impossible for a man to sleep near by. Such are our powers and saintly qualities. Why do you then run us down ? Bear in mind you old tattler ! If you bother me again, I will at once reduce you to ashes.

Pundit.—All these are the qualifications and characteristics of rogues and charlatans and not of saintly men (*Sadhus*). A *Sadhu* is one who does righteous deeds, is always engaged in furthering public good, is free from vices, learned, and benefits all by preaching the truth.

Khaki.—Get away. What do you know of the duties and qualifications of a *Sadhu*. Great is the might of the *santas !* Don't you try conclusions with a *santa*, otherwise he may strike you with a pair of fire tongs and break your skull.

Pundit.—Alright *Khaki!* go back to your place. Don't get so angry with me. Don't you know what a just government it is that watches over us now-a-days. If you beat any one, you may be arrested, sent to jail or caned for it or you may be paid in your own coin. What will you do, then? This is not the qualification of a *Sadhu*.

Khaki.—Come along, my pupil ! What a fiend you have introduced me to !

Pundit.—You have never been in the society of a ***great soul***, otherwise you would not have remained densely ignorant.

Khaki.—I am myself a great soul and have, therefore, nothing to do with any one else.

Pundit.—Most unfortunate are they whose understanding is perverted like yours and who are so filled with pride as you are.

The *Khaki* went back to his seat, while the *Pundit* wended his way back home. After the evening-prayer was over, many *Khakees* thinking

him old and therefore worthy of respect came to see him and said "salutations unto thee" and, after having prostrated themselves before him, took their seats. That old *Khaki* then addressed one of them "What have you read ? O *Ramdas*—servant of *Rama!*"

Ramdas replied "Reverend Sir! I have read the *Vishnusahasar nama.*"

Then he asked another "What have you read? O *Golabdas*—*Sadhu* servant of *Golab*!" Then the latter replied that he had read the *Ramasatvaraj* with such and such a *Khaki*. Thereupon *Ramdas* asked that old *Khaki*. "What have you read? O Great Sir!" The *Khaki* replied "I have read the *Gita.*" *Ramdas* rejoined "Of whom"? The *Khaki* retorted "Get away child! I never had a master. Look here—when I lived in *Prayaga* (Allahabad) I could not read a word. Whenever I happened to meet a *Pundit* with a long *dhoti* I would take my *Gita* and point out a certain letter and ask him the name of the letter with a crown. In this way I went through all the 18 Chapters of the *Gita* but did not call a single man my master."

Now, if ignorance would not make such people its permanent home, where else should it go? These people do nothing useful but instead drink, and remain intoxicated (most of the time), quarrel, eat, sleep, beat cymbols, ring bells, blow conches, sit over a smouldering fire, bathe (frequently) and roam about uselessly in all parts of the country. It is easier to melt even stones than to knock sense into the heads of these *Khakees*, as most of these men are really servants, labourers, peasants or water-bearers who have given up their work and become *Vairagees* or *Khakees* by just smearing their bodies with ashes. They can never understand the great advantages of acquiring knowledge or associating with good men. All these sects have their respective *mantras* which is a sort of watchword. For instance, the *Nathas* have "I bow unto the Lord *Shiva.*" The *Khakees*. "I bow unto the Man-lion, the *Ramavatars* "I bow unto the great *Rama Chandra*" or "I bow unto *Sita* and *Rama*;" the followers of *Krishna* "I bow unto the great *Radha* and *Krishna*" or "I bow unto the great *Vasudeva*;" and the *Bengalees* "I bow unto *Gobind.*" They make their disciples by simply repeating these *mantras* into their ears and teach such things as the following:—O my son! Learn the *mantra*

1. *Dhoti* is a loose garment for the lower part of the body.—*Tr.*

of the water-gourd [1] "Sacred is the water, sacred is the ground and sacred is the well. *Shiva* says, hear O *Parvati!* Sacred is the water-gourd."

Now can such men ever be considered *Sadhus*, learned men, or fit persons for promoting the good of the world.

The *Khakees* burn wood and bramble day and night, they consume wood worth many a rupee in one month. If they were instead to buy blankets and other warm clothing with the price of one month's fuel, they would live in great comfort at a cost of one hundredth part of what they spend on wood in a year, but where are they to get the sense to understand it. They call themselves *Tapaswis* austere devotees simply because they sit over wood-fire. If this could make men *Tapaswis* savages would be greater *Tapaswis*. If growing of longmatted hair, smearing the body with ashes and making *tilakas* on the forehead can make a man *tapaswi*, any one would become a *tapaswi*. Outwardly they pretend to have renounced the world but at heart they are engrossed in it.

O.—Are, then, *Kabirpanthees* good?

A.—No.

O.—Why are not they good? They condemn idol-worship, etc., *Kabir* was born among flowers and (in the end) became a flower. *Kabir* lived even before *Brahma*, *Vishnu* or *Mahadeva* was born. He possessed great and miraculous powers. What the authors of the *Vedas* and the *Puranas* did not know he knew. It is *Kabir* alone who has shown the right path. His *mantra* is "*Kabir* is the true name, etc."

A.—Leave alone idol-worship, his followers worship even beds, cushioned seats, pillows, wooden sandals and lamps. The worship of these objects is nothing short of idol-worship. Was *Kabir* a flower insect that he was born among flowers and became a flower after death. It seems that the rumour current about *Kabir* is, after all, true. This is as follows:—There lived a weaver in *Kashi* (Benares), he was altogether childless. One day, a little before dawn while

जल पवित्र स्थल पवित्र, और पवित्र कुआ।
शिव कहे सुन पार्वति, तूंबा पवित्र हुआ॥

1. It is a hollow gourd in which mendicants carry water.

he was passing through a street, he happened to see a newly-born infant lying amidst flowers in a basket by the roadside. He lifted the child out of the basket and took it home to his wife. She reared that child till he grew up when he began to follow the business of a weaver. He went to a *Pundit* to learn *Sanskrit* with him, but he insulted him by saying that he would not teach a weaver. In like manner, he went to several other *Pundits* but no one would teach him, thereupon he began to compose hymns, &c., in incorrect and unidiomatic language and sing them to weavers and other low-class people to the accompaniment of a *tambur*.[1] He especially spoke ill of the *Vedas*, the *Shastras* and the *Pundits*. Some ignorant persons were ensnared into his net. After his death his followers made a great saint of him. His disciples kept on reading whatever he had composed in his lifetime. The noises that are heard on closing one's ears are called *Anhat Shabda* by them. This is their chief doctrine. They call the activity of the mind *Surati*. To direct that in hearing *anhat shabda* is the highest contemplation of God is the chief qualification of a *Santa* (holyman). It is beyond the reach of time. The followers of *Kabir* make *tilakas* of the form of a dagger, wear strings of beads made of sandal-wood round their necks. Now a little reflection will show that these things can be of no help in the betterment of the soul and increase of knowledge. All this is more like a child's play.

Q.—*Nanak* has founded a sect in the Punjab. He refuted idol-worship, and saved many people from embracing Mohammadanism. Moreover he never became a *Sadhu* and, instead, remained a householder. He taught the following *Mantra* :—

"He whose name is Truth, is the Maker (of the Universe), the All-pervading Being who is *Nirbhau* (free from fear and enmity), is beyond the reach of time, is never born and is the All-glorious Being. Worship Him, (O disciple!) May your preceptor help you to do it. That Supreme Spirit lived in the beginning of Creation, lives in the present and shall live in the future."

Now the perusal of this *mantra* makes it quite clear that the object of *Nanak* (in founding the sect) was good.

ओं सत्यनाम कर्त्ता पुरुष निर्भौ निर्वैर अकालमूर्त अजोनि सहभंगुरू प्रसाद जप आदि सच जुगादि सच है भी सच नानक होसी भी सच ॥

जपजी पौडी १ ॥

1. A *tambura* is a musical instrument with 6 wires.—*Tr*

A.—The aim of *Nanak* was, no doubt, good; but he did not possess any learning and was merely acquainted with the dialect of the (Punjabi) villagers among whom he was born. He was quite ignorant of the *Vedas* and the *Shastras* and of *Sanskrit*, otherwise why should he have written *Nirbhau* instead of *Nirbhaya*. Another proof of his ignorance of the *Sanskrit* language is his composition called *Sanskrit* hymns (*Satotras*). He wanted to show that he had some pretentions to the knowledge of *Sanskrit*. But how could one know *Sanskrit* without learning it. It is possible that he might have passed for a *Sanskrit* scholar before those ignorant villagers who had never heard a man speak *Sanskrit*. He could never have done it unless he was anxious to gain public applause, fame and glory. He must have sought after fame or he would have preached in the language he knew and told the people that he had not read *Sanskrit*. Since he was a little vain, he may possibly have even resorted to some sort of make-believe to gain reputation and acquire fame, hence it is that in his book called the *Grantha* the *Vedas* have been praised as well as censured, because had he not done so, some one might have asked him the meaning of a *Vedic Mantra* and as he would not have been able to explain it he would have been lowered in the estimation of the people. Anticipating this difficulty, he, from the first, denounced the *Vedas* here and there, but occasionally also spoke well of the *Vedas*, because had he not done so, the people would have called him a *Nastika*, *i. e.*, an atheist or a reviler of the *Vedas*. For instance, it is recorded in the *Grantha* "even *Brahma* who constantly read the *Vedas* died. All the four *Vedas* are mere fiction. The *Vedas* can never realize the greatness a *Sadhu*."

Sukhmani VII, 8.

"*Nanak* says that a man versed in Divine knowledge is himself God.

Sukhmani VIII, 6.

Q.—If the scholars of the *Vedas* like *Brahma* are dead, have not *Nanak*, etc., also shared the same fate. Did they consider themselves immortal? The *Vedas* are a mine of all kinds of knowledge. Whatever a man, who calls the *Vedas* mere fiction, says, is a mere fabrication. If the word *Sadhus* is another name for idiots, how can they

वेद पढ़त ब्रह्मा मरे चारो वेद कहानि ।
साध कि महिमा वेद न जाने ॥ सुखमनी पौड़ी ७ । चो० ८ ॥
नानक ब्रह्मज्ञानि आप परमेश्व ॥ सू० पौ० ८ । चौ० ६ ॥

Veadas alone as the supreme authority, he would not have succeeded in founding his sect, nor would he have been recognised a *Guru* (Master). As he was quite ignorant of *Sanskrit*, he would not have been able to teach others and thereby make them his disciples. It is true though that in *Nanak's* time the Punjab was altogether destitute of *Sanskrit* learning and was groaning under the tyranny of the Mohammadans. He did save some persons from embracing Mohammadanism. *Nanak* in his lifetime had not had many followers, nor did his sect flourish much. But it is a habit with the ignorant that they make a *saint* of their *Guru* after his death, then invest him with a halo (of glory) and believe him to be an incarnation of God. *Nanak* was neither a rich man, nor was he one of the aristocracy and yet his followers have written in *Nanak Chandrodaya* and *Janamsakhi* that he was a great saint who possessed miraculous powers, met *Brahma* and other (sages of yore), had long talks with them, all paid him homage on the occasion of his marriage when he went to marry his bride, he had a long procession of horses, carriages and elephants ornamented with silver, gold, pearls and diamonds. All this is recorded in the above-mentioned books. Now what are these but yarns spun by his followers. It is his followers who are to blame for this and not *Nanak*. After his death, the sect of *Udasees* originated with his son, while that of *Nirmalas* with *Ram Das*, etc. Many a successor to the *throne* of *Nanak* has incorporated his writings in the *Grantha*. The tenth *Guru* of the Sikhs was *Guru Gobind*. Since his time no addition has been made to it, but, instead, all the smaller books that were extant then were collected together and bound in one volume (and the name of *Granth* was given to it). The successors of *Nanak* wrote various treatises; some of them invented fictitious stories like those of the *Puranas* and, acting on the precept "The man versed in Divine knowledge is himself God," arrogated to themselves Divine privileges. Their followers renounced the practice of good works and Divine contemplation and, instead, paid their *Gurus* the homage due to God. Thus has been done a great mischief. It would have been very good had these men kept on worshipping God in the way pointed out by *Nanak*. Now, the *Udasses* claim to be superior to all others, while the *Nirmala* make the same claim for themselves. The *Akalees* and *suthreshahees* hold that they are above all. *Govind Singh* was indeed a very brave man among the followers of Nanak. The Mohammadans

had oppressed his people very much. He was anxious to revenge himself on them, but he had neither the men nor the necessary material for the purpose whilst the Mohammadans were at the zenith of their power. He, therefore resorted to a strategem. He gave it out that the goddess had given him a sword and a blessing saying "Go forth and fight against the Mohammadans. You shall win." He gained many supporters from amongst the people. He (appointed) five *kakars*, *i. e.*, five articles all beginning with the letter *K* as the signs of his faith just like five *makars* of the *Vama Margees*—and five *Sanskars* of the *Chakrankits*. The five *kakars* of Sikhs were of great use in fighting. They are as follow:—

1. *Kesha*=long *unshaven hair*—this protects the head, to some extent, against blows from sticks and sword thrusts.
2. { *Kangan*=a big iron ring worn by *akalees* on their turbans. *Kara*=an iron bangle worn on the wrist which helps to protect the wrist and the head.
3. *Kachha*=a kind of knickers used in running and jumping, very commonly used by wrestlers and acrobats for the same purpose. It protects the most vital parts of the body as well as makes the movements free.
4. *Karda*=a double-edged knife useful in hand-to-hand fight with the enemy.
5. *Kangha*=a comb for dressing the hair.

Govind Singh, through his wisdom, started the practice of wearing these five articles. They were very useful for the time in which he lived, but they are of no use at the present time. (It is strange—that) those things which were required to be used because of their being of great service in fighting (with the enemy) have now come to be regarded as part and parcel of the religions of the Sikhs. It is true that they do not practise idolatry but they worship the *Grantha* even more than idols. Now is not this idolatry? To bow down before any material object or worship it is idolatry. They ply their trade just like all other idolators and make a good living by it. Just as the idolator priests show their idols (in the temples) to the visitors and receive (gifts offered by them to the idols), likewise do the followers of *Nanak* worship the *Grantha* and teach others to do the same and receive what is offered to it. The followers of the *Grantha* do not

show the same amount of respect to the *Vedas* as do the *Puranics*. Of course it can be urged in their defence, that these people had neither even read the *Vedas*, nor heard them being read, they could not, therefore, be blamed for showing scanty respect to them. If they were to read the *Vedas* or hear them being read, those among them, who are free from prejudice and bigotry, would no doubt embrace the *Vedic* religion. It is greatly to the credit of these people that they have done away with various troublesome and useless restrictions in the matter of eating and drinking, it will be a very good thing indeed if they would also free themselves from sensualism, vanity and false pride and advance the cause of the *Vedic* religion.

Q.—Are then the teachings of *Dadoopanthee* true ?

A.—The only true path is that of the *Vedas*. Follow it if you can, otherwise you will always be sunk in ignorance and misery. According to his followers *Dadu* was born in Gujrat. Later on he lived at *Amera* near Jaipur where he followed the business of a *taili*.[1] Wonderful are the workings of the laws that operate in this Universe created by God, that even *Dadu* came to be worshipped. Now they—the *Dadupanthees*—have renounced the teachings of the *Vedas* and *Shastras* and taken, instead, to the muttering of *Dadu Ram Ram* [2] which alone is held to be the means of obtaining salvation. It is only in the absence of true teachers that such mal-practices come into vogue. It is only a short time ago since the *Ram Snehi* (lover of *Rama*) sect came into existence at Shahpur. They have given up the performance of duties enjoined by the *Vedic* religion, and have, instead, come to believe that the repeating of the word *Rama* is a very good thing, it alone leads to the attainment of true knowledge, concentration of mind necessary for Divine contemplation, and salvation, but it is a pity when hungry they cannot get bread and vegetables by the repetition of this name, as food and drink can only be had from the house-holders. They also decry idol-worship but have themselves become objects of worship (like the idols). They mostly live in the company of women, as *Rama* [3] can never be happy without *Ramki*."

1. A *taili* is one who manufactures oil.

2. Lit. *Dadu*, God, God, which may mean *verily Dadu is God* or an incarnation of the Deity. *O Dadu ! repeatedly take the name of Rama.—Tr.*

3. This is a play upon words. As these men are always repeating the word *Rama*, they are called *Rama* ; *Ramki* literally means *of Ram*—a female devotee of *Rama—Tr.*

There was a *Sadhu* named *Rama Charan*. He founded a sect at Shahpura (Udeypur State). His followers believe the repetition of the word *Rama* to be the highest *Mantra* and the holiest doctrine. The following is written in one of their books which records the utterances of Sant Das and others.

" When a man repeats the name of the Lord, all his doubts are dispelled, diseases afflict him no longer and the Great Judge, *Yama*, tears his record [1] into pieces and all his sins are forgiven."

O.—Now, let the intelligent reader see how, by the mere repetition of the word *Rama*, *doubts*, which is another name for ignorance, can be dispelled, the judgment of the Great Judge given in accordance with the nature of one's deeds, good and bad, averted or sins forgiven. Such teachings simply tempt men to live in sin and thereby waste their lives.

The following are the utterances of *Rama Charan*, the founder of the sect. "Hear, O friend most attentively how great is the might of the name of the Lord ! By repeatedly taking the name of *Rama* one is freed from all sins. Whosoever has taken His name has crossed the

भरम रोग तब हि मिट्या, रट्या निरंजन राई ।
तब जम का कागज फट्या, कट्या करम तब जाइ ॥ साखी ॥

महमां नांव प्रताप की सुणौ सरवण चित लाइ ।
रामचरण रसना रटौ, क्रम सकल झड़ जाइ ॥
जिनजिन सुमर्या नांव कूं, सो सब उतर्या पार ॥
रामचरण जो वीसर्या, सो ही जम के द्वार ॥
राम विना सब झूठ बतायो ॥
राम भजन छूट्या सब क्रम्मा । चंद अरु सूर देउ परकम्मा ।
राम कहे तिन कूं भय नाहीं । तीन लोक में कीरति गाहीं ॥
राम रटत जमजोर न लागै ॥
राम राम लिख पथर तराई । भगति हेति औतार हो धरहि ॥
ऊंच नीच कुल भेद विचारै । सो तो जन्म आपणौ ॥
संता कै कुल दीसे नाहीं । राम राम कह सम्हाहीं ॥
ऐसो कुण जो कीरति गावै । हरि हरि जन कौ पार न पैवि ॥
राम सतां का अन्त न आवे । आप की बुद्धि सम गावै ॥

1. A document in which are noted all the good or evil deeds done by a person—*Tr.*

ocean of misery but whosoever has forgotten Him shall fall into the hands of *Yama*. It has been said that all but *Rama* is false. By the worship of *Rama* one ceases to do all (evil) deeds. The sun and the moon shall dance attendance on him. *Rama* says he has nothing to fear, all the three worlds shall sing his praises. *Yama* has no power over him who repeats the name of *Rama*. By repeatedly writing the name of *Rama* (on a slate or paper, etc.,) rocks have been floated (on water). The Lord has incarnated for the good of His devotees. Whosoever makes a distinction (between men) on account of caste, high or low, surely wastes his life. The *Santas* see no inequalities (among men) on account of caste. Repeatedly mutter the name of *Rama*, as *Rama* pervades all. He who sings the praises of *Rama* is great, his power cannot be guaged. *Rama* (says) the limit of *Santas*' greatness can never be reached. Let a man sing His praises according to his own understanding."

From the perusal of the books of *Rama Charana* and the like it appears that he was a simple villager who was quite illiterate, otherwise he would not have spun such yarns. They are altogether mistaken who teach that, by the mere repetition of the word *Rama*, one's sins are forgiven. By teaching such false doctrines these people waste their lives as well as those of others. One is not freed even from the fear of police constables, thieves, dacoits, wolves, snakes, scorpions and mosquitos, let alone that of *Yama* which is very great indeed, even if he repeat the name of *Rama* day and night. Just as by repeatedly saying the word sugar one's mouth does not become sweet, in like manner the mere repetition of the word *Rama* can be of no avail. It is the practice of righteous deeds, such as truthfulness in speech that can free a man from the fear of death. If *Rama* would not hear his devotees when they utter his name once, it is not likely that he would ever hear them even if they were to repeat it all their lives. But if he hear them when they take his name once, it is useless then to take it a second time. They have started these frauds to make their living by robbing others and thereby waste their lives. It is strange that these people should call themselves *lovers of Rama*, while they conduct themselves as lovers of widows. Whenever you see them, you find them in the company of widows. Had not such frauds flourished in India, it would not have been reduced to its present wretched condition These people give the

leavings of their food to their disciples and even women pay homage to them by prostrating themselves on the ground. Their *Sadhus* and women very often also sit together in retirement.

The second branch of this sect originated at *Kharepa in Marwar.* Its history is as follows : There was a man called *Ram Das* who was a *Dhera*[1] by caste. He was a very clever man. He had two wives. First of all he led the life of an *aghori*, and ate with dogs, then he became a *Vama Margi* of the *kunda panth* (Lit. the path of *kunda* or an earthern pot) type and later a *kamaria* of *Rama Deva* and went about from place to place, singing hymns along with his two wives till he met *Ram Das*, the *Guru* of *Dheras*, at *Seethal* who taught him the doctrine preached by *Ram Deva* and made him his disciple. This *Ram Das* established himself at *Khairapa*. His sect flourished there, while that of *Rama Charan* at Shahpura whose history is related thus :—He was a *Bania* (shopkeeper) of Jaipore, he got himself initiated into the Fourth Order, *i.e.*, of *Sannyas* by a *Sadhu* and made the latter his *Guru*, went to Shahpura and set up there. Imposture soon takes root among the ignorant and so it happened in this case. Following the teachings of *Rama Charan* regarding making no distinction of caste, the people of this sect receive in their fold men of all castes from *Brahmans* down to out-casts. They are even to-day very much like *kundapanthees* as they eat out of earthen pots only. The lay people of this sect eat the leavings of their *Sadhus* who lead the people astray from the path of the *Vedas*, cause them to forsake their parents and give up their business. They make people their *chelas* and hold the name of *Rama* to be the highest *mantra* which they also call the *subtle Veda*. They also believe that by repeatedly muttering the name of *Rama*, one is freed from the sins of his countless previous lives. No one can obtain salvation without it. Whoever teaches that the name of *Rama* should be taken with every breath is looked upon as the true *guru* who is regarded even greater than

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1. *Dhera* is one of the lowest classes in India. The higher class people regard that even the touch of a person belonging to this class is enough to pollute them.—*Tr.*

2. *Chamars* are a low class people who follow the business of shoe-making. Those who wear ochre-coloured garments and sing hymns composed by *Rama Deva*, which they call *shabdas* (the *Word*) to people of their own caste as well as to others are called *Kamaris.*

God. His image is worshipped. The lay people wash the feet of these *Sadhus* and drink that water. When a *chela* (disciple) lives away from his *guru*, he is directed to keep the nails and a few hairs of the beard of his *guru* with him and daily wash them with water and drink it. They show greater respect to the book containing the utterances of *Ram Das* and *Har Ram Das* than to the *Vedas*, walk round it and pay homage to it by lying down on all fours. They teach men and women the same *mantra*. The followers of this cult believe that their happiness consists in taking the name of *Rama* alone and consider it a sin to read.

It is recorded in one of their books :—" Learning is useless, it is sinful to read. All works are useless unless one repeatedly takes the name of *Rama*. Even the study of the *Vedas*, the *Puranas* and the *Gita* is of no avail if it is not accompanied by the uttering of the name of *Rama*."

Such are their teachings. They further teach that it is a sin for a woman to serve her husband but it is a meritorious act on her part to serve *Sadhus*. They have no faith in the duties of each *Class* and *Order*. They call a *Brahman* who does not belong to their sect *low*, but an outcast who belongs to their sect is considered *exalted*. They regard an outcast who belongs to their sect even superior to a *Brahman* who is not of their cult. On the one hand, they say that they do not believe in the incarnation of the Deity, while on the other they also believe in the above quoted utterance of *Ram Charan*, *viz*., "The Lord has incarnated for the good of His devotees." All this fraud and trickery, which they practise, is highly detrimental to the interests of the Indian people.

We have but very briefly criticised their creed in the belief that a few words on the subject will be quite sufficient for the wise.

O.—The cult of *Gokuliey Gosaeens* is undoubtedly very good. Mark ! How they are rolling in wealth and luxuries. Can it ever be possible to enjoy such luxuries unless they were possessed of Divine powers?

पंडताइ पाने पड़ी श्रो पूरबलो पाप ।
राम २ सुमर्या विना, रइग्यो रीतो आप ॥
वेद पुराण पढ़े पढ़ गीता, रामभजन रइ गये रीता ॥
भगति हेति औतार हि धरहि ॥

A.—The luxuries the *Gosaeens* enjoy are not the result of their own efforts. It is at the expense of the house-holders that they live such luxurious lives.

O.—Nonsense! It is all due to the Divine powers of *Gosaeens*, otherwise why don't other people enjoy the same pleasures as they?

A.—Should they resort to the same kind of fraud and deception as the *Gosaeens* do, they would surely obtain all those luxuries that they enjoy. Whilst those who would practise greater rascality might be still more prosperous.

O.—What rascality is there in it? It is all *lila* (work) of *Goloka*

A.—It is not the work of *Goloka* but of *Gosaeens*, if it be not that *Goloka* must be like this (world). This sect originated in Telung. Its founder was a Telung *Brahman* by the name of *Lakshmanbhatt* who, after he was married, deserted his parents and wife—it is not known why—went to *Kashi* and took *Sanyasa* At the time of his initiation into this order he told a lie to the effect that he was not married. By chance his parents and wife happened to hear that he had turned a *Sanyasi* at *Kashi*, they came there and remonstrated with his *guru* for having initiated him into *sannyasa* while he had a young wife living. His wife asked him to initiate her also into *sannyasa*, if he could not send her husband back with her. He sent for Lakshman and told him that he was a great liar, bade him renounce *sannyasa*, and live with his wife as he had taken *sannyasa* through telling a lie. He did what he was bidden *i.e.*, renounced *Sanyasa* and went back with his wife. It is worth remembering that this sect was founded in falsehood and hypocrisy. When they went back to Telung, their caste people refused to take him back into the caste. Then they took to wandering from place to place. When he, along with his wife, was passing through a jungle, called *Champaranya*, near *Charna Garha* a place not far from Benares, he found that some one had left a child there, after having lighted up fire all round at some distance from the child. The object of the deserter seems to have been to save the child from immediate death at the hand of wild animals. *Lakshmanbhatt* and his wife took the boy and adopted him as their son. They went to *Kashi* and began to live there. When the boy grew up, his parents died. He had read a little in his boyhood. He went to the temple of a *Vishnu Swami*

and became his *chela* (disciple). He happened to kick up a row there and consequently came back to *Kashi* and became a *sanyasi*. Later on he came across a *Brahman* who was also an out-cast like himself. He had a daughter and asked him to leave off *sanyasa* and accept the hand of his daughter. He did the same. Why should not the son have done what the father had done before him? After marriage he went back to the same temple of *Vishnu Swami* where he had taken *Sanyasa*. But he was turned out of it on account of his marriage. Then he went to *Brajdesha* where ignorance is rife and began to spread his net of fraud and hypocrisy and falsely gave out that *Shri Krishna* had met him and asked him to send back to *Goloka* all the godly souls, that had come down from *Goloka* to this mortal world, after having purified them by means of *Brahma Sambandha*, *i.e.*, (bringing about) union with *Brahma* or God. By telling the ignorant people alluring stories, he gained over a few persons. He made altogether 84 converts. He also adopted the following *Mantras* as his watch-words which are of different kinds :—

"The Great *Krishna* my shelter" "Unto the beloved *Krishna* of cowherdesses." These are the two *mantras* for ordinary purposes. But the next *matnra* is for *Brahma Sambandha*, *i. e.*, for bringing about union with *Brahma* as well as for *Samarpana* (*offering*). "The great *Krishna* is my shelter. I who am overpowered by (*ananta*) eternal *tapa* and *kalesha* (pain) caused by separation from *Krishna* for a thousand years offer my body, senses, vital airs and their functions, my wife, house, son and wealth to my Master *Krishna*. I am thy servant, O *Krishna!*" This is the *mantra* for both male and female disciples.

Now the second *mantra* begins with the word *kleem* which is only to be found in the *Tantras*—books on *Vama Marga*. This shows that this (*Ballabha*) sect is a branch of *Vama Marga*. This is the reason that the *Gosaeens* pass much of their time in the company of women.

श्रीकृष्णः शरणं मम ॥

क्लींकृष्णाय गोपीजनवल्लभाय स्वाहा ॥ गोपालसहस्रनाम ॥

श्रीकृष्णः शरणं मम सहस्रपरिवत्सरमितकालजातकृष्णवियोगजनिततापक्लेशानन्ततिरोभावोऽहं भगवते कृष्णाय देहेन्द्रियप्राणान्तःकरणतद्धर्मांश्च दारागारपुत्राप्तवित्तेहपराण्यात्मना सह समर्पयामि दासोऽहं कृष्ण तवास्मि ॥

Was *Krishna* only beloved of cowherdesses and not of others? He alone is beloved of women who is engrossed in sensualism. Was *Krishna* such a man then? It is useless to use the words *a thousand* as *Ballabha* and his disciples are not omniscient that they could tell with such exactness the number of years since *Krishna* lived. The world had been suffering from *Krishna's* separation for thousands of years before the birth of *Ballabha* and his cult, but no one was sent down for the salvation of the souls that had come down on this earth from *Goloka*. *Tapa* (pain) and *kalesha* (pain) are synonymous words, one of them ought to have been used and not both. It is also useless to use the word *ananta* (eternal) as the word *sahasra* (a thousand) had already been used. Only one of the two words could be used. Either the word *thousand* or the word *eternal* ought to have been omitted. It is most absurd to use both. Besides, even the birth of *Ballabha* cannot be of any use to one who has been eternally overpowered by pain or sorrow, since what is eternal or endless can have no end. Moreover, why should one's body and bodily senses, vital airs, the internal organ of thought, and their functions, wife, house, son and wealth be offered to *Krishna*? He being *Puranakama*—one whose desires are completely fulfilled—cannot desire for any one's body, etc.; besides the body and the like cannot, properly speaking, be offered as the term *body* includes all parts of it from top of the head to the nails of fingers and toes. By offering the body even every thing that is foul in it, such as urine and fœces, is offered. Now, how would you like to do that? Besides, all the sins and virtues of the devotee having been offered to *Krishna*—it is *Krishna* who will have to reap the fruits thereof. It is a curious thing that the *Gosaeens* ask people to offer all these things to *Krishna*, while the offerings are appropriated by themselves. Why don't the *Gosaeens* also accept all the foul excretions such as the urine, that are to be found in the body (which is accepted as an offering)? Do they act on the proverb that says "Gulp down all that is sweet and spit out what is bitter?" It is also written (in their books) that an offering should be made to *Gosaeens* only and

(१) श्रावणस्यामले पक्ष एकादश्यां महानिशि ।
साक्षाद्भगवता प्रोक्तं तदक्षरश उच्यते ॥

(२) ब्रह्मसम्बन्धकरणात्सर्वेषां देहजीवयोः ।
सर्वदोषनिवृत्तिर्हि दोषाः पञ्चविधाः स्मृताः

never to one who belongs to some other sect. Is not this extreme selfishness? All this fraud has been invented to rob others of their money and uproot the pure religion of the *Vedas*. By the perusal of the following verses from *Siddhant Rahasya*—the book on which the *Gosaeen* sect is chiefly formed—let the reader observe what kind of trickery was practised by *Ballabha*?

On the 11th of *Shravan*, in the middle of night, I was thus spoken to by the Mighty *Krishna* Himself :—

Criticism.—Now these people should be asked how it could be possible for *Ballabha* to meet *Krishna* who died about 5,000 years back.

2. Whosoever becomes a *chela* (disciple) of *Gosaeen* and presents everything to him by way or offering (thereby comes in contact with *Brahma*) is freed of all sins—physical and spiritual—which are of five kinds.

C. This falsehood was invented by *Ballabha* to mislead people in order to allure them into his net. Why should the male and female disciples of *Gosaeens* suffer from disease and poverty, if it be true that they are freed of all sins?

3. (i) "Sins that are *natural*, such as are caused by animal passion and anger.

(ii) Sins that are related to time and locality.

(iii) Sins that are declared to be such by public opinion (such as the use of proscribed food) and by the *Vedas*, such as untruthfulness in speech.

(iv) Sins that are the result of bad company, such as theft, illicit intercourse, sexual intercourse with one's mother, sister, daughter-in-law, or tutor's wife, etc.

(v) Sins caused by touching those that should not be touched (such as outcasts.—Tr.)

Let no disciple of *Gosaeen* ever believe in such sins, in other words, he can do as he likes."

(३) सहजा देशकालोतथा लोकवेदनिरूपिताः ॥
संयोगजाः स्पर्शजाश्च न मन्तमवाः कदाचन ॥

(४) अन्था सर्वदोषाणां न निवृत्तिः कथञ्चन ।
असमर्पितवस्तूनां तस्माद्वर्जनमाचरेत् ॥

(4). "There is no other way but the *Gosaeen* faith to free one of his sins, therefore let not the followers of this faith ever enjoy things—animate and inanimate—that have not previously been offered to the *Gosaeen*.

C. This is the reason that these people even offer their wives, daughters, daughters-in-law and their wealth, etc., to *Gosaeens*. The rule regarding the offering of females is that no one should co-habit with his wife unless she has previously been to the *Gosaeen*."

(5). "Therefore let the followers of this faith first offer all things to *Gosaeens* as nothing can be offered after the owner has enjoyed it himself."

(6). Hence let the disciples of *Gosaeens*, in whatever they do, first offer all things to them. Let them offer their wives to *Gosaeens* before they have sexual intercourse with them."

(7). "Let not the male and female disciples of *Gosaeens* ever hear or accept a word of the teachings of faiths other than the *Gosaeen* cult. It is well known that such is their practice."

(8). Let a man of this faith offer all things to the *Gosaeen* and believe that *Brahma* exists in all things, and just as all the streams that flow into the river *Ganges* lose their individuality and their water takes the name of *Ganges* water, so do all who join the *Gosaeen* faith lose their bad qualities and embrace good qualities. Let them, therefore, always declare that their faith is supremely excellent and has no defects."

Now let the reader see whether it is true or not that of all faiths that of *Gosaeens* is the most selfish. Well, Mr. *Gosaeens* ! You do

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(५) निवेदिभिः समर्प्यैव सर्वं कुर्यादिति स्थितिः ।
न मतं देव देवस्य स्वामिभुक्तिसमर्पणम् ॥
(६) तस्मादादौ सर्वकार्ये स[illegible]स्तुसमर्पणम् ।
दत्तापहारवचनं तथा च सकलं हरेः ॥
(७) न ग्राह्यमिति वाक्यं हि भिन्नमार्ग परं मतम् ।
सेवकानां यथा लोके व्यवहारः प्रसिध्ययि ॥
(८) तथा कार्य्यं समर्प्यैव सर्वेषां ब्रह्मता ततः ।
गंगान्वं गुणदोषाणां गणदोषा[illegible] ॥

not possess even one attribute of *Brahma*, how could you then bring about union of your disciples with *Brahma* ? If you answer that you are yourself *Brahma* and, therefore, by coming in contact with you one is united with *Brahma*, we cannot believe you as you do not possess a single attribute, characteristic of power of *Brahma*. Have you then become *Brahma* simply in order to live in luxury and ease, and have sensual enjoyment? You purify your disciples—male or female—by having them offered to you, but you yourself as well as your wife, daughter, daughter-in-law and other relations must remain impure, as you and they are never *offered*. Now you believe that what has not been *offered* is impure, why are not you yourself, who are born of impure mothers impure? Hence it behoves you to offer your wife, daughter, daughter-in-law to persons of other faiths (in order to have them purified). If you say "No no, that won't do," why is it not right then that you should also give up the practice of having other people's wives and wealth etc., *offered* to yourself. Let by-gones be by-gones. Henceforth you should give up all your false and evil practices and tread the path of the beautilul and Divine religion of the *Vedas*, realize the object of man's existence on earth and reap the four-fold fruit (of human life) *viz.*, practice of righteousness, acquisition of wealth, gratification of legitimate desires and attainment of salvation and thereby enjoy happiness. Now mark again! These *Gosaeens* call people of their cult followers of the path of *nourishment*. In other words, eating, drinking, waxing fat and enjoying one self by having sexual intercourse with all sorts of women constitutes the path of *nourishment*. They alone must know how they suffer from most terrible diseases such as Fistula-in-ano and die a lingering and painful death (in consequence of sexual excesses). The Truth is that it is not the path of *pushti* (*nourishment*) but of *kushti* (leprosy). Just as all the tissues of a leper's body disintegrate, liquify and are discharged and he groans most fearfully and finally dies; in like manner the *Gosaeens* are seen to suffer terribly and die most miserable deaths. Hence the name of the *path of hell* can be very well applied to the *Gosaeen* cult, as hell is another name for pain and suffering, whilst *heaven* is another name for *happiness*.

These *Gosaeens* have thus cast their net of hypocrisy and fraud and ensnared the poor simpletons into it. They declare themselves to be incarnations of *Shri Krishna* and hence Masters of all. They

say that they who are the best among men are born to save all those *daivi* (angelic) souls who have come down on this earth from *Goloka*. As long as one does not become their disciple he shall never enter *Goloka*, wherein there is only one man and that is *Krishna*, all others are women. Bravo! Yours is a fine faith! All the disciples of *Gosaeens* will become *Gopees* (cowherdesses),—mistresses of *Krishna*. One can imagine the wretched plight of a man who has the ill-fortune of having two wives but pity the man who has millions of wives. His sufferings can have no bounds. Now what will you say to this Mr. *Gosaeen*. If you say that *Krishna* possesses mighty powers, he can please all of them, his wife called *Swamini* (mistress) must possess powers equal to *Krishna* as she is his other half. Animal passions are equally strong in men and women or rather a little stronger in women than in men, why would the same not hold good in *Goloka*. This being the case, wives of *Krishna* other than the *mistress* will quarrel and wrangle with her, as wives of the same husband are, as a rule, very jealous of each other, and consequently *Goloka* compared to heaven will be no better than hell and such terrible diseases as Fistula-in-ano which are the result of sexual excesses will be rampant in *Goloka* as here. Tut! Tut! Tut! Even this poor mortal world is better than your *Goloka*. The *Gosaeens* who declare themselves to be incarnations of *Krishna* live most sensual lives and consequently are afflicted with such diseases as Fistula-in-ano, Spermatorrhœa, why would not *Krishna*, the Lord of *Goloka*, suffer from the same kind of diseases as his representative the *Gosaeens* here. If you say he would not, how is it then that his incarnations, the *Gosaeens*, suffer, so much here?

O.—Disease can afflict incarnations (of *Krishna*) in this mortal world but not in *Goloka*. Disease cannot approach *Krishna* there.

A.—No, this cannot be true as disease is sure to follow sensual enjoyment. Are any children born of those millions of wives of *Krishna*? If you answer in the affirmative, we ask, are those children male and female or both? If you say they are all girls, whom are they married to, as there is no other man but *Krishna* there? If you say there are other men besides *Krishna*, you will be contradicting your original proposition. If you say that all the children are boys, the same objection will hold good, *viz.*, whom are they married to? Or shall we believe that they manage to arrange the whole affair with

so many female inmates of *Goloka*. If you say there are other women besides the *Gopies*—wives of *Krishna*—you contradict what you said in the beginning *viz.*, "There was no man but *Krishna* and no women but his wives in *Goloka*." If you hold that there are no children born in *Goloka*, impotence will be attributable to *Krishna* and sterility to his wives. This *Goloka* looks more like the harem of the Emperor of Delhi with its army of women.

Again the *Gosaeens* cause their disciples—male and female—to offer their bodies, hearts, and wealth to them. Now this cannot be right, because at the time of marriage the body of the husband has been offered to the wife and that of the wife to the husband, hence they wholly belong to each other, how can their hearts then be offered to some one else, because the body cannot belong to one while the heart is in some other place. When the heart has been offered to one *i. e.*, the husband or the wife, it is nothing short of adultery to offer the body to another. The same holds good of wealth ; in other words, nothing can be offered to one person when the heart has been offered to another. The real object of *Gosaeens* in inventing these frauds is that they want their disciples to work and themselves to enjoy the fruits thereof. All the *Gosaeens* of *Balabha* sect are outside the pale of the caste of *Telung Brahmans* and whoever, through mistake, gives his daughter's hand in marriage to one of them is turned out of his caste and considered as polluted, because the *Gosaeens* are out- casts. They are destitute of knowledge and lived most indolent lives. Mark ! How a *Gosaeen* behaves when he is invited to the house of one of his disciples. When he gets there, he quietly sits down and remains silent like a wooden doll, he does not say a word. The poor *Gosaeen* would undoubtedly speak if he were not an idiot as *it has* been said "The strength of the ignorant lies in silence." Where he to speak, he would betray his ignorance. He keeps on staring at women most attentively and whoever is looked at by him thinks herself mosty, lucky and her husband, brother, father, mother and other relations are highly pleased ? All the women touch his feet and whosoever becomes the object of his favour or choice has one of her fingers pressed a little by his big toe. That woman and her husband and other relations consider themselves most fortunate. Her husband and other relations address her thus "Go there and serve the feet of the *Gosaeen*." But if the husband and other relations are not pleased with this kind of

favour from the *Gosaeen*, he accomplishes his object through the help of go-betweens and touts. The truth is that there are plenty of such people in and about the temples of *Gosaeen*. Now as regards their method of extorting money (from their disciples), they ask for it in the following fashion "Bring an offering for the *Gosaeen*, his wife, son, daughter, the chief servant, the footman, the musician and the god (*i.e.* idol of *Krishna*). Thus they rob their disciples of their money in the name of seven persons. When a disciple of the *Gosaeen* is about to die, the *Gosaeen* puts his foot on his chest and avariously accepts whatever he gets. Is not it more like the work of *Maha Brahmans*. Occasionally a disciple of the *Gosaeen*, when about to marry, sends for him and makes him accept the hand of his bride at the ceremony.

At the *saffron bath* men and women, epecially the latter, rub a paste containing saffron on the *Gosaeen's* body, seat him on a wooden board placed in a tub and help him to wash. Then he puts on a *pitamber*—lower garment and his wooden sandals—and comes out of the bath. His *dhoti*—the garment covering the loins and legs worn at the time of bathing—is then thrown into the tub. His disciples then use the water of the tub as a sacred drink and offer the *Gosaeen* betel leaf containing condiments which he chews, swallows a little of the juice and spits out the rest in a silver cup held up by a disciple near his mouth. This is distributed among his disciples as a *special gift*. Now what kind of men are they ? Can stupidity and irreligious conduct go any further ? A great many of the *Gosaeen* who accept *offerings* (from their followers) would eat of the hands of *Vaishnavites* alone, others would never do so much so that they would even wash their fire-wood. Now aren't they polluted by using their flour, sugar (red and white), clarified butter, etc., unwashed ? But they are helpless in this matter, because should they wash these articles, they would lose them altogether. They also say that they spend a great deal on the amorous sport and sensual enjoyment of *Sri Krishna*, but it is really *Gosaeens* themselves on the gratification of whose sensual appetites all this money is spent. The Truth is that most abominable things are done by these *Gosaeens*, for instance during *Holi* [1] days they fill syringes with coloured water which they discharge

1. This is a festival celebrated in spring all over India. Its chief feature is that the people throw coloured water at each other.—*Tr.*

at the private parts of women. They also sell eatables which is not permissible to *Brahmans*.

Q.—The *Gosaeens* do not themselves keep an open shop for selling eatables, such as bread, dal, curry, rice, vegetables and sweets. They distribute leaf-plateful of these articles to their servants who sell them but not the *Gosaeens*.

A.—Why would the servants accept these things if the *Gosaeens* would pay them their monthly] wages instead. The *Gosaeens* sell the eatables such as rice and *dal* in the hands of their servants in lieu of wages. They then go and sell them at shops, etc. Had the *Gosaeens* themselves sold these articles, they would have at least saved their servants, who are *Brahmans*, from the doing of an act which is forbidden (by the *Shastra*). In that case, *Gosaeens* alone would have been responsible for the sin of selling eatables. Thus the *Gosaeens* themselves first commit a sin and then drag others down with them. In some places, such as *Nathdwara*, even the *Gosaeens* themselves sell these things. To sell eatables is the work of the low and not of the high. It is such men who have reduced *Aryavarta* to its present wretched condition.

Q.—What do you think of *Swami Narayana* Cult?

A.—The proverb "Like the goddess *Shitla*, like her beast for riding—the donkey" aptly applies to this sect. In other words, the followers of *Swami Narayana* resort to the same sort of wonderful trickery in order to fleece others as the *Gosaeens*. The brief history of this sect is as follows:

There was a man called *Sahjanand*. He was a native of a village near Ayudhia. While he was wandering as a *Brahmachari* through Gujerat, Kathiawar, Kuchh and the like countries, he noticed that the natives of those countries were very ignorant and guileless, one could easily lead them to believe in whatever religion one liked. He, therefore, cast his net of fraud and hypocrisy there and made three or four disciples who took counsel among themselves and gave it out that *Sahjanand* was an incarnation of *Narayana* and possessed of great miraculous powers. He could assume the four-armed body of *Narayana* Himself for the pleasure of those who are devoted to him. One of his disciples asked *Dada Khachar*, a great landowner of *Paran* in *Kathiawar*, that if he desired to see the four-armed *Narayana* they could request *Sahjanand* to grant his wish. He answered

that he thought, it would be a very good thing, if *Sahjanand* could do it. That *Dada Khachar* was a perfect dunce. *Sahjanand* in a dark room put a diadem on his head and held a conch-shell in one hand and a discus in the other—both hands lifted upwards.

Another man stood behind him with a mace in one hand and a lotus in the other and then thrust his hands forward under his armpits and lo there was a veritable four-armed *Narayana!* The disciples of *Sahjanand* instructed him to have only one peep at *Narayana* and then immediately close his eyes and come out of the room, otherwise if he looked at him too long *Narayana* might get angry with him. The disciples were afraid that their fraud might be detected by him. They took him to the dark room in which *Sahjanand* was standing motionless, like a statue, wearing shining silk garments. They turned light on him by means of a lantern. The moment *Dada Khachar* saw the form of the four-armed *Narayana*, light was turned off. All of them fell down on their knees and paid their homage to *Narayana* and came out of the room. At the same time they said to *Dada Khachar* that he was a very lucky man, he should now become the disciple of His Holiness. He assented to their proposal. By the time they got to another room, *Sahjanand* had changed his dress and was found seated on a cushioned seat there. They pointed out to *Dada Khachar* that His Holiness had assumed another form and was present there. He fell in their trap and from that very moment the *Swami Narayana* cult took root as *Dada Khachar* was a great landowner. *Sahjanand* made that place his headquarter. He wandered here and there preaching to all. He initiated (*sadhus*) many of his disciples into the Order of medicants. Occasionally he would press some nerve in the neck of a *sadhu* and render him unconscious and tell people that he had caused him to attain the clairvoyant state. The simple, guileless people of Kathiawar were ensnared by him by such acts of scoundrelism. After his death, his followers practised a great deal of fraud and hypocrisy. Their case will be aptly illustrated by the following story :-

A man was caught burgling. The judge ordered his nose and ears to be cut off by way of punishment. As soon as his nose was cut, that scoundrel began to sing, dance and laugh. The people asked him why he did it. He replied it was not a thing that could be told.

They, again, inquired what kind of thing it was that could not be talked about. He answered it was such a thing that he had never heard of it before. They again said "Come, come, tell us what it is." He rejoined that he could see the very four-armed *Narayana Himself* standing before him and that is the reason that he sang and danced and blessed his stars that he had seen the Lord face to face. The people wanted to know why they could not see *Narayana.* He replied that their noses were in the way, they could only see Him when their noses were cut off, and not otherwise. Some dunce among the people wanted to see *Narayana* even at the sacrifice of his nose. He offered his nose to be cut so that he could see *Narayana.* That rogue chopped off his nose and whispered in his ears "You should also do like me, otherwise we shall be laughed at". Thereupon that man also began to sing, dance, skip about, play and laugh, and say that he could also see *Narayana.* By and by, the number of the people who had their noses cut in order to see *Narayana* reached about 1,000. There was then a great hallabaloo, they called their sect "The cult of *Narayana-seers.*" An ignorant king heard of it and sent for those people. When they got there, they began to sing, dance and laugh. The king asked them the reason of all this. They replied that they saw the *Narayana* Himself face to face. The king asked why he did not see Him. The '*Narayana-seers* answered that he could not do so on account of his nose. As soon as he would have his nose cut, he would see *Narayana* face to face. The king thought that it appeared to be right. He, thereupon, asked his astrologer to find out the most auspicious time for having his nose removed. He replied: "May it please Your Majesty! O giver of food! 8 o'clock on the morning of the tenth instant, is the most auspicious time for having Your Majesty's nose cut and for seeing *Narayana.*" Well done, *O Pope!* Is in your *almanack* recorded even the time for chopping off one's nose. When the king made up his mind to have his nose cut off, he ordered that all those thousand men be fed at the expense of the State. On this they went into ecstasy and began to sing, dance and skip about. The ministers and some other wise people of the State did not like this affair. There was an old man 90 years old who was Prime Minister four generations back. His great grandson who was Prime Minister at the time told him every thing. Thereupon he said: "That man is a scoundrel, take me to the king." He did as he was asked to do,

When he had taken his seat, the king gladly told him every thing about the *Narayana-seers*. The old *Diwan, i.e.*, the late Prime Minister answered, "Hear, O king. Do not be in such a hurry. One soon repents of what one has done precipitately without properly inquiring into it."

King.—Could all those thousand men be telling a lie ?

Diwan.—They might be telling the truth or a lie. That cannot be decided until the matter has been properly investigated.

K.—How to investigate it ?

D.—By the help of our knowledge of the Laws of Nature and the eight kinds of evidence, such as Direct Cognition.

K.—How can one, who has not read, inquire into a matter ?

D.—By advancing his knowledge, by associating with the learned.

K.—What should one do if one could not find a learned man ?

D.—Nothing is impossible for one who strives after a thing.

K.—Pray, then, tell us what is to be done in this case ?

D.—I am an old man, live an indoor life, and have only a few days more to live, let me then first test the truth of the contention of these men. You can, afterwards, do whatever you think proper.

K.—It is a very good suggestion. Find out, O *Astrologer*, the most auspicious time for our beloved Diwan (to have his nose cut).

Astrologer.—May it please Your Majesty ! 10 A.M. on the 5th of the bright half of the current month is the most propitious time for this purpose. On the appointed day the old Diwan went to the King at 8 A.M., and asked him to take a couple of thousand soldiers with him (to the place where his nose was to be cut).

K.—What is the use of the soldiers there ?

D.—Your Majesty is not so well-versed in state-craft. Have the kindness to do as I suggest.

K.—"Well General ! Go and get the soldiers ready." The King formed a procession and set out with ministers and other influential men at 9-30 A.M. When the *Narayana-seers* saw the king coming towards them, they began to sing and dance. The King sent for their

leader who was the founder of this sect and was the first one whose nose was cut, spoke to him thus: "Show *Narayana* to our Diwan to-day." He assented. When it was ten o'clock, a man held a plate under the nose of the old Diwan, while the leader of the *Narayana-seers* chopped off his nose with a sharp knife and placed it on the plate. A stream of blood began to flow from his nose, and the Diwan's face became pale. That rascal, then, whispered into his ear "Do you also laugh and tell the people that you see *Narayana* now. Remember a cut nose cannot be made whole and if you don't say what I tell you, every body will laugh at you." After he had said this, he stood apart. The Diwan took his handkerchief and pressed it against his cut nose. The King asked him "Tell us pray if you can see *Narayana* now." He whispered in the King's ear "I see nothing This rascal has, without any cause, disfigured and *misled these thousand* people." The King, then, asked him what he advised him to do. The Diwan answered "Arrest them all, inflict heavy punishment on them and keep them in prison as long as they live, whilst the scoundrel who led them all astray should be placed on the back of a donkey. Let various indignities be heaped upon him and let him, then, be put to death. When the *Narayana-seers* saw the King and his Diwan whispering into each other's ears, they made preparations for running away, but being surrounded on all sides by the soldiers they could not escape. The King ordered "Let all of them be arrested and fettered. Let their villainous ringleader's face be blackened. Let him be made to ride on a donkey and wear a necklace of torn and tattered shoes and pass through all the principal streets of the town in this condition. Let the children throw dust and ashes on him. Let him then be beaten with shoes in all the chief thoroughfares and finally put to death by being torn to pieces by dogs. If this rogue be suffered to go unpunished, nothing will deter others from following his evil example". Thus did the cult of the *Narayana-seers* come to an ignominious end. Like them there are plenty of other people opposed to the teachings of the *Veda* who are very clever in defrauding others of their money. Such are the evil doings of various sects. The followers of the *Swami Narayana* cult resort to trickey, fraud, and imposition in order to fleece others. Many among them, in order to mislead the ignorant, declare on their death-bed that *Sahjanand* seated on a white horse has come to convey them to heaven and that he always came to that temple once a day. On the occasion of a fair the priests remain inside the temple while

down below a shop is kept open which communicates with the temple through an opening. Whenever a cocoanut has been offered in the temple, it is thrown down into the shop through that hole. That cocoanut is again bought and offered by some other worshipper. Thus the same cocoanut is sold about a thousand times in a single day. Other articles are sold in the same way.

There is another thing peculiar to this sect. A *Sadhu* of this sect is made to do the work of the caste he belongs to, for instance, a barber *Sadhu* shaves, a potter *Sadhu* makes pots, a *Sadhu* who belongs to the artisan caste does the work of an artisan. A *Sadhu*, who is a *bania* (a shopkeeper) by caste does the work of a *bania*. A *Shudra Sadhu* that of a *Shudra*. The priests of this sect have imposed a sort of tax on their followers and by their quackery amassed millions which go on multiplying every day. Whoever succeeds to the *Sahjanand throne* marries and becomes a householder, wears jewellery (*ornaments*). Whenever he is invited to the house of one of his disciples, like the *Gosaeens* he accepts offerings in his own name as well as in that of his wife, children, etc. The followers of this sect call themselves *good company*, whilst others they call *bad company!* They never serve any one or show respect to any one, however good and learned he may be, if he belongs to some other faith, as it is considered a sin by them to do so. In public the *Sadhus* of this sect do not even see the face of a woman but in private who knows what evil practices are rampant among them. Not much has come to light. Here and there a few cases of sodomy have come out. When those who hold high positions among them are about to die, their disciples throw them down into a secret well and give it out that such and such a holy man with body and all has gone to heaven. *Sahjanand* himself came to take him away. He carried him away, in spite of our repeated requests, to let that holy man remain here as he was of great use here on this earth, but he replied that he was badly needed in heaven. They would say that they saw *Sahjanand* and the air-ship with their own eyes. He seated that holy man in the air-ship and carried him up, while flowers were being showered on him.

Whenever a *Sadhu* falls ill and there is no hope of his recovery, he declares that he will go to heaven to-morrow night. Dame rumour has it that even if he did not happen to die that night but merely lost consciousness, he is nevertheless thrown (alive) into a well for fear of

his prophecy turning out to be false. Similarly, when a *Gokalaya Gosaeen* dies, his disciples say that the *Gosaeen* has indulged his *lila* (sport)?

The *Mantra* that is taught by the *Gosaeens* and *Swami Narayana* priests is the same, *viz.* "*Shri Krishna* my shelter" which, they say, means "*Shri Krishna* is my shelter" but may also mean "Let *Shri Krishna* seek my shelter."

All these sects compose *mantras* of absurd construction quite contrary to the rules of Grammar, etc. Their leaders being illiterate, cannot be acquainted with the laws of Grammar and Logic.

Q.—Is the *Madhawa* faith good, then?

A.—The *Madhwists* are like other sectarians. They are also *Chakrankits* with this difference that the latter *i.e.* the followers of *Ramanuja* have themselves branded (with red-hot iron) only once in life while the *Madhwists brand* themselves once a year, the *Chakrankits* paint a yellow line on the forehead while the *Madhwists* paint a black one. A certain *Mahatma* (great soul) had the following discussion with a *Madhwa Pundit*.

(*Mahatma*). Why have you traced that black line and a moon-like mark on you forehead?

(The *Pundit*). It will lead me to heaven (*Baikuntha*). Besides, the great *Krishna* was also dark, and that is another reason for our tracing a black line on the forehead.

(*Mahatma*). If, by drawing a black line and painting a moon-like mark on the forehead you go to heaven, where will you go if you were to blacken your whole face. If you want to become like *Krishna*, you will have to blacken your whole body as he was black all over his body.

It is clear, then, that the *Madhwists* are no better than other sectarians.

Q.—What do you think of the *Lingankit* faith?

A.—It is quite like the *Chakrankit* cult. Just as the *Chakrankits* are branded with a red-hot iron ring and believe in none but *Narayana*, in like manner the *Lingankits* are branded with a red-hot *ling* a (phallus) and believe in none but *Mahadeva*, with this addition that a *lingankit* wears a *linga* of stone covered with silver or gold hanging from his neck. Even before he drinks water, he shows it to the *linga*. The *mantra* of the *Lingankits* is like that of the *Shivites*.

Q.—Are the *Brahmo Samaj* and the *Prarthna Samaj* people on the right path ?

A.—Their system of belief has a few good points and many that are objectionable.

Q.—The *Brahmo Samaj* and the *Prarthna Samaj* are the best of all, as their principles are very good.

A.—Their principles are not altogether good, since it is impossible that the work of men ignorant of the *Vedas* could ever be altogether good.

Their good points are :—

1. They have saved a small number of people from embracing Christianity.
2. They have helped to abolish idolatry to some extent.
3. They have freed people to some extent from the shackles of false books.

Their objectionable points are :—

(*i*) The people belonging to these *Samajes* are very much wanting in patriotism, have imitated the Christians in many things, have even altered the rules and regulations governing marriage and eating and drinking with others.

(*ii*) Let alone being proud of their country and the greatness of their forefathers, they run them down to their hearts' content, laud the Christians and Europeans to the skies in their lectures. They not only never mention the names of *Brahma* and other sages in their discourses of yore, but, on the other hand, say that since the Creation there have never been men so learned as the Europeans. The people of *Aryavarta* (India) have always been ignorant and have never made any progress.

(*iii*) Leave alone speaking well of the *Vedas* and the *Shastras*, they have not even kept aloof from speaking ill of them. In the sacred books of the *Brahmo Samaj* the names of Christ, Moses, Muhammad, Nanak, and Chaitanya are mentioned in the list of holy men but not a single name from among the sages and seers of the past. One can easily infer from this that these people hold the same beliefs as have

been taught by those whose names are recorded in their sacred book as holy men. Though these men are born in *Aryavarta*, have lived on its products and are still doing the same, yet they have renounced the religion of their forefathers and are, instead, inclined too much towards foreign religions, call themselves scholars, while they are quite destitute of indigenous *Sanskrit* learning, and, pluming themselves on their knowledge of English, have been so precipitate in founding a new religion. Now how can these things conduce to lasting happiness and progress of mankind ?

(*iv*) They eat and drink most indiscriminately, *i. e.*, they even eat and drink with Europeans, Muhammadans and out-cast people, &c. They must have thought that promiscuous eating and drinking and the breaking of caste alone will lead to their reformation as well as to that of their country but such things can bring about no reformation, on the contrary may cause great mischief.

Q.—Is class-distinction God-made or man-made ?

A.—It is both God-made and man-made.

Q.—Which distinction is God-made and which man-made ?

A.—The division of living beings into men, animals, birds, water-creatures, has been created by God, and again, division of animals, into such classes as cows, horses, elephants, and of trees into such classes as *Ficus Religiosum*, banyan and mango, and of birds into swans, crows, herons and the like, and of water-creatures into fish and crocodiles is God-made, in like manner the divisions of men into *Brahmans*, *Kshatryas*, *Vaishyas* and *Shudras* is God-made (but this does not mean that men are born as *Brahmans, Kshatryas*, etc., it only means that in every community men naturally fall under four heads, *Brahmans*, *Kshatryas*, *Vaishya* and *Shudras*). The system of *Classes* and *Orders* should be instituted in accordance with what has been written before ; in other words men should be divided into different classes according to their respective temperaments, attributes, qualifications and merits. Now, this is the work of man himself, hence it is said that this distinction of classes is man-made. It is the duty of the king and other good and learned men to examine

all men thoroughly and then place every one of them into one of the four classes—*Brahman, Kshatriya, Vaishya,* and *Shudra*—according to his qualifications and merits.

Even the differences of food are God-made and man-made. For instance, the lion is a carnivora whilst the rhinoceros is a vegetarian. This difference in their foods is God-made. But the differences in food among men vary with the customs and manners of different countries and ages. These differences are man-made.

Q.—Look at the Europeans! They wear boots, jackets and trousers, live in hotels and eat of the hands of all. These are the causes of their advancement.

A.—This is a delusion, since the Muhammadans and low-caste people also eat of the hands of every one and yet they are so backward. The causes of their advancement are :—

1. The custom of child-marriage does not prevail among them.
2. They give their boys and girls sound training and education.
3. They chose their own life-partners. Such marriages are called *Swayamvara,* because a maid choses her own consort.
4. They do not allow their children to associate with bad people. Being well educated, they do not fall into the snares of any unprincipled person.
5. Whatever they do, they do after discussing it thoroughly among themselves and referring it to their representative assemblies.
6. They sacrifice every thing, their wealth—their hearts, aye their very lives—for the good of their nation.
7. They are not indolent, on the contrary, they live active lives.
8. They allow boots and shoes made in their country (or those made after their pattern in this country) to be taken into courts, and offices, but never Indian shoes. This must suffice to convince you that they value their boots much more than they do the natives of many other countries.
9. They have been in this country for more than one hundred years, and yet they wear thick clothing, as they used to do at home, up to this day. They have not

changed the fashion of their country, but many among you have copied their dress. This shows that you are foolish, while they are wise. No wise man will ever imitate others (blindly).

10. Every one among them does his duty most faithfully.
11. They always obey the orders (of their superiors).
12. They help their countrymen in trade, etc.

It is the possession of such sterling qualities and the doing of such noble deeds that have contributed to the advancement of the Europeans. They have not become great by wearing boots, shoes and eating in hotels and doing such other ordinary things or by doing evil things.

Besides, caste distinctions are also to be found among them. Whenever a European, however high his rank or station in life may be, marries a girl of non-European parentage or one whose religion is different from his own or when a European girl marries a non-European, they stop all intercourse with him or her. He or she is an outcast. They do not invite him or her to their social functions, nor do they eat at the same table with him or her, nor do they have such relations as of marriage with his or her children. What are these if not caste distinctions? They mislead you simpletons by saying that there are no caste distinctions among them, and you, through your simplicity, are even foolish enough to believe what they say.

Hence, whatever you do, do it after giving it a most careful thought and attention, so that you may not have to repent of it afterwards.

It is a sick man that needs a physician and his medicines, but not one who is in good health. An enlightened man is like a healthy man whilst an ignorant man is like one who is afflicted with disease. His disease is ignorance. To cure him of this disease, the teaching and preaching of truth and the imparting of true knowledge are the proper remedies. Through their ignorance the orthodox imagine that religion consists in regulation—eating and drinking alone. Whenever they find a person conducting himself improperly in the mater of eating and drinking, they at once infer and say that he is polluted and forthwith cease to pay any attention to what he says and to

associate with him. Now pray tell us whether your knowledge is for your selfish good or for the good of others. Of course, it would have been for the good of others, had those ignorant people profited by it. If you say that you can't help it if they do not profit by it, it cannot be true. You are to blame and not they, because had you behaved properly, they would have loved you and consequently profited by your knowledge. You have sought after your happiness and consequently destroyed the good of thousands. You have greatly sinned in doing so, since it is a sin to do others harm while it is meritorious to promote public good. Hence it behoves an enlightened man to conduct himself properly and help the ignorant to cross the ocean of misery. He should not act like a fool. On the contrary, he should act in such a manner as would help him as well as others to make some progress every day.

5. *Q.*—We do not believe that any book is revealed by God or contains nothing but truth, since no man is infallible, all books made by him must be fallible. Hence we accept truth from all quarters and reject untruth. Truth, be that in the *Veda*, the Bible or the Qoran, is acceptable to us but not untruth found in any book.

A.—That which helps you to embrace truth, will also cause you to accept untruth. When all men are fallible, you being men cannot be otherwise. Consequently whatever you say or write cannot be altogether true, hence you cannot be entirely depended upon. This being the case, your beliefs deserve to be rejected like the food which is mixed with poison. No one can, therefore, accept your sacred book as authoritative. You are no more omniscient than others, hence occasionally you would, through error of judgment, be liable to reject a truth and accept an untruth. It, therefore, behoves us all, whose nature and knowledge are finite, to lean on the Word of the Infinite, Omniscient, Omnipotent, Supreme Spirit as we have stated in the 7th Chapter of this book which treats of the *Vedas* as revealed books. You should also believe the same otherwise the proverb "Lost on one side as well as on the other" will be applicable to you. When truth and nothing but truth is to be found in the *Vedas*, you do yourselves as well as others harm in hesitating to accept them (as the Supreme Authority in the ascertainment of truth). This is the reason that the people of this country (*Aryavarta*) do not look upon you as their own (flesh and blood). You have not

been of any help in the advancement of your country as you beg from door to door *i.e.*, have borrowed a few religious beliefs (truths) from the Muhammadans, and a few others from the Christians and so on. You think that by doing so you will be able to do good to yourselves as well as to others, but that you will never be able to do. Just as if the parents of a child were to take upon themselves to nurse all the children in the world, it will be impossible for them to succeed in it, on the contrary, they will lose even their own children (*i.e.*, their own children will die from want of care), the same is true of you. Now how can you test the truth or error of your beliefs or bring about the advancement of your country without accepting the *Vedas* and the *Shastras* as the Supreme authority. You have no remedy for the disease this country is afflicted with. The Europeans do nor care for you, whilst the natives of this country look upon you as followers of an alien religion. Even now it is not too late for you to recognise your mistake and further the cause of your country with the help of the *Vedas* and other true *Shastras*. When you hold that all truths come from God, why don't you then, accept the truths embodied in the *Vedas* revealed to the sages by God? Since you have neither read the *Vedas* nor have any desire to do so, how can you profit by the knowledge embodied in them?

6. You believe in the creation of the world without a material cause and also that the soul was *created* just as the Christians and the Mohammedans do. We have discussed this subject in the 7th and 8th Chapters of this book and shown therein that this position is quite untenable. It is altogether impossible for an effect to come into being without a cause and it is equally impossible for a created object not to cease to exist.

7. Another objection against your faith is that you believe in the forgiveness of sins through prayer and repentance. This doctrine is responsible for the increase of sin in this world. For, according to the *Pauranics* a man can be rid of his sins by making pilgrimage to holy places, according to the *Jainees* by muttering the *mantras* called *Navakar* and making pilgrimage (to sacred places), according to the Christians by (believing) in Christ, and according to the Mohammedans by saying '*I repent.*' There being nothing in these faiths to deter people from the commission of sins, the tendency towards sinful life has greatly increased. You are quite like the

Pauranics in this respect. Had you read the *Vedas* or heard them being read, you would have know that no sin can be remitted till one has suffered for it. This would have deterred you from sinning and caused you to tread the path of righteousness. If one could be free[1] of his sins without having previously suffered for them, God would stand guilty of being unjust.

8. You believe in the eternal progress of the soul. Now, this belief is altogether untenable, since the finite nature, attributes and actions of the soul can only produce finite results.

O.—God being Merciful can award infinite merit for finite actions.

A.—Should He do so His justice will be destroyed. Besides, no one will make any progr ss in the practice of virtue, because even a few good works will suffice to produce infinite results. Such doctrines as the forgiveness of sins, however numerous, through repentance and prayer lead to the increase of sin and decay of virtue.

O.—We believe that the intutive knowledge is even superior to the *Vedas*. Had there been no intutive knowledge given to us by God how could we have learnt the *Vedas* and taught them to others? Hence our faith is very good.

A.—This is all nonsense. The knowledge given by another cannot be called intutive. What is intutive is natural, it can neither increase nor decrease nor can it help any one to make any progress, since the savages also possess this intutive knowledge and yet they have not made any progress. The *acquired* knowledge alone is the cause of progress. Now, mark you! All of us during our childhood did not possess accurate knowledge of right and wrong, virtue and vice, but after having studied under our learned teachers, we were enabled to distinguish between right and wrong, virtue and vice. Hence it is wrong to hold that intutive knowledge is all-sufficient.

9. You must have copied the Christians and the Muhammadans in your disbelief in the pre-existence of the soul and its re-birth (after death). For a full discussion of the subject the 7th Chapter of this book may be consulted, wherein we have refuted various objections urged against this doctrine (of metampsychosis). You should understand that the soul is *eternal* (beginningless and endless) its actions also must be eternal like the flow of a river[1]. The doer

1. See Chapter IX for an explanation of the expression *eternal li. e the flow of a river—Tr.*

and the deed are eternally related to each other (*i. e.*, the relation between the doer and the deed is indissoluble). Was the soul, then, sitting idle before its present birth or will it remain idle after death ? If your belief be pushed to its logical conclusion, it will end in showing that even God (will be) idle (after the present Creation). Disbelief in the *previous* existence of the soul and its re-birth after death attributes to God the injustice of conferring benefits or inflicting suffering for deeds never done and of depriving the soul of the fruits—pleasure or pain—of its labour, respectively. For, if there were no re-birth of the soul after death, all the deeds done in this life will bear no fruit (be lost) since the fruits of virtuous or sinful acts done in this life cannot be reaped till the soul is re-embodied. And, again, how can it be consistent with justice of God to bestow happiness or inflict suffering on the soul during this life, if it had had no previous life (and, therefore had not done any deeds to merit reward or punishment.) If it were otherwise *i. e.*, if the pleasure or pain in this life be not awarded in accordance with one's deeds done during his previous life, God will be guilty of injustice and besides, the deeds done in this life will go unawarded (as the soul will not be re-embodied.) Therefore, it is not right not to believe in the doctrine of metampsychosis.

10. It is also wrong on your part not to believe in other *devas*, such as those objects that possess useful and brilliant qualities or learned men, besides God, because God is called *Mahadeva* (or the Lord of all *devas*). How would he have been called *Mahadeva* had there been do *devas*.

11. It is also not good of you not to regard the performance of *homa* and other useful acts that promote public good, as duties incumbent on every individual.

12. It is also not right on your part not to feel grateful to the sages and seers of yore who have conferred so many benefits on mankind and, instead, incline so much towards Christ, etc.

13. The belief that the various kinds of knowledge, science and philosophy—the effect—came into existence without the help of the *Vedas*, the source of all light and knowledge—the cause—is altogether untenable.

14. It is also absurd to do away with the *Yajnopavita* (the sacred thread) and *Shikha*—(the symbolic tuft of hair on the scalp)—signs

of learning that distinguish the literate twice-born *Classes* from the illiterate *Shudras*—and become like the Muhammadans and the Christians—when you dress in English clothes to look respectable and educated, and seek medals, etc. Has the *Yajnopavita* and *Shikha* become too cumbersome for you ?

15. There have been many good and learned men since the time of *Brahma.* You never say a word in their praise, while you are never tired of singing the praises of the Europeans. Now, what would you call it but flattery and prejudice ?

16. It is self-contradictory to believe that the soul was the result of the union of the inanimate with the animate, just as a sprout comes out as the result of the union of the seed with the soil, to deny its existence before it was created and then to say that, though created, it shall never cease to exist. If there was nothing, animate or inanimate, besides God, before Creation, where did the soul come from ? Whose union took place (which resulted in the production of the soul) ? Of course, it will be alright if you were to believe that the soul and matter are eternal (beginningless). But this will go against your belief that, before the Creation of the world, nothing but God existed.

Hence if you are anxious for the advancement of your country, you would do well to join the *Arya Samaj* and conduct yourselves in accordance with its aims and objects. Otherwise, you (will simply waste your lives) and gain nothing in the end. It behoves us all to lovingly devote ourselves with all our heart, with all our wealth, and aye even with our lives, to the good of our country, the land of our birth, the land on the products of which we have lived, the land which sustains us still and will continue to do so in the future. No other *Samaj* or Society can equal the *Arya Samaj* in its power to raise *Aryavarta.* It will be a very good thing, indeed, if you would all help this *Samaj*, as the capability of a *Samaj* or Society to do good depends not, on any single individual but on all the members that support it.

Q.—You have all along been refuting every body. All religions are good, hence it is not good to criticise any one (of them). Why do you tell us this is better than what others teach. Even if you do, has there been no one equal to you or greater than you ? It does not

become you to be so vain. In this universe, created by God, there are men of all grades. Let no one, therefore, harbour conceit.

A.—Does the same *Dharma* (religion) hold good for all? If you say no, we ask, are the different religions opposed to each other or otherwise? If you answer they are opposed to one another, one of them can only be true, but if you aver that they are in harmony with each other, it is useless to have different names. It follows, therefore, the same *dharma* (religion) and *adharma* (irreligion) hold good for all. This is what we teach differently from others. If an Emperor were to make a list of all the different religions (extant in the world) they would not be less than one thousand but the chief among them are only four in number, *viz.*, the *Puranic*, the Christian, the Jain (or the Budhistic) and the Muhammadan. All other sects are included in these four. If he should now turn an enquirer after truth and ask a *Vama Margi* "Reverend Sir! I have never had a preceptor before, nor embraced any religion yet. Tell me, pray, which you think is the best religion in the world, so that I should embrace it."

V.—Our religion is the best.

Inquirer.—What do you think of the remaining nine hundred and ninety-nine?

V.—They are all false and lead their followers to hell. It is also written "There is no religion higher than the *Vama Marg*."

I.—What is your religion?

V.—It consists in believing in the Goddess *Bhagvati*, in using five things beginning with the letter *M*, such as *mans* (meat) *Madra* (wine), etc., and holding the 64 *Tantras*, such as *Rudrayamal*, etc., as sacred books. If you want to be saved, embrace our faith and become our disciple.

I.—Alright, I will see other holy men as well and make inquiries about their religion. I will, afterwards, embrace the religion in which I have the greatest faith and for which I feel the greatest love.

V.—O My good man! Why are you in doubt? These people will mislead and ensnare you into their nets. Don't you go to any other religionist, take refuge in our faith or you will repent. Mark you! Our faith holds out the prospect of enjoyment of sensual pleasures as well as the hope of salvation.

I.—Well, anyhow I will inquire into this question (from others). He, then, went to a *Shivite* and put him the same question as he had done to the *Vama Marg* who gave him the same sort of answer as the latter had done, with this addition that, without believing in *Shiva*, wearing *Rudraksha* and smearing the body with ashes and worshipping *phallus*, no one could be saved. He left the *Shivite* and went to a *Neo-Vedantist* and addressed him thus "Tell me, O Reverend Sir ! what is your *Dharma* ?"

Neo-Vedantist.—We do not believe in religion or irreligion. We believe ourselves to be God, we cannot be affected by religion or irreligion. The whole world is an illusion. Shouldest thou desire to be possessed of true wisdom and pure consciousness, get it out of thy mind that thou art soul, believe thyself to be *Brahma* (God) and thou shalt be saved for ever.

I.—If you are *Brahma* (God), Who is Eternally-free, why don't you possess the nature, attributes and characteristics of *Brahma*, and why are you imprisoned in this (human) body ?

N.—Thou seest the body while I don't. This is because thou art in ignorance. We see nothing but *Brahma*.

I.—Who are you that see, and whom do you see ?

N.—It is *Brahma* that sees and *Brahma* sees *Brahma*.

I.—Are there two *Brahmas*, then ?

N.—No, *Brahma* sees His Ownself.

I.—Can any one stand on his own shoulders ? There is no sense in what you say. You talk like a madman.

He, then, went further and inquired from *Jainees* what they thought was the true religion. They answered in the same fashion as the other three had done but with this addition that "All other religions but the *Jain*, are false. There is no eternal God, the Maker of this world. The world has been eternally existing as it is and will continue to exist for ever. Come, become our disciple, since, we are good in all respects, and all our doctrines are true. All faiths except the *Jain* are false." Then he proceeded further and put the same question to a Christian as he had done to others, who answered him in the same strain as the *Vama Marga*, but with this addition that "All men are sinners, and cannot free themselves from sin by their own exertions. No one can be saved until he has been purified through faith in

Christ who revealed (his infinite) mercy by sacrificing his life by way of atonement for the sins of mankind. Come and become a Christian." Having heard this, he went to a *Maulvi* (Muhammadan priest) and asked him the same question. He gave him the same answer as others had done, with this addition that "No one could obtain salvation without believing in one God Incomparable without a second, His prophet and the Holy Qoran : Whosoever refused to believe in this religion would go to hell. He was as infidel and deserved to be put to the sword." He, then, went to a *Vaishnavite* and had the same sort of conversation with him who also added that even *Yamaraj* (king of death) "trembles with fear at the sight of our *tilak*[1] and *chhap*."[2] The *inquirer* thought in his mind "Well, if these things had no terror for mosquitoes, police constables, thieves and robbers, and one's enemies, why should the messengers of death fear them?" As he went further he found that every religionist called his own religion the best and the truest. One said that his religious teacher *Kabir* was the true prophet. Another said that *Nanak* was the greatest teacher. Another said that *Ballabha* was the greatest among men, he was God incarnate whilst others said the same of *Sahjanand* and *Madhava*, etc. Having questioned all those thousand religionists and found that they were all opposed to each other, he came to the conclusion that there was not one among them whose religion he could embrace as there were 999 witnesses against every one of them (who could swear that he was wrong). They were no better than the lying shopkeepers, prostitutes, and buffoons who bragged about their own commodities (at the expense of others) and cried down others. Then he thought of those verses of the *Upanishad* which say "Let a seeker after truth, then, repair to a preceptor well-versed in *Vedas*, who has realized God, with a suitable present in his hands (and avoid the snares of hypocrites). He should initiate such an inquirer as is possessed of self-control, contentment and tranquility of mind, into the truly Divine science,—which treats of the nature, attributes and characteristics of God—and do all in his power to teach him what means he should adopt to learn the true nature of righteousness, wealth, legitimate desires, emancipation and God." When he met such a man he addressed him thus "O Reverend Sir ! My mind is greatly

Mundaka Upanishad I, ii, 12, 13.

1. A mark made on the forehead.—*Tr.*
2. Marks of having been branded with red-hot iron.—*Tr.*

perplexed by the wrangling of these various sects. Should I become the follower of one of these, I shall make the remaining 999 my enemies. How can one be happy who has 999 enemies and only one friend ? Teach me, Sir, what I should accept."

The true teacher.—All these religions are the product of ignorance. They are the enemies of knowledge, mislead the ignorant, the foolish and the unenlightened and ensnare them into their nets, and thereby gain their selfish ends ; these poor, ignorant people miss the object of their lives and waste them. In whatever they agree with each other, know that to be the *Vedic* religion worthy of being accepted, but in whatever they all disagree, know that to be wrong, false, sinful and unacceptable.

I.—How am I to test what you say ?

The true teacher—Yo go and ask them all the following questions,[1] they will be unanimous in their answers.

Thereupon the seeker after truth went to the assembly of 1,000 religionists and said with a loud voice "All you people ! Lend me your ears. Tell me pray, whether it is *dharma* (right) to speak the truth or otherwise." They all answered with one voice. "It is right (*dhárma*), to speak the truth and wrong (*adharma*) to tell a lie." Similarly, on being questioned they declared unanimously that *Dharma* (true religion) consisted in acquiring knowledge, controlling sensual passions, marrying in the full bloom of life, associating with the good, cultivating active habits and being honest in dealings with others, whilst it was irreligion to remain ignorant, become a slave of the senses, commit adultery, keep bad company, be dishonest in dealings, practise fraud and hypocrisy, bear malice and do harm to others. Thereupon he asked them "Why don't you agree in this manner and advance the cause of true religion and eradicate false religions." They replied "Should we do so, who will care for us. Our disciples will leave us, won't obey us, we shall lose our

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[illegible]र्थं स गुरुमेवाभिगच्छेत् । समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥
तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तान्तत्त्वतो ब्रह्मविद्याम् ॥ मुण्डक २ । खं २ । मं० १२ । १३ ॥

1. These questions are the same as the inquirer puts to religionists in the next paragraph.—*Tr.*

livelihood. We are now enjoying ourselves, all this enjoyment will be lost to us, therefore even when we know what true religion is, we continue to teach our false, sectarian religions and refuse to abjure falsehood and embrace the true religion, acting on the proverb 'Cheat the world with your cunning and enjoy yourself.' Look here ! it is like this. No one in this world gives anything to a man who is honest and true, nor does any body care for him. But he that resorts to hypocrisy and fraud lives in plenty."

I.—Why does not the king punish you for swindling others by means of fraudulent practices ?

We have made even the king our disciple. So you see, our arrangements are perfect. None shall escape us.

I.—You rob others through fraud and thereby injure them, what answer will you give to your God ? You will undoubtedly fall into an awful hell. You commit such sins for enjoying yourselves for this short span of (human) life. Why can't you give up these frauds ?

R.—When that happens we shall see what hell we fall into or what punishment God inflicts on us, but now we enjoy ourselves. Why should the king punish us when we do not take anything from others by force, the people give us wealth of their own free-will.

I.—You are just as punishable as a man who robs a child by coaxing him, for it is said "He who is ignorant is a child. He who is wise is called a father or an old man." Whosoever is learned and wise does not fall into your snares but the ignorant who are like children fall an easy prey to your trickery and fraud. You ought to be punishable by law for defrauding them.

R.—Who can punish us when both the ruler and the ruled are our followers. When our profession is made punishable by law, we will change our programme, and make a different one.

I.—You now sit idle and swindle others, would it not be to your good as well as to that of the house-holders if you would pass your time in acquiring knowledge and teaching their children ?

R.—Why should we give up life-long pleasures, pass our childhood and youth in acquiring knowledge and the rest of our lives in teaching and preaching ? What shall we gain by it. We can now get hundreds and thousands of rupees without doing any thing, live

अज्ञो भवति वै बालाः पिता भवति मन्त्रदः ॥ मनु० अ० २ । श्लो० ५३ ॥

in ease and comfort and enjoy ourselves, why should we give up this easy life ?

I.—But it has awful consequences. You are afflicted with terrible diseases, die young, are looked down upon by the wise and yet you don't understand.

R.—Friend ! You are a mere child yet and do not understand the world. Nothing can be done without money, no religion can exist without money, no good works can be performed without money and no salvation obtained without money. He who has no money always talks of money, looks at the good things of (this world) with avidity and sighs. His imagination runs in this strain :—Alas ! I have no money. I wish I had money to enjoy all these good things. All men hear of the Indivisible, All-powerful, Being described as possessed of powers, but no one has seen Him. On the other hand, the *Rupee* of 16 *annas*[1] is the real and visible God, hence it is that every one is engaged in the pursuit of making money, since all things can be accomplished with the help of money.

I.—At last, the cat is out of the bag and we know you in your true colours. All this fraud that you have set up is for your selfish gain, but it tends to ruin the world. Just as the preaching of truth benefits the world, so does the teaching of untruth injure it. When what you want is only wealth, why don't you engage yourselves in trade and make your pile.

R.—But, then, we shall have to work hard and run some risks of loss as well, while now in our present *trade* it is all profit and no loss. Now, mark ! We make *nectar water* by putting a small branch of the holy basil in a jug of water and give a few drops of it to a man, tie a string of beads round his neck (make him our *chela*) or disciple. He is like a beast of burden for us as long as he lives. We can, then, drive him about as we like.

I.—What do these people give you all this money for ?

1. an Anna is equal to a penny.—*Tr.*

टका धर्मष्टका कर्म टका हि परमं पदम् ।
यस्य गृहे टका नास्ति हा ! टका टकटकायते ॥
आना अंशकलाः प्रोक्ता रूप्योऽसौ भगवान् स्वयम् ।
अतस्तं सर्व इच्छन्ति रूप्यं हि गुणवत्तमम् ॥

R.—For acquiring virtue (*dharma*) entering heaven and attaining salvation.

I.—When you are not yourselves saved, nor know the nature of salvation, nor the way to attain it, what would they get who serve you?

R.—Is the reward for service ever to be got in this world? No, Sir! They are compensated for it (in the next world). Their reward will be commensurate with their services (to us) here.

I.—Whether they will get any thing in return for their services or not (is rather doubtful), what I should like to know is what will you, who accept their services (and money, etc.,) get? Hell or something else?

R.—We devote ourselves to prayers, we shall gain happiness in consequence thereof.

I.—All your prayers are for gold which will all be left here after death, and even the lump of flesh (*i. e.*, human bodies) which you nourish so fondly will be (cremated) and reduced to ashes and remain here. Had you worshipped God (instead of Mammon) your hearts would have been pure.

R.—Are we impure, then?

I.—Your hearts are very impure, indeed.

R.—How do you know that?

I.—From your conduct and dealings (with others).

R.—The conduct of great men is like the *teeth* of an elephant. He has one set of teeth to eat with, whilst another set (tusks) for show. In like manner, we are pure at heart but outwardly we resort to these (fraudulent) practices by way of diversion.

I.—Had you been pure at heart, you would have been upright in dealings with others. But you are not so, hence you have a very dirty interior.

R.—We may be any thing but our followers at least are good.

I.—Like masters, like pupils.

R.—There can never be one religion for all mankind, for people differ so much in their nature, temperaments and characteristics.

I.—If all were educated alike in childhood and would practise *dharma* (righteousness) such as truthfulness in speech, and abhor

adharma (unrighteousness) such as untruthfulness in speech, they would all certainly be of one religion. It is true though that there will always be two kinds of men, *viz.*, righteous and unrighteous. But that does not matter. As long as the righteous outnumber the unrighteous, there is happiness in the world, but when the unrighteous preponderate, suffering and misery increase. Were all good and learned men to teach alike, there will be one religion among all men in no time.

R.—It is the *Kaliyuga* (Iron age) now. Don't you expect things of the *Satyuga* (Golden age) in this age.

I.—*Kaliyuga* is the name of a period of time. Time is actionless. It cannot be a factor in the causation of righteousness or unrighteousness. You yourselves are the incarnations of *Kaliyuga*. Virtue and vice in men are not natural but the result of the influence of association (education, and environment, etc.)

Having said this, he went to the *A'pta* (*the true teacher*) and addressed him thus : "O Reverend Sir ! You have, indeed, saved me, otherwise I should have fallen into the snares of one of these sects and ruin myself. Now I will expose the fraud of these hypocrites and preach the true religion of the *Vedas*."

The true teacher.—This is, indeed, the duty of all men, especially of learned men and *Sanyasis*, to teach all men how to defend truth and refute untruth and thus, by the preaching of truth, promote public good.

O.—Are the *Brahmacharis* and *Sanyasis* (of to-day) good.

A.—These two *Orders* are good in principle, but there is a great deal of hypocrisy rampant even among them now-a-days. There are many among them who assume the name of *Brahmachari*, grow long-matted hair, pretend to possess wonderful powers, but are engrossed in muttering the name of some deity and in rituals. They never even take the name of studying. They do not at all exert themselves for the study of that *Brahma*—*Veda*—which gives them the name of *Brahmachari*. All these *Brahmacharis* are as useless as the teats (loose flesh) hanging from the neck of a goat. There are also any number of *Sanyasis* who are destitute of knowledge, and carry staffs and water-gourds—symbols of their Order—with them, but do nothing to further the cause of the *Vedic* religion. Such men generally enter into *Sanyas* when they are quite young, leave

off their studies and wander about begging from place to place. Such *Brahmacharis* and *Sanyasis* waste their time in visiting sacred places (such as rivers, hills, temples, etc.,) and stone images, and paying homage to them, do not preach even when they are well versed in learning, and find hypocrisy and false practices rampant in the land, eat and drink and live in ease (not caring a brass farthing for their country). They are engrossed in their little jealousies and feuds, revile each other and conduct themselves improperly (in various other ways.) It is thus that they pass their time.

They seem to think that they have done their duty simply by wearing ochre-coloured garments and carrying their staffs and water-gourds, believe themselves to be superior to all, never do any good works. Such *Sanyasis* live useless lives in this world. Of course, those among them who are engaged in altruistic works are alright.

Q.—Are the *Giris*, the *Puris* and the *Bhartis* and other *Gosaeens* good? They go about in groups, help thousands of *Sadhus* to enjoy themselves, preach *Vedanta* (pantheism), wherever they go, and read and teach a little, therefore, they must be very good people, indeed.

A.—All these ten names such as *Giri*, *Puri*, etc., are not ancient but of recent origin. They form themselves into groups for the sake of getting good food. There are plenty of *Sadhus* who join these companies for food only. They practise a great deal of hypocrisy as well. For instance, they make one of their company their *Mahant* (religious *superior*) who is also their headman. Every evening he sits on a raised cushioned seat, all the *Sadhus* and *Brahmans* stand up before him with flowers in their hands, read such couplets as "Unto *Narayana*, *Padamabha*, *Vasishtha*, *Shakti*, his son *Parashar*, *Vyasa*, *Shuka*, and the great *Gaurpada*,"* and then shout *Hara Hara* (God, God), shower flowers on him and prostrate themselves before him. Whosoever does not want to do it, finds it hard even to live among them. They practise all this hypocrisy for mere show so that they may get a name for holiness in the world, and thereby obtain plenty of money to enjoy themselves. There are any number of abbots, (heads of convents or sacred places) who, though married, pride themselves on being *Sanyasis*. They do nothing (useful). They never

* नारायणं पद्मभवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च।
व्यासं शुकं गौडपदं महान्तम् ॥

perform the duties of *Sanyasis* (*Vide* Chapter V) and simply waste their time. They even oppose one who gives them good advice. Mostly these people smear their bodies with ashes and wear *Rudraksha*. Some of them are proud of belonging to the *Shaiv* sect. In religious discussions they advocate *Shaivism* as taught by *Shankaracharya* and refute *Chakrankitism*. They never engage in advocating the *Vedic* religion nor in refuting false faiths. These *Sanyasis* hold they have nothing to do with the advocacy of truth or the refutation of untruth, because they are great souls. Such people are a mere burden to the community. No wonder then that religions and sects opposed to the *Vedas*, such as the *Vama Marg*, the Christian and Mohammadan have multiplied and are still on the increase while they (*i.e.*, the followers of the *Vedic* religion) themselves are being decimated and yet their eyes won't open, but how is it possible when there is no zeal in their hearts for promoting public good and doing their duties. These people set a higher value on their dinner than on anything else, are very much afraid of the censure of the world. *Sanyasis* are enjoined to abjure love of public applause, love of wealth and sensual enjoyments and love of kith and kin and disciples. How can they be called *Sanyasis* when they have not been able to renounce these passions? It is the paramount duty of a *Sanyasi* to devote himself day and night to the promotion of the good and happiness of the world by impartial preaching of the *Vedic* religion. It is useless for them to call themselves *Sanyasis* as long as they do not do the duties obligatory on their *Order*. It is only when the *Sanyasis* devote themselves to the promotion of public good more earnestly than do the householders, actuated by self-interest, to their own affairs, that all *Orders* remain progressive. Mark you, false faiths are increasing before your very eyes, the people are even turning Christians and Mohammadans, you do not make the least effort to protect your own people and convert others to your faith (*i.e.*, the *Vedic* religion)? You could do it only if you had a mind (to do it). As long as you *Sanyasis* do not improve yourselves, the inhabitants of *Aryavarta* and other countries will not make any real progress. A country makes genuine progress only when the causes of advancement such as the study and teaching of the *Vedas* and other true *Shastras*, the keeping of *Brahamcharya* and other *Orders* in good condition, and the preaching of truth, are in operation. Bear (you *Sanyasis*) in mind, there are many false and hypocritical

practices in vogue which you really know to be such. For instance, a *Sadhu* with trading propensities declares himself to be a saint (*Sidha*) He claims to possess miraculous powers such as making the childless women bear children. On hearing this many women go to him and, with folded palms, pray for sons. The fraud of a saint blesses them all saying "You shall bear sons." Whosoever among them bears a son, attributes this happy event to the blessing of our *Saint*. Poor woman ! What answer will she make if she were asked : "By whose blessing did pigs, donkeys, bitches and hens get their little ones ? There are others who declare that they can bring the dead to life. The ignorant believe it to be true. Now, why should these people themselves die if they possessed the power they pretend to. There are other rascals, again, who invent such cunning devices to deceive the cleverest.[1] Take, for instance, the *thugs* of *Dhanasari*. They go to distant countries in parties of five or seven. Whoever among them looks robust and is of a taking appearance is appointed their ring-leader. Henceforth, he is a *Sidha* (saint.) They place him in a sequestered place outside a rich town or village and themselves go into the town and ask every one who comes across their way if he has seen or heard of such and such *Mahatma* (*Saint*). They are asked "Who and of what kind is that *Mahatma* ?" They answer "He is a great *Saint*. He can tell what passes in your mind. Whatever he says comes to pass. He is the king of *yogis*, we have left our hearths and homes in his guest. We heard from some one that he had come this way." The house-holder rejoins : "When you happen to meet that *Saint*, please do not fail to inform me also of it. I shall also have the pleasure of seeing him and questioning him about my heart's desires." All day long they repeat the same story to any one who meets them. At night they all assemble together at the rendezvous, eat and drink together and sleep in the same place. They get up in the morning and all the four accomplices of our *Saint* again go into the town and repeat the same story. This goes on for two or three days. Then they go to a rich man and tell him that they have found a *Saint* and if he has a desire to see him they could take him to him. When he is about to accompany them, they ask him what he wants to inquire (from the Saint). He says, that he wants to have a son or wealth or to be cured of some disease or to overcome his enemy. They

1. *i. e.*, the man who was addressed to first.—*Tr.*

then take him to our *Saint* and seat him according to the understanding arrived at between the *Saint* and his accomplices. Thus if the visitor be desirous of getting wealth, they seat him on the *right* of our *Saint*, if of a son in front of him, if of getting cured of some disease on his left, if of overcoming his enemy, they bring him from behind and seat him among those who are in front. The instant the visitor salutes him, our *Saint*, proud of his powers, cries out with a loud voice "Do I keep sons in store here that thou hast come with the desire of getting a son," or "Do I keep bags full of gold here that thou hast come with the desire of getting wealth. Mendicants never have wealth," or "Am I a doctor that thou hast come with the desire of getting cured. I am not a doctor that I should cure thee. Go thou to a doctor." These rogues have also certain signs by means of which they indicate to the *Saint* what relation the sick man bears to the visitor; for instance, if it be his father, one of the accomplices raises his thumb, if his mother, index finger, if his brother, middle finger, if his wife, ring-finger, if his daughter, little finger; and therefore our *Saint*, can at once tell if his father, mother, brother, wife or daughter is ill. The visitor is quite captivated by these answers. The scoundrels say to him "Is not he what we told you?" The visitor replies "Yes, he is the same as you told me, you have done me a great favour. I am, indeed, very lucky to have had the pleasnre of seeing him." Thereupon the rogues say "Look here, brother, this *Saint* is his own master. He is not likely to stay here for long. If you want to have his blessing, serve him with all your heart and soul and wealth because it is said "It is service that bears fruit. Should he get pleased with any one, who knows what blessing he may give him as the old proverb says 'Most inscrutable are the ways of *Saints*'!" The visitor having heard such soft and soapy words is highly pleased and wends his way back home praising the *Saint*. The swindlers also go with him, lest any one should expose their fraud. He also praises our *Saint* before his friends or other people who happen to meet him in the way. By and bye, the news spreads all over the town and then there is a great hallobaloo. Every one is heard to say "A great *Saint* has come and put up at such and such a place, let us go to see him." When people go there and put questions to the *Saint* as to what their heart-felt desires are, all order being lost he does not answer any question and remains quite silent except that he says "Pray don't tease me." Thereupon all his accomplices begin to say "If you tease him any more, he will go away". Sometimes a very rich man

in the crowd takes one of the accomplices to one side and says "Let the *Saint* tell me what passes in my mind and I shall believe him to be a true one." The swindler asks him what it is, the rich man tells him what his desire is, the swindler, then, takes him and seats him according to the above understanding. The *Saint* at once tells him what his desire is. The whole crowd hears his answer, it is in the mouth of every one that he is indeed a very great *Saint*. Every one brings an offering according to his position, such as sweets, copper, silver, gold, cloth and flour, etc. The swindlers fleece them as long as the presents keep pouring in. Some time our *Saint* can come across one or two such men as have 'more money than brains' who pay him a thousand rupees or so in return for which he gives them a pinch of ashes and his blessing for a son in the following words "If thy devotion be true, thou shalt get a son". There are many such thugs who can only be found out by men of intelligence and enlightenment. The study of the *Vedas* and association with the good and the learned enables one to escape the clutches of such swindlers since the true visual organ of man is knowledge. Without education and culture, there can be no enlightenment. They alone are entitled to be called men and scholars who receive good education and training in early life, whilst those who live in bad company, become wicked and sinful, remain most foolish and thereby suffer terribly. Hence it is declared that knowledge is the highest thing in the world. Whosoever knows believes:

It is said "Whosoever does not know the merits or the properties of an object always runs it down just as a *Bhil* rejects the beautifully-fragrant *Gunja* flowers and, instead, wears a garland of *Gajamuktas*. In like manner, he alone, who is learned, wise, and virtuous and associates with the good, is a *Yogi*, is studious, energetic, possesses self-control and is gentle, reaps the fourfold fruit of human life, *viz.*, practice of righteousness, acquisition of wealth, gratification of legitimate desires, and attainment of salvation and thereby lives in happiness here in this world as well as in the life to come.

न वेत्ति यो यस्य गुणप्रकर्षं स तस्य निन्दा सततं करोति ।
यथा किराति करिकुम्भजाता मुक्ताः परित्यज्य बिभर्ति गुञ्जाः ॥
वृ० चा० अ० ११ । श्लो० १२ ॥

We have thus briefly discussed the religions of the people of *Aryavarta*. We shall now publish, for the informance of all, a brief history that we have come across of the *Arya* kings.

We give a list of the *Arya* kings of *Aryavarta* which includes all the rulers from the Emperor *Yudhisthara* to the Emperor *Yashapal*. The history of the *Aryan* Emperors of India from *Swaymbhava* to *Yudhisthara* is given in such books as the *Mahabharta*. The reader will get an idea of the history of the *Aryan* Rulers from *Yudhisthara* downwards. This is a translation of what appeared in the fortnightly, called *Hari Chandrika* and *Mohan Chandrika* issued from *Shrinath-dwara* at Chittore, the capital of Udeypur State in Rajputana. It will, indeed, greatly benefit the country if the *Arya* people (*i. e.*, the natives of India) will make a continued search for books on ancient history (of India) and on other branches of knowledge and publish them. The Editor of the said fortnightly got a book in manuscript written in 1782 *Vikram* (1725 A.D.,) from a friend of his and published a brief summary of the *Aryan* Emperors in the two issues of his Journal, Nos. 19 and 20, in the year 1939 *Vikrama* (or 1882 A.D.,) which is given below :—

GENEALOGY OF THE ARYAN EMPERORS OF ARYAVARTA.

The *Aryas* ruled in *Indraprashta* (Modern Delhi) from the time of the Emperor *Yudhishthara* down to that of the Emperor *Yashpal*. The total number of the Rulers is about 124, the period covered by their rule 4,157 years, 9 months and 14 days. Its detail is as follows :—

About 30 emperors belonging to the House of *Yudhishthara* ruled in *Indraprastha* collectively for 1,770 years, 11 months and 10 days. Its detail is as follows :—

No.	Names of Aryan Emperors.	Years.	Months.	Days.
1	Yudhishthara ..	36	8	25
2	Parikshita ..	60	0	0
3	Janamejaya ...	84	7	23

No.	Names of Aryan Emperors.	Years.	Months.	Days.
4	Ashwamedha ...	82	8	22
5	Rama II. ...	88	2	8
6	Chhatra Mala ...	81	11	27
7	Chitraratha ...	75	3	18
8	Dushtashailya ...	75	10	24
9	Ugrasena ...	78	7	21
10	Shurasena ...	78	7	21
11	Bhuvanapati ...	69	5	5
12	Ranajita ...	65	10	4
13	Rikshata ...	64	7	4
14	Sukhdeva ...	62	0	24
15	Naraharideva ...	51	10	2
16	Suchiratha ...	42	11	2
17	Shurasena II ...	58	10	8
18	Parvatasena ...	55	8	10
19	Medhavi ...	52	10	10
20	Sonachira ...	50	8	21
21	Bhimadeva ...	47	9	20
22	Nriharideva ...	45	11	23
23	Purnamala ...	44	8	7
24	Karadavi ...	44	10	8

No.	Names of Aryan Emperors.		Years.	Months.	Days.
25	Alammika	...	50	11	8
26	Udayapala	...	38	9	0
27	Duvanamala	...	40	10	26
28	Damata	...	32	0	0
29	Shimapala	...	58	5	8
30	Kshemaka	...	48	11	21

The Prime Minister *Vishrava* killed his Emperor *Kshemaka* and began to rule himself in his place. Fourteen emperors belonged to his House who ruled collectively in *Indraprastha* for 500 years, 3 months, and 17 days, thus :—

No.	Names of Aryan Emperors.		Years.	Months.	Days.
1	Vishrara	...	17	3	29
2	Puraseni	...	42	8	21
3	Viraseni	...	52	10	7
4	Angashayi	...	47	8	23
5	Harijit	..	35	9	17
6	Paramseni	...	44	2	23
7	Sukhapatala	...	30	2	21
8	Kadruta	...	42	9	24
9	Sajja	...	32	2	14
10	Amarchura	...	27	3	16

No.	Names of Aryan Emperors.	Years.	Months.	Days.
11	Amipala ...	22	11	25
12	Dashratha ...	25	4	12
13	Virasala ...	31	8	11
14	Virasalasena ...	47	0	14

The Prime Minister *Viramaha* killed his Emperor *Virasalasena* and began to reign in his place. Sixteen emperors of his House ruled (in *Indraprastha*) collectively for 445 years, 5 months and 3 days, thus:—

No.	Names of Aryan Emperors.	Years.	Months.	Days.
1	Virmaha ...	35	10	8
2	Ajita Singh ...	27	7	19
3	Sarvadatta ...	28	3	10
4	Bhuvanapati ...	15	4	10
5	Virasena ...	21	2	13
6	Mahipala ...	40	8	7
7	Shatrupala ...	26	4	3
8	Sanghraja ...	17	2	10
9	Tejapala ...	28	11	10
10	Manika Chanda ...	7	7	21
11	Kamaseni ...	42	5	10

No.	Names of Aryan Emperors.	Years.	Months.	Days.
12	Shatrumardana ..	8	11	13
13	Jivanaloka ...	28	9	17
14	Hatirava ...	26	10	29
15	Virasena II ...	35	2	20
16	A'dityaketu ...	23	11	13

King *Dhanadhara* of *Prayag* (Allahabad) killed Emperor *Aditya-ketu* of Maghda and began to reign in his place. Nine kings of his House ruled for 374 years, 11 months and 26 days, thus :—

No.	Names of Aryan Emperors.	Years.	Months.	Days.
1	Dhanadhara ...	42	7	24
2	Maharshi ...	41	2	29
3	Sanarachchi ...	50	10	19
4	Mahayudha ...	30	3	8
5	Duranatha ...	28	5	25
6	Jivanraja ...	45	2	5
7	Rudrasena ...	47	4	28
8	Arilaka ...	52	10	8
9	Rajapala ...	36	0	0

Samanta Mahapal killed the Emperor *Rajapala* and reigned for 14 years. Raja *Vikramaditya* of *Avantika* (Ujjain) invaded his territory and put the Emperor *Mahanpala* to death. He reigned for

93 years. He was killed by a minister of King *Shalivahana* called *Samudrapala Yogi* of Paithana who began to reign in Raja *Vikramaditya's* time. Sixteen kings of his House ruled collectively for 372 years, 4 months and 27 days, thus :—

No.	Names of Aryan Emperors.	Years.	Months.	Days.
1	Samudrapala ...	54	2	20
2	Chandrapala ...	36	5	4
3	Sahayapala ...	11	4	11
4	Devapala ...	27	1	28
5	Narasinghapala ...	18	0	20
6	Samapala ...	27	1	17
7	Raghupala ...	22	3	25
8	Govindapala ...	27	1	17
9	Amritapala ...	36	10	13
10	Balipala ...	12	5	27
11	Malipala ..	13	8	4
12	Haripala ...	14	8	4
13	Sisapala ...	11	10	13
14	Madanapala ...	17	10	19
15	Karmapala ...	16	2	2
16	Vikramapala ...	24	11	13

Vikramapala led an expedition against *Malukha Chanda Bohara* King of the West (India), and fought a battle with him in an open field and was killed at the hand of *Malukha Chanda* who began to

reign in *Indraprastha* (Delhi). Ten kings of his House ruled collectively for 191 years, 1 month, and 16 days, thus :—

No.	Names of Aryan Emperors.	Years	Months.	Days
1	Malukh Chand ...	54	2	10
2	Vikram Chand ...	12	7	12
3	Amin Chand* ...	10	0	5
4	Ram Chand ...	13	11	8
5	Hari Chand ...	14	9	24
6	Kaliyan Chand ...	10	5	4
7	Bhima Chand ...	16	2	9
8	Lova Chand ...	26	3	22
9	Govind Chand ...	31	7	12
10	Queen Padmavati, wife of Govind Chand	1	0	0

Queen *Padmavati* died childless. All her ministers unanimously placed *Hari Rama Vairagee* (mendicant) on the vacant throne and began to rule in his name. Four kings of his House ruled collectively for 50 years and 21 days, thus :—

No.	Names of Aryan Emperors.	Years.	Months.	Days.
1	Hari Rama ...	7	5	16
2	Govind Rama ...	20	2	8
3	Gopal Prema ...	15	7	28
4	Mahabahu ...	6	8	29

* In some historical books he is called *Manak Chand.*

Raja *Mahabahu* abdicated his throne and went to live in a forest, in order to engage himself in Divine contemplation. *Adhisena*, King of Bengal, having heard this, came to *Indraprastha* and took possession of the capital and began to reign there. Twelve kings of his House ruled in *Indraprastha* for 151 years, 11 months and 2 days, thus:—

No.	Names of Aryan Emperors.	Years.	Months.	Days.
1	A'dhina Sena ...	18	5	21
2	Vilaba Sena ...	12	4	2
3	Keshab Sena ...	15	7	12
4	Madha Sena ...	12	4	2
5	Mayura Sena ...	20	11	27
6	Bhima Sena ...	5	10	9
7	Kalyana Sena ...	4	8	21
8	Hari Sena ...	12	0	25
9	Kshema Sena ...	8	11	15
10	Narayana Sena ...	2	2	29
11	Lakshami Sena ...	36	10	0
12	Damodara Sena ...	11	5	19

Damodra Sena oppressed his nobles very much. One of them, called *Dipa Singh*, revolted against him and got the army to join him. He slew the Raja in a battle and began to reign himself. There were 6 kings of his dynasty who collectively ruled for 107 years, 6 months and 22 days. The detail is as follows:—

No.	Names of Aryan Emperors.	Years	Months.	Days
1	Dipa Singh ...	17	1	26
2	Raj Singh ...	14	5	0
3	Ran Singh ...	9	8	11
4	Nar Singh ...	45	0	15
5	Hari Singh ...	13	2	29
6	Jivan Singh ...	8	0	1

Raja *Jivan Singh*, for some reason, sent all his army to the North. *Prithvi Raj Chauhan*, King of Vairat, on hearing this, marched against him, killed him in a battle and began to reign * in *Indraprastha*. There were 5 kings of his dynasty who collectively ruled for 86 years and 20 days, thus :—

No.	Names of Aryan Emperors.	Years.	Months.	Days.
1	Prithvi Raj ...	12	2	19
2	Abhayapala ...	14	5	17
3	Durjanapala ...	11	4	84
4	Udayapala ...	11	7	3
5	Yashapala ...	36	4	27

* It is written in other works on history that Sultan Shahab-ud-din Ghaur marched against *Prithviraj* and had to return home defeated several times. In the end in the year 1249 *Vikram* through mutual dissensions among the supporters of the Emperor *Prithviraj*, Shahab-ud-din defeated *Prithviraj*, blinded him and took him back home with him and took the reins of the government of *Indraprastha* in his own hands. The Mohammadan rule lasted for 613 years during which time there were altogether 45 (Mohammadan) rulers.

* Sultan Shahab-ud-din Gauri of Ghazni invaded the kingdom of Raja *Yashapala* (defeated him) and imprisoned him in the fort of *Prayaga* (Allahabad) in 1249 *Vikram* (1306 A.D.,) and himself began to reign in *Indraprastha* (Delhi). The account of the reign of 53 Kings covering the remaining period of 754 years, 1 month and 17 days is given fully in many historical books, hence it has been omitted here.

In the next Chapter we shall discuss the Budhistic or Jain religion

THE END OF CHAPTER XI.

*This is evidently a mistake. It was Mahmud of Ghazni—and not Shahab-ud-din—who marched against Raja *Yashpal* and defeated him.—*Tr.*

INTRODUCTION

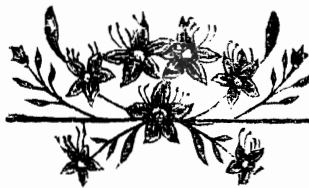
TO

CHAPTER XII.

WHEN the people of *Aryavart* gave up the study of the *Vedic* lore which alone enables one to discriminate between right and wrong, ignorance spread over the land and many sects sprang up, the *Jain* religion, whose teachings are opposed to science, took root in the country. We find no mention of the *Jainees* in the *Ramayana* by *Valmiki* and in the *Mahabharat*, while in the *Jain* scriptures we find the life stories of *Rama*, *Krishna*,—the heroes of the two poems—in detail. This goes to show that this regligion came into existence after the period of the Epics, for, if the *Jainees* have been right in holding that their faith dates from remote antiquity references to it would surely have been met with in the books like the *Ramayana*. It is clear, therefore, that the *Jain* religion was later than the period of these books. If it be argued that the authors of the *Ramayana* and the *Mahabharat* borrowed the stories from the *Jain* scriptures, the question may be asked as to why the sacred books of the *Jainees* are not referred to in the Epics, while the latter are adverted to in the holy books of the *Jainees*. Is it possible for the son to be present on the occasion of his father's birth? From this it may be safely inferred that the *Jain* and the *Budhist* religions originated even after the *Shivite* and *Vama Marg* sects had sprung into existence. Whatever has been written about the *Jain* religion in this chapter has been supported by quotations from the *Jain* scriptures (for chapter and verse have been cited in each casep. The *Jainees* should not take offence at our comments, for in offering them we have been actuated solely by the desire of ascertaining what

is true and what is false, and not by malice or the desire of injuring susceptibilities. The perusal of this chapter by the *Jainees, the Budhists* and other people will engender in them the spirit of enquiry into truth and prompt them to lift up their pen in their defence and study the subject with this end in view. So long as discussions, whether oral or written, are not carried on and the parties in the debate do not maintain a spirit of love, it is impossible to arrive at any conclusion as to the correctness or otherwise of a belief. It is only when learned men do not act in this spirit, that the ignorant people are steeped in uttter darkness and suffer extreme misery. Hence in order that the cause of truth may triumph and (that of) untruth may fail, it is the bounden duty of all men to conduct debates, whether written or oral, in a friendly spirit. Unless this course is followed, the human race can make no progress. It is believed that this chapter which treats of the *Budhist* and the *Jain* religions will be of immense help to the followers of other religions and will considerably add to the stock of knowledge because the followers of the *Jain* religion do not let others read or copy out their books. By dint of great efforts made by the author and especially by Mr. Sevak Lal Krishna Das, Secretary, Arya Samaj, Bombay, some books have been obtained. Again, the study of the *Jain* religion has been facilitated by the publication of some books at the *Benares Jain Brabhakar* Press and by that of the bock called *Prakaran Ratnakar* at Bombay. What would you think of those learned men who would monopolise the right of studying their sacred books and deprive others of the same. From this it is clear that the authors of these books were in constant fear that if the followers of other religions read their books, they would refute the doctrines of their faith and if their co-religionists read the scriptures of other religions they would lose all faith

in the *Jain* religion the reason being that there was a lingering doubt in the minds of the *Jain* writers that their works were replete with incredible absurdities. This, however, is patent to all that there are many people in the world who cannot perceive their own faults but they are ever ready to notice the shortcomings of others. This is hardly just, for one should find out and remove his own shortcomings before he proceeds to discover and remove the faults of others. An examination of the doctrines of the *Jain* and *Budhist* religions is now submitted to the judgment of all impartial readers.

This introduction, though short will, we hope, satisfy the discerning reader.

CHAPTER XII

AN EXPOSITION AND A REFUTATION OF THE CHARVAKA, THE BUDHISTIC AND THE JAIN FAITHS ALL OF WHICH ARE ATHEISTIC.

ONCE there lived (in India) a man named *Vrihaspati* who did not believe in the existence of God, in (the revealed character of) the *Veda* and in the efficacy of good works, such as *Yajnas* This is what he believed

O.—" No living creature—not even a human being—is immortal. All are subject to death ; let a man, therefore, live in ease and comfort so long as he draws breath. If it be objected that the practice of virtue entails suffering, while deviation from the path of rectitude brings on misery in the next birth, in reply to this it may be urged that, after death, the body is burnt to ashes and, therefore, the man who enjoyed himself during his lifetime never returns to this world after his demise. Let a man, then, enjoy himself to his utmost capacity, deport himself in this world as expediency may direct, accumulate wealth and spend it in the gatification of his desires. All our interests are centred in this world. There is no hereafter." The four elements, earth, water, fire and air, have entered into the composition of the human body ; consciousness results from their combination even as inebriation results from the use of intoxicants. Similarly, the soul takes its birth simultaneously with the body and is dissolved with its dissolution. The reaping of the fruits of good or evil deeds is, therefore, an utter impossibility.

" The soul is called into existence as the result of the combination of the four elements and is annihilated synchroneously with the

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यावज्जीवं सुखं जीवेन्नास्ति मृत्योरगोचरः ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥

dissolution of the body, for, the existence of the soul, after death, is not demonstrable by *direct cognition*." We believe in *direct cognition* only. Because the *inferential* and cognate modes of reasoning have for their basis *direct cognition*. *Direct cognition* being, therefore, of primary importance, all the rest sink into secondary importance, and are, therefore, not acceptable. The enjoyment that results from embracing a beautiful woman is the greatest reward of human effort.

O.—Your so-called elements are devoid of consciousness, therefore consciousness cannot result from their combination. Just as in our day the human body is formed as the result of sexual congress between the husband and the wife, likewise it was impossible for the bodies of men and other living beings to come into shape without the author of the Universe causing them to do so. It is wrong to say that conciousness is called into existence or annihilated even as inebriation is produced or removed, for it is a conscious being that is susceptible to the effects of inebriation but not one devoid of consciousness. All things are destroyed, *i. e.*, pass into a state of invisibility, but nothing is ever annihilated. Similarly it is not a rational belief that the soul becomes non-existent, because it is not an object of visual perception. The existence of the soul is made manifest only when it is embodied. When it leaves the body, the latter suffers dissolution and ceases to be the habitation of consciousness.

It is even this which the *Vrihadaranyaka Upanishad* declares. (*Yajnavalka* says to his wife) "O *Maitreyi!* What I say is not prompted by infatuation. The soul *is* immortal. Being united with it, the body becomes possessed of conscious effort. When it is separated from the body, consciousness is altogether dislodged from the latter. If the soul be not distinct from the body, how could it be that its union with the latter produces consciousness, while its separation from the same makes it devoid of consciousness. The eye sees all objects but cannot see itself, even so the soul, which possesses the power of sensuous perception, cannot itself be an object of that mode of perception. Through the instrumentality of the eye, the soul sees

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तच्चैतन्यविशिष्टदेह एव आत्मा देहातिरिक्त आत्मनि ।
प्रमाणाभावात् ॥
नाहं मोहं ब्रवीमि अनुच्छित्तिधर्मायमात्मेति ॥

all (visible) objects, such as a pitcher or a piece of cloth, but it is conscious of the existence of the eye by inferential reasoning. The seer is always a seer and can never be transformed into an object of visual perception. Just as the thing supported cannot exist without a supporter, an effect without a cause ; constituent parts without a whole, an act without a doer ; even so there can be no sensuous perception without the perceiver.

If the ultimate aim of human effort be the pleasure resulting from sexual intercourse with a pretty woman, it cannot be true because it is momentary. Again, this act[1] also produces some undesirable results, and it cannot be said that they are the aim of human effort. Otherwise, the carnal pleasure not being an unmixed pleasure, suffering will result. If it be said that the aim of human endeavour should be to obtain exemption from pain and an increase of pleasure, that aim will be frustrated. Hence carnal pleasure cannot be the aim of human effort.

Charvaka.—They are foolish who renounce (carnal) pleasure, because it is mixed with pain. Just as a farmer thrashes out the corn, keeps the grain and throws away the husk, likewise, a wise man should enjoy pleasure and reject pain, for those people that renounce immediate pleasures of this world and desire to obtain mediate and uncertain joys of paradise and, with that end in view, perform *Homa*, do righteous deeds, offer worship, devote themselves to the acquisition of spiritual knowledge—all these practices having been enjoined by the *Vedas* which have been composed by rogues —are sunk in ignorance. It is foolish to hope for heavenly bliss when it is clear that there is no hereafter. " *Vrihaspati* (the founder of the *Charavak* faith) says that the performance of *Homa* (sacred) recitations from the three *Vedas*, the use of three staves, the smearing of the body with ashes have been turned into means of subsistence by people devoid of understanding and activity." In our opinion physical pain such as caused by puncturing the body with a thorn constitutes hell. Salvation is nothing but attaining to the position of a king—who is in point of fact God—possessed of glory or the dissolution of the body.

1. The loss of the reproductive element brings on physical weakness which brings, in its train, disease and decay. There is no carnal pleasure which has not its attendant disadvantages.—*Tr.*

A.—It is sheer folly to believe that the aim of human endeavour is the gratification of bestial appetites and that the realization of the heavenly state and the faithful discharge of duty consist in getting rid of pain which accompanies sensual gratification. Performance of *Yajnas* like *Homa* contributes to the purification of air, rain and water and thus promotes health and enables one to acquire virtue, wealth, gratify natural desires and obtain salvation. Whoever does not understand this and scoffs at God and the *Veda* and the teachings of the *Vedic* religion is a scoundrel. The author of this verse is right in denouncing the use of the three (sacred) staves and the smearing of the body with ashes. If the pain caused by pricking the thorn constitutes hell, why should not terrible maladies, which bring on greater suffering, be designated by the same name. It is, no doubt, quite true that a king, who is possessed of glory and is the protector of his subjects, is deserving of homage, but none except a perfect dunce would accord divine honours to an unjust and wicked king. If salvation is only another name for the dissolution of the body, wherein then lies the difference between human beings (and beasts) like dogs and donkeys excepting in the external appearance?

O.—1. "There is no author of the universe.[1] All things combine together by virtue of properties inherent in them."

2. "There is neither heaven nor hell, nor is there any entity like the soul to reap, hereafter, the fruits of deeds done in this life,

अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्मगुण्ठनम्।
बुद्धिपौरुषहीनानां जीविकेति बृहस्पति ॥

(१) अग्निरुष्णो जलं शीतं शीतस्पर्शस्तथाऽनिलः ।
केनेदं चित्रितं तस्मात्स्वभावात्तद्व्यवस्थितिः ॥

(२) न स्वर्गो नाऽपवर्गो वा नैवात्मा पारलौकिकः ।
नैव वर्णाश्रमादीनां क्रियाश्च फलदायिकाः ॥

(३) पशुश्चेन्निहतः स्वर्गं ज्योतिष्टोमे गमिष्यति ।
स्वपिता यजमानेन तत्र कस्मान्न हिंस्यते ॥

(४) मृतानामपि जन्तूनां श्राद्धं चेत्तृप्तिकारणम् ।
गच्छतामिह जन्तूनां व्यर्थं पाथेयकल्पनम् ॥

1. *Charavakas*, *Budhists*, *Jainees* and *Abhanakas*—all these four orders of atheists hold the same view with regard to Cosmogony *i.e.*, there is no author of the Universe.

nor does the performance of duties pertaining to one's *Class* and *Order* bear any fruit.[1]"

3. "If the animal offered as sacrifice goes to heaven, why does not the *Yajmana* (master of ceremonies) send his parent, etc., to heaven, by killing them by way of sacrifice."

4. "If oblations offered to the manes of departed ancestors satisfy the latter, what need is there, then, for people going abroad to take with them victuals, clothes, cash, etc., for maintaining themselves during the journey. If a thing offered in the name of a departed ancestor reaches him in heaven, why cannot things, offered, in the name of the person, gone abroad, by his relations staying at home reach him in foreign lands. If it be impossible to convey anything to foreign lands in this way for the benefit of a traveller, how much more so would it be to convey things to heaven (for the benefit of the departed ancestor)?"

5. "If the physical wants of an ancestor in heaven can be satisfied by offerings made in his name in this mortal world, why cannot the cravings of hunger, felt by a person in the upper story of a house, be satisfied if eatables are offered in his name by some one in the lower story."

6. "Therefore, let a man pass his life in ease and comfort; if he has got nothing with him, let him borow money from others. No obligations exist to pay back debts hereafter, for a particular individual (combination of the body and the soul) that contracted the debt will never return to this world. Who will, then, demand payment and who will have to pay?"

7. "It is wrong to say that, after death, the soul leaves the body and is transported to the next world, for if it be otherwise, why does not the departed soul return home, impelled by love for its family."

1. The *Charvakas* have no belief in the existence of the soul and in a future life but the Badhists and Jainees subscribe to that belief. In other matters their beliefs are almost identical.

(५) स्वर्गस्थिता यदा तृप्तिं गच्छेयुस्तत्र दानतः ।
प्रासादस्योपरिस्थानामत्र कस्मान्न दीयते ॥

(६) यावज्जीवेत् सुखं जीवेदृणं कृत्वा घृतं पिवेत् ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥

(७) यदि गच्छेत्परं लोकं देहादेषो विनिर्गतः ।
कस्माद्भूयो न चायाति बन्धुस्नेहसमाकुलः ॥

8. "Hence, all these practices have been invented by the priests for their own pecuniary benefit. The ceremony of offering rice balls on the 10th day after death, and other funeral ceremonies like this have been devised for the same selfish purpose."

9. "The authors of the *Vedas* were buffoons, scoundrels and devils. The words like *jarfari* and *tarfari* are symbolic of the rascally teachings of pundits."

10. "Mark ! What the rascals teach. Who but a scoundrel can promulgate that the wife of the master of ceremonies should have sexual intercourse with a horse and obscence jokes should be cracked at the expense of the bride."

11. "The portion of the *Veda* which inculcates indulgence in flesh-diet has been composed by some fiend (in the garb of a man).

A.—(1). Dead and inert substances cannot combine together of their own account and according to some design unless the Conscious Being—God—fashions and shapes them. If they could combine together by virtue of inherent properties, why does not another set of the sun, the moon, the earth and other planets spring into existence by themselves. The enjoyment of happiness constitutes *heaven*, while the suffering of (extreme) misery constitutes *hell*. If there be no soul, who would enjoy happiness or suffer misery, just as in this life the soul enjoys and suffers, likewise it will enjoy and suffer in the next birth. Will the cultivation of even such virtues as veracity in speech and benevolence by people belonging to a particular *Class* and a particular *Order* go unrewarded ?

(3, 4, 5.) The *Veda* and other *Shastras* do not at all sanction animal sacrifice ; the practice of offering oblations to the manes of departed ancestors is an invention of priests, because it is opposed

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(८) ततश्च जीवनोपायो ब्रह्मणैर्विहितस्त्विह ।
मृतानां प्रेतकार्याणि न त्वन्यद्विद्यते क्वचित् ॥

(९) त्रयो वेदस्य कर्त्तारो भण्डधूर्तनिशाचराः ।
जर्फरी तुर्फरीत्यादि पण्डितानां वचः स्मृतम् ॥

(१०) अश्वस्यात्र हि शिश्नन्तु पत्नीग्राह्यं प्रकीर्त्तितम् ।
भण्डैस्तद्वत्परं चैव ग्राह्यजातं प्रकीर्त्तितम् ॥

(११) मांसानां खादनं तद्वन्निशाचरसमीरितम् ।

to the *Vedic* and *Shastric* teachings and finds sanction only in the *Puranas* like the *Bhagvat*. We have, therefore, nothing to say against the refutation of his doctrine.

(6). Whatever exists cannot cease to exist. The soul is an entity, therefore it can never become a non-entity. It is not the soul but the body that is reduced to ashes (when it has been cremated). The soul (after death) passes into another body. Whoever, therefore, enjoys himself by borrowing from others and does not pay back his debts is verily a sinner and will, doubtless, suffer terribly in the next birth.

(7). After leaving the body, the soul is transported to another place and takes on another body; it forgets all about its previous birth and its family, hence it is impossible for it to return to its previous family.

8. Yes, it is true that the priests have devised these funeral rites from motives of pecuniary gain, but, being opposed to the *Vedas*, they are condemnable.

9. In cannot, therefore, be gainsaid that if the *Charvaks* had read the *Vedas* or heard them read, they would never have reviled them by saying that they had been composed by buffoons, scoundrels, and devils. It is, no doubt, true that commentators like *Mahidhar* were the real buffoons, scoundrels and devils. It is on account of their rascality that such teachings have been fathered upon the *Vedas*. What a pity that the *Charvakas*, the *Abhanaks*, the *Budhists* and the *Jains* never cared to study the four *Vedas* in original with a learned man. This was the reason why their intellectual vision was blurred and distorted and they began to revile the *Vedas* in a foolish and nonsensical fashion. They read only the unauthoritative, absolutely wrong, and dirty commentaries by wicked *Vama Margis*, turned against the *Veda* and fell deep down in the bottomless pit of ignorance.

(10). No sane man would believe that any people except the *Vama Margis* are capable of sanctioning such practices as the co-habitation of the wife of the master of ceremonies with a horse and poking obscene fun at his daughter. Who but these vile reprobates (*i.e.*, *Vama Margis*) could have thought out such a filthy, incorrect exposition quite at variance with the *Vedic* text? It is much to be

deplored that the *Charvakas*, etc., took to a thoughtless vilification of the *Vedas*. They ought to have made some use at least of their sense. But they were greatly to be pitied because they did not possess enough knowledge to enable them to sift truth from falsehood, to champion the cause of truth and denounce error.

(11) Flesh-eating is not at all enjoined by the *Veda*, it is only the *Vama Margi* commentators who have perverted the *Vedic* texts to yield this meaning, they verily deserve to be called demons in human shape. The *Vama Margi* commentators and those, who have thoughtlessly reviled the *Vedas* without having properly studied them or picked up any reliable information about them, will doubtless suffer for having committed this sin. To tell the truth, all those, who have opposed the *Vedas* in the past, do so now, or will do the same in future, being steeped in dense ignorance, can never suffer too much pain and misery. It is, therefore, the duty of all men to mould their conduct according to the teachings of the *Vedas*. The *Vama Margis*, in order to gain their selfish end—which was to be free to resort to wicked practices such as the use of flesh and spirituous liquors, and adultery with impunity—invented their creed—which finds no sanction in the *Shastras*—in the name of the *Vedas*, and thus brought them into disrepute. The *Charavak*, the *Budhists* and the *Jainees* began to revile the *Vedas* when they saw that the professed believers in these scriptures followed such wicked modes of conduct. They founded a new religion which is atheistic and anti-*Vedic*. Had the *Charvakas* etc., read the originals, they would never have been misled by false commentaries into forsaking the *Vedic* religion. They are very much to be pitied. When ruin is at hand, understanding is warped and perverted.

We shall now point out the doctrinal differences between the *Charvaka* and allied faiths. They are alike in most respects.

(*a*) The *Charvakas* believe that the soul comes into being simultaneously with the body and ceases to exist as soon as the body is dissolved.

(*b*) They do not believe in metempsychosis, nor in a future life.

(*c*) They reject all kinds of evidence except that of *direct cognition*.

The etymological meaning of the word *Charvaka* is a person who is clever in speech and is extremely fond of wrangling.

On the other hand, the *Budhists* and the *Jainees* believe in the four kinds of evidence, such as *direct cognition*, the immortality of the soul, metempsychosis, the future life and *Emancipation*. These are the main differences between the *Charvakas* on one hand and the *Budhists* and the *Jainees* on the other.

The points of agreement are following :—

1. Atheism.
2. Reviling God and His Word—the *Veda*.
3. Malicious antagonism against other religions.
4. Belief in the efficacy of six acts to be described later on.
5. Disbelief in the First Cause.

We have briefly explained the doctrines of the *Charvakas*. Now, we shall briefly discuss *Budhism*.

The *Budhists* believe that there is an "inseparable relation between cause and effect, *i. e.*, the cause invariably suggests the effect and the effect the cause. In this mental process *inference* follows *Direct cognition*. Without the help of the *Inferential* mode of reasoning the affairs of the world cannot be satisfactorily carried on." The *Budhism*, therefore, attaches special importance to *Inference* and therefore, constitutes a system of belief different from that of the *Charvakas*.

The following are the different forms of *Budhism*:—

(1) *Madhyamika*.
(2) *Yogachara*.
(3) *Sautrantika*.
(4) *Vaibhashika*.

Etymologically the word *Baudha* (Budhist) 'means one who acts in accordance with the dictates of reasoning' that is one who accepts reasoning as the supreme and final authority.

(1) *Madhyamika*.—It teaches that all is nought, *i. e.*, all things originally proceeded from nought and will ultimably resolve into nought. Whatever we perceive continues to exist only so long as our perceptive faculties are at work.

कार्यकारणभावाद्वा स्वभावाद्वा नियामकात् ।
अविनाभावनियमो दर्शनान्तरदर्शनात् ॥

When they cease to act, the objects of perception recede into nought. For example, no pitcher was in existence before it was made, it ceases to exist after it is broken. It seems to exist when it is an object of perception on our part, but when our consciousness is concentrated on other objects it passes out of its range (and therefore ceases to exist). Hence nought is the sole entity.

(2) *Yogachara* teaches that nothing exists outside human consciousness, *i. e.*, all objects seem to exist in the mind. For example, the knowledge of the existence of the pitcher resides in the soul (consciousness), that is why a man calls a particular object by the name of pitcher. If this delusion had not previously existed in consciousness, how would he have clothed it in words?

(3) *Sautrantika* teaches that the existence of objects of the universe in mainly *inferred*. There is nothing that can be wholly known by *direct cognition*. It only affords the data but complete perception is arrived at by means of *inference* only.

(4) *Vaibhashika* teaches that when a thing is known by *direct cognition*, no mental images of the outside objects are formed in consciousness. For example, when one says "Here is a blue pitcher", he means that the blue substance in the form of a pitcher appears to exist outside his consciousness.

Although the founder of the (Budhistic) faith was one—*Budha*, yet on account of intellectual differences among his disciples it came to have four forms. Take an example. When the shades of the evening close in, a rake meets his *inamorata*, while a good and learned man busies himself with the performance of righteous acts such as truthfulness. Thus at one and the same time two different persons act differently; each acting according to his understanding.

Of the four forms, the *Madhyamika* teaches that all perception is of a *transient* nature, *i. e.*, each individual state of consciousness being of momentary duration, the perception of a thing at one moment differs from what it was a moment before. All knowledge is, therefore, transient.

The *Yogachar* form (of Budhism) teaches that all enjoyment results in pain, because gratification or desires does not bring on contenment.

When one desire is satisfied, a new one takes its place (and thus peace to mind is never secured).

The *Sautrantika* form (of Budhism) teaches that all things are known by their *Laksnanas*,1 just as the cow is known by its *distinctive Lakshanas* and the horse by its own *distinctive Lakshanas*. *Lakshanas* always reside in objects of which they are the attributes.

The *Vaibhashika* form teaches that nought is the sole entity. In this matter there is an agreement between the *Madhyamika* and *Vaibhashika* forms. Hence, there are many antagonistic forms of belief among the Budhists. The chief of them are these four.

A.—If all be *nought*, the knower of *nought* can never be nought, for it he also be nought he cannot (being himself nought) know nought. It is, therefore, clear that (even from the Budhistic point of view) there must be two entities—the *knower* who perceives the *nought* and the *thing known*—the nought. As regards the *Yogachara* form of belief according to which nothing exists outside consciousness, it may be said that even big objects like a mountain must be believed to exist in the seat of consciousness. But this is absurd, because it is incapable of holding a mountain. The mountain, therefore, exists outside consciousness and a perception of this object is formed in consciousness—the soul.

The *Sautrantika* form (of Budhism) teaches that nothing is known by *direct cognition* 2 (all knowledge is gained by *inference*). (We say in reply that) if it be so, the declaration of belief and the existence of the person making it must be held to be the result of *inference*. This being the case, it would not be logically right to say "This is a pitcher." It rather ought to be said "This is a part of the pitcher," but the name *pitcher* cannot be applied to a part of it, it is applicable to all the constituent parts of the pitcher taken as one object. "This is a pitcher" is a proposition which can only be made by one who has gained this knowledge by *direct cognition* and not by *inference*, because the whole pervades its constituent parts, and, therefore, as soon as the whole is perceived by *direct cognition*, all its constituent parts may be said to have been indi-

1 A *Lakshana* is that by means of which an object in known. Attributes are also *lakshanas* but the two terms do not coincide in extension.—*Tr.*

2. In *inferential* reasoning we proceed from the part to the whole, from particulars to generals, from example to rules, etc. It is by *direct cognition* alone that the knowledge of an object as a whole is gained all at once.—*Tr.*

vidually perceived in the same manner. In other words, the pitcher is perceived as composed of constituent parts.

The *Vaibhashikites* are not right in holding that when a thing is known by *direct cognition*, no mental images of the outside objects are formed in consciousness. For, *direct cognition* is impossible unless there be the perception of an object and a knower. Although the object of perception is outside consciousness, yet perception is impossible, unless a mental image of the outside object is formed in consciousness.

We now proceed to examine other doctrines of the aforesaid four schools of *Budhism*.

1. If all perception be of a *transient* character, there should be no recollection of past events, but the fact is that we do recollect what we had seen or heard in the past, hence this belief in the *momentary* character of perception is erroneous.

2. It is not right to say that in this world there is nothing but sorrow and misery, and there is absolutely no happiness. For, sorrow cannot be conceived but in relation to happiness, even as one can conceive of the night only in relation to the day, and *vice versa*.

3. It is wrong to believe that *lakshana* always resides in the object (of which it is a *lakshana*) sometimes it does, and at others it does not). Take an example. Light is always perceived by the eye and, therefore, the latter is the *lakshana* of the former, while light is the *lakshya* (*i.e.*, that which is known by means of *lakshana*). But the eye—the *lakshana* is *distinct* from light, the *lakshya*. This proposition can also be demonstrated by taking the relation between the colour of the pitcher and the eye as an illustration. [Now we offer an illustration to show, that a *lakshana* may also reside in the *lakshyas*]. The power of exciting olfactory impulses is a *lakshana* of *Prithvi*. It resides in *Prithvi* and can never be separated from it. It is, therefore, clear that *lakshanas* do not necessarily reside in their *lakshyas*.

4. The belief about the *nought* being the sole entity has already been examined and refuted.

The Jainees believe in the same *tirathankaras* (*perfect beings or incarnations*) as the *Budhists*. Both these religions are, therefore, identical.

सर्वस्य संसारस्य दुःखात्मकत्वं सर्वतीर्थंकरसमतम् ॥

They hold that the four kinds of beliefs stated above constitute the means towards the attainment of freedom from all (wordly) desires which leads to *Nirvana*, or extinction (of the soul). This is their salvation. They teach their pupils the path of *Yogachára* and also that whatever falls from the lips of one's preceptor is worthy of belief and that the beginningless intellect, being clouded by passions and desires, appears to assume different forms.

The five mundane forms of consciousness:—

(1) Perception of objects, such as colour by the senses such as eyes, constitutes *Rupa Skandha*.

(2) Knowledge of the activity of the thinking faculty constitutes *Vijnana Skandha*.

(3) Sensations of pleasure or pain—the result of *Rupa Skandha* and *Vijnana Skandha*—constitute *Vedana Skandha*.

(4) The belief in the relation of the *words*, such as *cow*, with the objects signified by them constitutes *Sanjna Skandha*.

(5) Different kinds of *Kalesha* (affliction) such as inordinate love and hatred, or *upaklesha* (minor kinds of affliction) such as hunger and thirst, ardent passion, negligence, vanity, virtuous and sinful acts—the result of *Vedana Skandha*—constitute *Sanskara. Skandha*.

The *Budhists* hold that one should realize that the whole world is full of sorrow and pain, it is a vale of tears. With this belief one should exert himself so as to be freed from (the troubles of) this world. This constitutes the highest form of salvation according to the *Charavakas*. The *Budhists* also believe in the *Inferential* mode of reasoning and deny the existence of the soul. One of their scriptures says :—

" It is the duty of the *Budhists* to believe in one who understands all about the Lords of the worlds, otherwise known as *Tirthankaras* such as *Budha*, who is possessed of perfect knowledge and has renounced the world and attained the blessed state of beatitude in

रूपविज्ञानवेदनासंज्ञासंस्कारसंज्ञकः ॥

this life, who preaches all things separately and has been described minutely and in different ways."

"One should also believe in the teachings (with regard to *nought*, etc.) of different *gurus* (preceptors) which have a clear and deep significance and have briefly been described before openly or covertly.

"The *Dwadshyatana puja* (or the worship of twelve places) alone cand lead to salvation. Let (a *Budhist*, therefore, collect all kinds of material for offering this kind of worship and build twelve places and worship them in the proper manner. Why should he worship anything else ?

"The Budhistic *Dwadshayatanpuja* consists in showing respect to the five organs of sensation, such as ears, eyes, nose, mouth, and the organ of touch, five organs of action such those of speech, locomotion, excretion and reproduction, the *principle* of *attention* and the *principle* of *discernment* by giving them unlimited license. This is the *Budhistic* faith."

A.—Had there been nothing in this world but pain and sorrow, no living soul would have had an inclination for anything in this world ; but it is our daily experience that the souls do desire for the objects of this world, hence it cannot be true that in the whole universe there is nothing but pain and sorrow. Both happiness and misery are to be found in this world. If the *Budhists* really believe in the above doctrine, why do they attend to the health of their bodies, and for this purpose take food and drink and follow the laws of health, and in case of sickness take medicine, etc. ? Why do they believe that these things are conducive to one's happiness ? If they answer that they certainly do these things but at the same time believe that they lead to misery and pain, it can never be true because the soul

(१) देशना लोकनाथानां सत्त्वाशयवशानुगाः ।
भिद्यन्ते बहुधा लोके उपायैर्बहुभिः किल ॥

(२) गम्भीरोत्तानभेदेन क्वचिच्चो भयलक्षणा ।
भिन्ना हि देशना भिन्ना शून्यताद्वयलक्षणाः ॥

(३) अर्थानुपार्ज्य बहुशो द्वादशायतनानि वै ।
परितः पूजनीयानि किमन्यैरिह पूजितैः ॥

(४) ज्ञानेन्द्रियाणि पञ्चैव तथा कर्मेन्द्रियाणि च ।
मनो बुद्धिरिति प्रोक्तं द्वादशायतनं बुधैः ॥

takes to what is conducive to its happiness and shuns what entails misery and suffering. Practice of virtue, acquisition of knowledge and wisdom, association with the good and the like undoubtedly are conducive to man's happiness. No wise man can ever assert that these result in pain and sorrow. It is *Budhists* alone who hold such a belief. As regards the five *skandhas* (given above), they are not exhaustive, since if one were to classify *skandhas* like that, one does not know where he would end. They believe that the *Tiranthakaras* were the teachers and lords of the world, while they refuse to believe in the Eternal, Supreme Spirit who is the Lord of lords. Now, we should like to know who was the teacher of those *Tirthankaras*. If they answer that they evolved knowledge out of their own minds, it cannot be right, because no effect can come into existence without a cause. Besides, if what they assert be true, why don't the *Budhists* in our day become learned, without studying with others or hearing what they teach and associating with the learned men? Such being the case, their assertion, which is altogether groundless and opposed to reason, is as valueless as the mutterings of a patient suffering from delirium due to high fever. If negation of all that exists be the belief of the *Budhists,* it can never be valid since that which exists can never cease to exist, though it can be converted into its subtle causal form—the elementary matter from which the whole universe has proceeded. Hence, this statement (of the *Budhists*) is also erroneous.

If they believe that it is only through the acquisition of wealth and other worldly possessions that the above-mentioned *Dwadashayatanapuja* (worship of the twelve[1] places), which leads to salvation, can be offered, why don't they also worship the ten *Paranas*—nervauric forces and the soul (which is eleventh)? If the worship of the senses and the mind (*i. e.*, becoming a slave to them) is held to be the means of attaining salvation, what difference is there, then, between the *Budhists* and the sensualists? When the *Budhists* did not escape being slaves to the senses, how could they ever attain salvation? People who are slaves to their senses can never have an idea of what salvation really is. What a wonderful progress have they, (*i. e.*, the Budhists) made in ignorance? They have really no equal in this respect. It is certain that this is the result of their

1. These twelve places represent the ten organs of sense and action, and the *manas*—the *principle* of *attention* and the *principle* of discernment.—*Tr.*

opposing the *Veda* and God. First they imagined that in the whole world there was nothing but sorrow and suffering and then they formulated this doctrine of *Dwadashayatanapuja* (worship of the twelve places). Now, does this *Dwadashayatanapuja* consist in worshipping objects which are outside the world? If this mode of worship could lead to salvation, we should think a man, with closed eyes, could as well find diamonds. These people have come to believe in such stupid things by rejecting the *Veda* and God. Even now if they seek happiness, they should lean on the *Veda* and God and thereby realize the true aim of human life.

The book called *Vivekavilasa* thus describes the *Budha* religion :—

(1) "There are four *first principles* recognised as articles of faith by the *Budhists*, *viz* :—

(a. *Sugatadeva*, otherwise known as *Budha*, is the Lord worthy of homage.

b). The universe is transient in nature.

(c). All men and women should endeavour to be good.

d). All should study the science of *tatwas* or *true pinciples*.

(2) "Let a man first understand that this world is a vale of tears, it is, then, that he can make any progress. Here follow the successive steps of this (progress)."

(3) "There is nothing but sorrow and suffering in this world. Let a man realize that there are five *Skandhas* or mundane forms of consciousness which are as follow :—

Rupa Skandha.

Vijnana Skandha.

Vedana Skandha.

Sanskara Skandha.

(१) बौद्धानां सुगतो देवी विश्वं च क्षणभुगुरम् ।
आर्य्यसत्त्वाख्ययातत्त्वचतुष्टयमिदं क्रमात् ॥

(२) दुःखमायतनं चैव ततः समुदयो मतः ।
मार्गश्चेत्यस्य च व्याख्या क्रमेण श्रूयतामतः ॥

(३) दुःखसंसारिणः स्कन्धास्ते च पञ्च प्रकीर्तिताः ।
विज्ञानं वेदना संज्ञा संस्कारो रूपमेव च ॥

(4) The five organs of sense and their five objects, the *principle* of *attention*, the *principle* of *discernment* are the twelve *Ayatanas* (seats) of *dharma* (righteousness).

(5) The springing up of passions, such as love and hatred, in the heart of man is called *Samudaya*. The soul, and its nature (and attributes) constitute *Akhya* which, again, gives rise to *Samudaya*."

(6) "All impressions are of a transient nature ; cessation of desires is the path of the *Budhists* and the resolution of the soul into nothing constitutes (their) salvation."

(7) "The *Budhists* believe only in two kinds of evidence—*Direct Cognition* and *Inference*. Budhism is divided into 4 forms :—

Vaibhashika, *Sautrantika*.
Yogachara and *Madhyamika*.

(8) "*Vaibhashika* holds that all objects, whose knowledge exists in our consciousness, have an objective exist nce, because a perfect man (*i. e.*, a *Budhist*) cannot believe in the existence of what is not present in his consciousness ; while *Sautrantika* holds that all objects have only a subjective existence, they do not exist in the outside word."

(9). "*Yogachara* believes that the reasoning faculty has a form, while *Madhyamika* believes in the existence of the ideas of objects in consciousness, but does not believe that the objects exist (in the outside world)."

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(४) पंचेन्द्रियाणी शब्दा वा विषयाः पञ्च मानसम् ।
धर्मायतनमेतानि द्वादशायतननि तु ॥

(५) रागादीनां गणो यः स्यात्समुदेति नृणां हृदि ।
आत्मात्मीयस्वभुवाख्यः स स्यात्समुदगः पुनः ॥

(६) क्षणिकाः सर्वसंस्कारा इति या वासना स्थिरा ।
स मार्ग इति विज्ञेयः स च मोक्षोऽभिधीयते ॥

(७) प्रत्यक्षमनुभानं च प्रमाणं द्वितयं तथा ।
चतुःप्रस्थानिका बौद्धाः ख्याता वैभाषिकादयः ॥

(८) अथो ज्ञानान्वितो वैभाषिकेण बहु मन्यते ।
सौत्रान्तिकेन प्रत्यक्षग्राह्योऽर्थो न बहिर्मतः ॥

(९) आकारसहिता बुद्धिर्योगाचारस्य संमता ।
केवलां संविदं स्वस्थां मन्यन्ते मध्यमाः पुनः ॥

(10) "All the four kinds of *Budhists* believe that salvation consists in the cessation of love and the like passions in (human) consciousness."

(11) To use deer skin (as a seat) and water-gourd (for carrying water), shave the head, beard, and moustache, etc., wear garments made of bark, eat before 9 A.M., avoid seclusion and wear red-coloured clothes constitute the fashion of the *Budhistic* mendicants."

A.—(I) If *Sugatadeva*, otherwise called *Budha*, alone is the *deva* or Lord of the *Budhists* (we should like to know) who was his teacher?

(6) If the world is transient in nature, one on seeing an object again after a long time should not be able to recollect that it is the same as he had seen before, nor should that object have been there, no one, hence would have been able to remember it. If the *Budhists* really believe in the doctrine that the world is transient, their salvation will also be of momentary duration.

(8) If all objects that are perceived be possessed of consciousness, even inert substances should possess consciousness and conscious exertion. Now how could that which is perceptible to the senses be nothing?

(9) If the intellect possess a form, it should be visible. If the outside world exists only in our consciousness and has no objective reality, it can never be true, since there can be no perception without the existence of objects whose percepts are formed in our consciousness.

(10) If the cessation of passions and desires constitutes salvation *sushupti* (dreamless sleep) should also be regarded as salvation, but such a belief being opposed to the dictates of knowledge is not worthy of acceptance.

We have very briefly discussed some of the doctrinal points and beliefs of the *Budhists*. All enlightened and thoughtful men after going through this (description of their beliefs, etc.) will know how

(१०) रागादिज्ञानसन्तानवासनाच्छेदसंभवा ।
चतुर्णामपि बौद्धानां मुक्तिरेषा प्रकीर्त्तिता ॥

(११) कृत्तिः कमण्डलुर्मौण्ड्यं चीरं पूर्वाह्णभोजनम् ।
संघो रक्ताम्बरत्वं च शिश्रिये बौद्धभिक्षुभिः ॥

much learning the writers of the *Budhistic* scriptures possessed and what kind of religion *Budhism* is. The Jainees also share these beliefs.

NOW WE SHALL MAINLY DISCUSS THE JAIN RELIGION.

It is written in the *Prakarnaratnakara*, Part I, called *Nyayachakrasara*, that the *Budhists* believe in five substrata (which are renewable in different ages) *viz.*

1. *Akasha*—a subtle form of matter, something like ether.
2. Time.
3. The soul.
4. *Pudgala*—material atoms.

The *Jainees* believe in six substrata which are as follow :—

1. *Dharma.*
2. *Adharma.*
3. *Akasha.*
4. *Pudgala.*—material atoms.
5. The soul.
6. Time.

They also hold that out of these six *time* is not an *astikaya*, (a substratum) it is only supposed to be a substratum but it is not really so.

Dharma is that substratum, which *exists* in the soul and *Pudgala*—the material atoms—(in which changes are brought about by changes in motion), and becomes the means of sustaining this motion. It is to be found in countless places, worlds and in an unlimited measure.

2. *Adharma* is that substratum which is the means of maintaining rest in the soul and the material atoms in which changes have been wrought by rest.

3. *Akaska* is that omnipresent substratum which is the support of all souls and material atoms and in which they move about and their ingress and egress take place.

4. *Pudgala* (primordial matter) is that substratum which is the cause (of the universe) ; it is also invisible, eternal and simple. It is known by its effects such as taste, colour and smell, and is subject to development and disintegration.

5. *Jiva* (the soul) is that substratum which is the seat of consciousness, and is of service in acquiring knowledge and

is affected by countless changes (wrought in its environments). It is the doer (of acts) and reaper (of fruits).

6 *Kala* (time) is that which is indicative of the above-mentioned five substrata being near or far, new or old and in which all the present events take place.

A.—The belief of the *Budhists* with regard to the substrata being new in each age is quite erroneous, as *Akasha*, time, the soul and atoms can never be new or old, since they or beginningless and imperishable on account of being factors in the causation (of the universe). How can then such terms as *new* and *old* be applicable to them.

The belief of the *Jainees* (in the existance of the above mentioned six substrata) is also untenable, since *dharma* (righteusness) and *adharma* (unrighteousness) are not substrata but attributes (of the soul), hence they have no separate existence from the soul. It would have been alright, if they had believed in (four substrata *viz.*) *Akasha*, atoms, the soul, and time. The *Vaisheshika Shastra* teaches that there are nine substrata *viz. Prithvi Apa, Teja, Vayu, Akasha*[1] time, space, the soul (human or *Divine*) and the *manas*. This teaching alone is the right one, because these nine distinct substrata have been ascertained (by the philosophers). It is sheer prejudice on the part of the *Budhists* to believe in one conscious entity—the soul—and refuse to believe in the other—God.

The seven *Bhangas* or *Periphases* and *Syadvada*[2] of the Budhists and the *Jainees* are as follow :—

1. To affirm the *existence* of an object constitutes the first *Bhanga*. For example, when we say "The pot exists," we affirm its existence and negative its non-existence.
2. To affirm the non-existence of an object constitutes the second *Bhanga*. For example, when we say "The pot does not exist." we negative its existence.
3. To affirm the existence of an object but to deny its being different from what it is constitutes the third *Bhanga*. For example, when we say "The pot exists but it is not a

1 These terms have already been explained in the 3rd Chapter of this book.—*Tr.*

2. *Syadvad* is an assertion of probability (Philosophy), it also means a form of septicism—*Tr.*

(piece of) cloth," we affirm the existence of the pot and deny its being a (piece) of cloth. This is quite distinct from the first two *Bhangas*.

4. To affirm the existence of an object and deny its existence if looked upon as a second object of the same kind constitutes the fourth *Bhanga*. For example, when we say "The pot *exists* but it *does not* exist as a second pot," we affirm its existence as well its non-existence at the same time.

5. To affirm, that it is wrong to call an object what it is not, constitutes the fifth *Bhanga*. For example, it is wrong to call a pot a (piece of) cloth. It is right to affirm *ghatship*[1] (*i.e.*, the fact of its being a pot) of a *ghat* (pot) and wrong to affirm *potship*[1] [*i. e.*, the fact of its being a (piece of) cloth.]

6. To affirm, that it is not right to call an object what it is not, and that whatever it is, it is and that it is right to speak of it as such, constitutes the sixth *Bhanga*. For example, whatever is not a pot should not be spoken of as a pot, and whatever is a pot is so and should be spoken of as such.

7. To affirm that it is desirable to speak of an object but it does not exist, while it is not desirable to speak of another (object) such as a pot, constitutes the seventh *Bhanga*.

Similarly—1. "To affirm that the soul *is*, but does not exist in the dead, inert objects is called the first *Bhanga*.

2. To affirm that the soul does not exist in the dead, inert matter constitutes the second *Bhanga*.

3. (To affirm that) the soul is indescribable constitutes the third *Bhanga*.

4. To affirm that when the soul is embodied, it becomes manifest, but when it leaves the body, it remains non-manifest constitutes the fourth *Bhanga*.

5. To affirm that the soul *is* but is indescribable constitutes the fifth *Bhanga*

1. I owe the reader an apology for coining these terms but I am constrained to do so.—*Tr.*

6. To affirm that the soul not being coginiable by the senses and is not visible constitutes the sixth *Bhanga*.

7. To affirm that the soul *is*, because its existence can be inferred, and at the same time it is *not* because it is not visible, that it is not unchangeable, on the other hand it changes every moment, and that it cannot be said of it that after being something it becomes nothing, nor that being nothing it becomes something constitutes the seventh *Bhanga*.

In like manner there are eternal and non-eternal *Saptabhangas* (seven periphases). *Saptabhangas* can be spoken of every object by virtue of its *special* characteristics and *common* characteristics, properties and changes (taking place in it).

This is the *Spatabhangi* and *Syadvada* philosophy of the Budhists and the Jainees.

A.—All the above could be expressed by the use of the terms *Anyonyabhava* [1] (or reciprocal negation of identity) *Sadharmya* (Similitude) and *Vaidharma* (Dissimilitude). To discard such easy expressions and concoct circumlocatory methods of expressing thought could have no object other than that of ensnaring the ignorant. Now mark ! The soul as a soul-less object does not exist, nor does the soul-less object exist as a soul-possessing. The fact of the mere *existence* of the soul and the dead, inert matter constitutes their *similitude*, while the fact of one being possessed of consciousness and the other devoid of it constitutes their *dissimilitude*, in other words consciousness exists in the soul but innertness does not. In like manner, their *Saptabhangas* and *Syadvada* become easily intelligible by reflecting a little on the similarities and dissimilarities between the

1 It is one of the different forms of *non-existence* described in Chapter III—*Tr.*

स्यादस्ति जीवोऽयं प्रथमो भंगः ॥ १ ॥ स्यान्नास्ति जीवो द्वितीयो भंगः ॥ २ ॥ स्यादवक्तव्यो जीवस्तृतीयो भंगः ॥ ३ ॥ स्यादस्ति नास्ति नास्तिरूपो जीवश्चतुर्थो भंगः ॥ ४ ॥ स्यात् अस्ति अवक्तव्यो जीवः षष्ठो भंगः ॥ ६ ॥ स्यात् अस्ति नास्ति अवक्तव्यो जीव इति सप्तमो भंगः ॥ ७ ॥

(१) चिदचिद्द्वे परे तत्वे विवेकस्तद्विवेचनम् ।
उपादेयमुपादेयं हेयं हेयं च कुर्वतः ॥

characteristics (of different objects). Why should then such circumlocutory and absurd expressions be concocted.

Both the *Budhists* and the *Jainess* equally believe in *Saptabhanga* and *Syadvad*, though there are some minor points on which they are divided.

NOW WE SHALL DISCUSS THE JAIN RELIGION ONLY.

1. The *Jainees* believe in ' two principal entities only, *viz.*, one *possessed of consciousness*, and the other *devoid of consciousness*; *Viveka* consists in distinguishing one from the other. A *Viveki* is one who accepts what is worthy of being accepted and rejects what is worthy of being rejected."

2. "It is best to reject that senseless religion which teaches that there is a Maker of the Universe, free from passions and desires, Who created the world, and to embrace (the Jain religion which teaches that) the soul is possessed of the highest light and can be realized through (the practice of) *Yoga*."

They do not believe in any other conscious entity—God—besides the soul. The Budhists and the *Jainees* hold that there is no Eternal, Perfect God. Raja Shiva Prasad writes in his book called the *Itihas Timarnashah* that they have got two names—Jain and *Boudha* (Budhist). These two terms are synonymous. But some of the Budhists are *Vama Margis* and eat meat and drink spirituous liquors. The Jainees differ from them. *Mahavira* and *Gautama Gandharas* (lords of hosts) are called *Budhas* by the Budhists, while they have been named *Ganthara* and *Jinavara* by the Jainees. Raja *Shiva Prasad* whose forefathers have been Jainees for generations together writes in the third Chapter of his book called *Itihas Timarnashak* that *Jina* lived altogether about 1,000 years before *Swami Shankracharya*. The Budhist or the Jain religion prevailed in the whole of *Bharathavarsha* (India). He then adds the following foot note. "By the term *Baudha* (Budhist religion) we mean that anti-*Vedic* religion which prevailed in all India from the time of *Ganadhar Mahavir*, or *Gautama Swami* to that of *Swami Shankar* and was believed in by the Emperors *Ashoka* and *Samprati*. The Jain religion cannot but be included in it. The words *Jina*

(२) हेयं हि कर्तृरागादि तत् कार्यमविवेकिनः।
उपादेयं परं ज्योतिरुपयोगैकलक्षणम्॥

from which the word *Jain* is derived and *Budha*—from which the word *Baudha* (Budhist) is derived—are both synonymous. The dictionary gives the same meaning of both these words. Both (the Jainees and the Budhists) believe in *Gautama*. Besides, *Shakhyamuni Gautama Budha* is often called *Mahavira* in the ancient books, such as *Dipavansha*, of the Budhists. It is clear then that in his time at any rate both these religions were one and the same. The foreigners (Europeans) have in their books called them by the name of Budhists, it is only for this reason that we have not used the term *Jainees* for the followers of *Gautama* and have instead called them *Baudha* (Budhists)."

The *Amarkosha* [1] says the same thing—.

"He is called *Sarvajna Sugata Budha, Dharmaraja, Tathagata Samantabhadra, Merajit, Lokajite,* (and) *Jina* etc."

Amarkosha, I, i, 8, 9, 10.

Is it not clear even now that *Budha* and *Jina*, or *Baudha* (Budhist) and *Jainee*, are one and the same? Has even *Amar Singh* made a mistake in writing that *Budha* and *Jina* are the names of the same person? The ignorant *Jainees* neither know anything about their own religion nor that of others. Being blinded by prejudice they simply talk nonsense, but those who are learned among them know very well that the word *Budha* is synonymous with *Jina* and *Baudha* (Budhist) with *Jainee*. There is not the least doubt about it.

The Jainees hold that soul itself becomes God, their *tirathankars* having attained salvation became God. They do not believe in an eternal God.

सर्वज्ञः सुगतो बुद्धो धर्मराजस्तथागतः ।
समन्तभद्रो भगवान्मारजिल्लोकजिज्जिनः ॥
षडभिज्ञो दशबलोऽद्वयवादी विनायकः ।
मुनीन्द्रः श्रीघनः शास्ता मुनिः शाक्यमुनिस्तु यः ॥
स शाक्यसिंहः सर्वार्थः सिद्धश्शौद्धोदनिश्च सः ।
गौतमश्चार्कबन्धुश्च मायादेवीसुतश्च सः ॥ अमरकोश कां० १ । वर्ग १ । श्लो० ८ से १० तक ॥

1. It is the name of a big *Sanskrit* lexicon. It was written by *Amar Singh* who professed Jain religion.—*Tr.*

Sarvajna (Omniscient) *Vitaraga* (free from passions of love, etc.) *Arhan* (worthy of homage), *Kevali* (saved) *Tirthankrit* (sanctified) and *Jina* (victorious) are the six names of the gods of the atheists (Jainees and Budhists).

Chandrasuri thus describes the nature (and attributes) of the Supreme Deity in his book called the *Aptanishchayalankara* :—

O.—(1) "Verily He that is free from such evils as passions of love, etc., worthy of being worshipped in the three worlds, rightly expounds all branches of knowledge is Omniscient and Adorable is the Supreme God."

Trautatitas have written to the same effect—

(2) "There is no Omniscient, Eternal God demonstrable by ocular evidence, since we do not see one at the present time. In the absence of *ocular* proof, there can be no *inferential* evidence, because the inferential proof of an object can only be available after *direct perception* of a part of it."

(3) "In the absence of *direct perception* and *inference*, *testimony* or *verbal authority* also cannot be available in order to prove the existence of an Eternal, Immortal, Omniscient Supreme Spirit. These three proofs being unavailable, *Arthavada* (praise and dispraise) *Prakriti* (or life-sketch) and *Itihasa* (history) can be of no good."

(4) "Like *bahubrihi*[1] compound the existence of the Invisible Supreme cannot be demonstrated. Without hearing about God from preachers, the reiteration of His nature, attributes, etc., is impossible."

(१) सर्वज्ञो वार्तसगादिदोषस्त्रैलोक्यपूजितः ।
यथास्थितार्थवादी च देवोऽहन् परसश्वरः ॥
(२) सर्वज्ञो दृश्यते तावन्नेदानीमस्मदादिभिः ।
दृष्टो न चैकशोऽस्ति लिङ्ग वा योऽनुमापयेत् ॥
(३) न चागमविधिः कश्चिन्नित्यसर्वज्ञबोधकः ।
न च तत्रर्थवादादां तात्पर्यनपि कल्पते ॥
(४) न चान्यर्थप्रधानै स्तै स्तद स्तित्वं विधीनते ।
न चानुवादितु शक्याः पूवमन्यरबाधतः ॥

1. It is one of the principal kinds of compounds in *Sanskrit*. In it, two or more nouns in apposition to each other are compounded, the attributive member (whether a noun or an adjective) being placed first and made to qualify another substantive, and neither of the two members separately, but the sense of the whole compound, qualifies that substantive.—*The Practical Sanskrit-English Dictionary* by V. S. Apte, M.A.

A.—Had there been no Eternal God, who would have createds the bodies of the parents of your god *Arhan ?* A body possessed of all the necessary organs in the proper proportions and places, etc., and fit to perfectly discharge all its functions verily needs a maker—one who combines all the different elements properly—to come into being, because, being inert, such a beautifully constructed body cannot, by itself, come into existence, as its constituent elements do not possess the knowledge of combining together properly. Besides, one that is first possessed of such faults as the passions of love, etc., and then later on becomes free from them, cannot be God, because when the causes, whose operation helps the soul to free itself from the bondage of evils (such as passions of love, etc.,) cease to act, their effect—the salvation—will come to an end. One that is possessed of finite power and finite knowledge can never be Omnipresent and Omniscient. Since the soul is by nature circumscribed and possessed of a finite nature, and finite attributes and activity, it can never expound perfectly all the different branches of knowledge, hence your *Tirthankaras* can never become God.

2. Do you only believe in what is perceptible to the senses, and not in what is otherwise ? Just as colour cannot be perceived by ears, nor sound by eyes ; in like manner, the Eternal Supreme Spirit is not perceptible to the senses. He can only be *seen* by a pure soul through the purity of heart, acquisition of knowledge and the practice of *yoga.* Just as one cannot reap the advantages of knowledge without acquiring it, likewise the Supreme Spirit cannot be *seen* without the practice of *yoga* and gaining the highest knowledge. Moreover, just as the earth is made *directly cognizable* by observing its properties such as form, etc., which are inseparably related to it, similarly we become *directly cognizant* of God by observing the wonderful design of this world. Again, when we are inclined to commit a sin, feelings of fear, shame and hesitation arise in our soul. Now, these feelings are given rise to by the Omniscient Supreme Spirit. We, thus become *directly cognizant* of the presence of God.

3. The evidence of *direct cognition* as well as that of *Inference* being thus available, the evidence of *Testimony* in support of the Eternal, Beginningless, Omniscient God is also valid. All these

proofs being available it cannot but be right to praise his powers and attributes, because the nature, attributes and characteristics of an eternal substance are also eternal, hence, there is nothing to prevent us from glorifying the Eternal Supreme Spirit.

4. Just as no human work can be done without the doer, likewise, this great master-piece—the universe—could not possibly have come into existence without a Maker. Such being the case, even an idiot cannot doubt His existence. On hearing about God from preachers, it also becomes easy to reiterate what one has heard.

Hence, it is wrong on the part of the Jainees to deny the existence of God on the ground that such proofs as *direct cognition*, ect., are wanting.

O.—(1) "It cannot be said of an eternal *Shastra* that it is created, because how could a non-eternal and, therefore, unreliable book correctly explain an Omniscient God ?

(2) "If the existence of God is proved on the authority of His word, it comes to this that the truth of an eternal revelation rests on the authority of an Eternal God, while the existence of an eternal God is proved on the authority of His Eternal Word. This is an argument in a circle."[1]

(3) "When you hold the *Veda* to be true, because it is the Word of an Omniscient God, how can you, then, prove the existence of God on the authority of that very *Veda* ? In order to prove that God exists and the *Veda* is His Word, you will have to look for some other authority. Hence there will be no finality in authority.[2]

(१) अनादेरागमस्यार्थो न च सर्वज्ञ आदिमान् ।
कृत्रिमेण त्वरात्येन स कथं प्रतिपाद्यते ॥

(२) अथ तद्वचनेनैव सर्वज्ञोऽन्यैः प्रतीयते ।
प्रकल्पेत कथं सिद्धिरन्योऽन्याश्रययोस्तयोः ॥

1. Literally it would mean that they, *i.e.*, God and the *Veda* will be subject to *anyonyashrayadosha*, *i.e.*, the charge of being dependent on each other or arguing in a circle.—*Tr.*

2. In Sanskirt philosophy it is called *anavastha dosha* and is regarded as one of the faults of reasoning. It means absence of finality or conclusion, or an endless series of statements or causes and effects.—*Tr.*

A.—We (believers in the *Veda*) hold that God, His nature, attributes and actions are eternal. Eternal and beginningless substances cannot be subject to *anyonyashraya dosha*, *i.e.*, the charge of being dependent on each other for authority. Just as an effect is known by its cause and *vice versa*, and the nature and properties of a cause reside permanently in its effect, while those of an effect in its cause; in like manner, God and His infinite attributes, such as knowledge etc., being eternal, the *Veda* which is God's Word, cannot be charged with *anavastha dosha* (absence of finality in authority.)

You believe your *tirthankaras* to be God. Now, this can never be true, because unless they had parents, their bodies could not be formed. How could they have, then, practised austerities and attained knowledge and salvation ? What is the result of combination must have a beginning, since combination presupposes separate existence (of the constituent elements). Hence you should believe in an Eternal Creator of the world. However great *siddha*[1] a man may be, he can never prefectly understand the construction of the human body. Besides, when a *siddha* passes into the condition of *dreamless sleep*, he does not remain conscious of any thing. Again, when a man is afflicted with (physical or mental) suffering, his knowledge also diminishes.

No one but *Jainees* with warped intellects could believe an entity which is possessed of finite power and is circumscribed as God. If you say that those *tirthankaras* were born of their parents, whose children were their parents and so on. There will thus be an absence of finality.

A DISCUSSION ON THEISM AND ATHEISM.

Now we give here questions [2] set forth, in part II of the *Prakarna Ratnakar* on theism and atheism, with our answers :—

Q.—Nothing happens in this world as the result of the Will of God. Whatever happens is the result of deeds.

(३) सर्वज्ञात्कतया वाक्यं सत्यं तेनतदस्तिता ।
कथं सिध्यते तदुभयं सिद्धमूलात्तराद्दते ॥

1.—A *sidha* is one who has attained the highest state of perfection pssoible to man—*Tr.*

2 These have been approved of, and published, by many a well-known *Jainee*.

A.—If everything is the result of deeds, who is the doer of deeds? If you answer that the soul is the doer (of deeds) we ask who created the organs such as ears with which the soul does deeds? If you answer that they are beginningless and it is in their nature to come into being, we rejoin that what is beginningless can never cease to exist, hence salvation will be impossible. If you say that like *Pragabhavavat* (that kind of non-existence which did not exist before it came into being) it has no beginning but has an end, all will be freed of the necessity of doing deeds without any effort on their part. If there were no God, (the giver of the fruits of their deeds to souls), no soul will ever, of its own free-will, suffer punishment for its sins, just as burglars and other criminals do not voluntarily suffer punishment for their crimes such as burglary, it is the law that compels them to do so; in like manner, it is God Who makes the soul reap the fruits of its actions,—good or bad, otherwise all order will be lost; in other words, one soul will do deeds while the other will reap the fruits thereof.

O.—God is actionless, because if He did any deeds He would have to reap the fruits thereof. Hence you should also believe like us in the perfect beings who have attained salvation and are actionless.

A.—God is not actionless, on the other hand, He is active. Why is He not active when He is a Conscious Being. When He is active, He cannot be actionless. No enlightened man can believe in your fictitious God who is no other than your *tirthankaras*—human souls you have attained the state of salvation, since whoever becomes God through the operation of certain causes would become *non-eternal* and *dependent*. Such a God was a mere human soul before he attained God-head and then, through some cause or another, he became God, some day he will again become a soul as it can never get rid of its own nature. It has been a soul for an infinite number of years and will remain so eternally. Hence it is right to believe in the Eternal, Self-existent God. Now mark! The soul at the present time does acts—virtuous or sinful—and reaps the fruits thereof—pleasure or pain, but God does not. Had God not been active, He would not have been able to create the world. If you believe acts to be beginningless but perishable like *Pragabhavvat*, they will not stand in intimate, inseparable relation to the soul, and if this be the case, they will be *sanyogaja* (the

result of union1) and hence perishable. If you believe that the souls in the state of emancipation are actionless (we should like to know) if they are possessed of consciousness or not. If you answer in the affirmative, then it is clear that they do possess mental activity, but if you deny them consciousness (we ask) do they, then, become dead, inert like stones in the state of emancipation, lie in one place and remain idle ? If you say yes, your salvation is no salvation at all but darkness and bondage.

O.—God is not All-pervading, because if He be so, all objects could be possessed of consciousness, and men should not be divided into four *Classes*, *viz.*, *Brahman*, *Kshatriya*, *Vaishya* and *Shudra* some of which are higher than others. The same God pervading all there should be no inequality among human beings.

A.—The 'pervader' and the pervaded are not one and the same ; on the other hand, one that is pervaded is localized, whilst the pervader is present in all places, just as ether pervades all, while the earth and other objects such as a pot and a piece of cloth are localized, but the ether and the earth are not one ; in like manner, God and the Universe are not one. Just as ether pervades all objects, such as a pot or a piece of cloth, and yet they are not ether, likewise, God. Who is possessed of consciousness pervades all objects but they do not become conscious (like God). Just as a learned man and an ignorant man, a righteous man and an unrighteous man are not equal, in like manner, on account of differences in their qualities, such as knowledge, in actions such as truthfulness in speech, and in *disposition*, such as gentleness (*Brahmanas*, *Kshatryas*, *Vaishyas* and *Shudras* and outcast are rgarded unequal). The duties and qualifications of the four *Classes*, have already been dealt with. (*Vide* Chapter IV).

O.—If God be the author of creation what is, then, the use of parents?

A.—Males and females created by God in the beginning of creation were not the result of sexual congress. This is called *aishwari srishti ;* but He is not the Author of *Jaivi Srishti*, (*i. e.*, creation which is the result of sexual union). God cannot do what is the work of the soul. God has created trees, fruits, medicinal herbs and cereals, etc. ; if man

1. *i. e.* not inherent in or inseparably related to the soul but united to it - in other words, they are a sort of accretion.—*Tr.*

would not take cereals, etc, thrash and grind them and make them into bread and eat it, will God do these things in his place? The soul could not even exist if it did not do its work. Hence it rests with God to create (*human*) bodies in the beginning of Creation (but after He has done so) it becomes the work of man to procreate children, etc.

Q.—Why did God get Himself involved in the troubles and worries of this world, when He is Eternal, Beginningless, Conscious, All-Blissful and All-knowledge? Even an ordinary man would not give up his pleasures and take to what entails pain and suffering, why should God have done such a thing?

A.—The Supreme Spirit is never involved in troubles and worries of this world, nor does He ever give up His Blissful state, since he that is circumscribed is involved in pain and ignorance but not one who is All-pervading. Who but the Eternal, Conscious, All-Blissful and Omniscient Supreme Spirit could create the world. The soul does not possess the power of creating the world nor does inert matter possess the power to mould itself, hence it is the Supreme Spirit alone Who creates the world and also remains in blissful state. Just as God has created this world out of the material atoms, likewise it is He who has ordained that children should be born of their parents,—their efficient cause.

Q.—Why did God give up the bliss of Emancipation and bother Himself with the creation, sustenance and dissolution of the universe?

A.—God is Ever-free and Eternal. He does not act like your *Tirthankars* who lived in one place and were in bondage before they were emancipated. He that possesses an infinite nature, infinite powers, infinite attributes, infinite activity does not become subject to bondage by creating, sustaining and dissolving this little—compared to God—world. Bondage and emancipation are correlated. Bondage has reference to Emancipation and *vice versa*. How could emancipation be predicated of Him Who was never in bondage. It is the circumscribed soul that becomes subject to bondage and emancipation. The Infinite, All-pervading, Omnipresent God does not become subject to bondage or emancipation, dependent upon particular causes. That Supreme Spirit is, therefore, called Ever-free.

Q.—The soul can reap the fruits of its deeds without the instrumentality of a higher power even as intoxicants such as Indian hemp

(Cannabis Indica) inebriate a man without any extrinsic aid. Hence, God is not the giver of fruits (of deeds).

A.—Just as a dacoit or a burglar does not voluntarily go to jail, nor does a homicide, of his free-will, mount the gallows it is the king by whom those sentences are executed. Likewise God justly punishes the soul for its sins in accordance with the laws ordained by Him because no soul wants to suffer punishment for its evil deeds. Hence the necessity of a Just Ruler of the Universe is established.

O.—There is not one God in the universe, all the emancipated souls become God.

A.—This assertion is altogether absurd, because the soul, being emancipated after having been in bondage, must necessarily become subject to bondage again, because it is not free by nature. Your twenty-four *Tirthankaras* were in bondage before they were emancipated, hence they will necessarily become subject to bondage again. If there are many Gods, don't they quarrel and wrangle with each other just as men do here.

O.—O idiot! There is no Maker of this world. The universe has come into existence by itself.

A.—This is a great blunder of Jainees. Can an act ever be done without a doer? Can an effect ever come into being without any effort on the part of the doer? Has any one ever seen wheat being ground into flour and flour made into bread without the agency of man and the bread going without any effort on their part down the throats of the *Jainees*? Cotton is never seen to be transformed except through the instrumentality of man, into thread and clothes such as a coat, a *dhoti*,[1] a handkerchief, a jacket, a turban in the cotton fields before it is sent into towns? When such is not the case, how could this multifarious world, with its wonderful construction, come into being without a Maker? If you, through sheer prejudice, hold on to the belief that the universe came into being without the instrumentality of a higher power, you ought to prove to us by ocular demonstration that the above-mentioned articles, such as clothes, come into existence without the agency of man. When you can't do it, how can a sensible man, then, ever believe in your most unwarrantable statements.

[1] It is a garment for the lower half of the body.—*Tr.*

O.—Is God *Virakta* (one who has renounced all pleasures) or *Mohita* (one who is attached to wordly objects)? If He be *Virakta*, why did He bother himself about creating this world? But if he be *Mohita*, he could not possess the power to create the world.

A.—Neither *Vairagya* (Renunciation) nor *Moha* (infatuation) can be predicated of God, because He that is All-pervading can neither accept nor renounce anything. There is nothing higher than God, nor is there anything that is unattainable to Him, hence He cannot be attached to anything. Renunciation and infatuation can be predicated of the soul and not of God.

O.—Should you hold that God created the world and gives souls the fruits of their deeds, He would be involved in the manifold affairs of this world and will consequently be afflicted with misery.

A.—When a righteous, and learned judge of this world, who discharges manifold duties and awards men just fruits of their deeds, does not get involved in his affairs nor is afflicted with misery, why should the Great God, possessed of Infinite powers, be involved in the affairs of this world, and afflicted with misery? You, through your ignorance, seem to think that God is also like you or one of your *Tirthankars*. Now, this is the result of your lack of knowledge. Should you desire to rid yourself of your ignorance and the like evils you should depend on the *Veda* and other *shastras* for guidance. Oh why do you doubt and stumble?

Now, we shall show, on the authority of their (scriptural) aphorisms, what the beliefs of the *Jainees* with regard to the universe are. We shall briefly give the meaning of the *Sutras* (scriptural aphorisms) and then discuss them in order to show how far they are right and how far wrong.

Ratnasara Part II, 602.

"This world has no beginning nor an end. Neither it was ever created, nor will it ever perish; in other words, this world has never been created by any one."

A discussion between *Mahavira* and *Gautum*.

In the above-mentioned discussion on theism and atheism it has been stated "O, idiot! there is no creator of the world. It was never made, nor will it ever perish."

मूल—सामिअणाइ अणन्ते च नूगइ संसार घोरकान्तरे ।
मोहाइ कम्मगुरु ठिइ विवाग वसनुभमइजीव रो प्रकरणरत्नाकर
भाग दुसरा २ षष्ठीशतक ६० सूत्र ० ॥

A.—That which is the result of the combination (of different elements) can never be *beginningless* or *endless*. An effect must have a beginning as well as an end. All objects of this world are the result of the combination of their constituent elements, and are subject to creation and dissolution, why is not this world, then, subject to creation and dissolution, had your *Tirthankaras* possessed correct knowledge, they would not have written such impossible things (in their books). You are as ignorant as the founders of your faith were. A man who believes what you *Jainees* say can never know the true nature of things. Why can't you believe that that which is clearly the result of the combination of its constituent elements is subject to creation and dissolution? It is clear, then, that the teachers or the founders of the *Jain* religion were not acquainted with the sciences of Geography and Astronomy, nor do the *Jainees*, at the present moment, possess any knowledge of these subjects, otherwise how could they have believed in, and taught, the under-mentioned incredible things.

Mark! According to the *Jainees*, even the earth is the body of a soul; they also believe in such creatures whose bodies are made of water. No man could ever believe in such things.

Now, here are a few samples of the false teachings of their *Tirthankars* whom the Jainees believe to be possessed of correct knowledge and the state of God-head.

Time has been described in the *Ratnasabhaga* [The *Jainees* believe this book to be authoritative. It was printed and published at the *Jainprabhakar* Press, Benares, by Nanak Chand Jati, on the 28th of April, 1879 A.D.] on page 145 thus:—

Samya is called *Sukshmakala* (smallest period of time).

Asankhyata Samyas	= *Avali.*
16,70,216 *Avalis*	= *Mahurta.*
30 *Mahurtas*	= 1 *Divas* (day).
15 *Divasas*	= 1 *Paksha* (fortnight).
2 *Pakshas*	= 1 *Masa* (month).
12 *Masas*	= 1 *Varsha* (year).
{7,000,000 × 10,000,000 + 56,000 × 10,000,000} *Varshas*	= 1 *Purva.*
Asankhyata Purvas	= 1 *Palyoma kala.*

Now, as to the exposition of the meaning of the word *Asankhyata*.

Let a pit, square in shape, each side of which is four *kosas** long and the same in depth be dug, let it be filled with pieces of the hairs of the body of *jugli* men in the following manner :—The hair of a *jugli* man is 4,096 times finer than that of an ordinary man of our days, in other words, 4,096 hairs of a *jugli* man make one hair of an ordinary man. Now, take the hair of a *jugli* man about one finger's breadth and length and divide it into 8 parts and then repeat this process seven times and you get altogether 2,097,152 pieces. Fill the above-described pit with such pieces of hair. Then get one piece of hair out of the pit in 100 years, when all the pieces of hair have been removed in this way and the pit is emptied, the time occupied by this process is still *Sankhyata* not (*Asankhyata*). When each of those pieces is again divided into *Asankhyata* pieces and the pit is again filled with such pieces of hair so compactly that even if the army of an Emperor of the whole earth were to pass over the pit, it should not make any impressions on it. Then let each piece of hair be taken out once in one hundred years, when that pit is thus emptied, the period covered by the whole process is called *purva*. Such *Asankhyata Purvas* make one *Palyomakals*.

100,000 × 100,000,000 *Palyomkals*=1 *Sagaropama kala*.

100,000 × 100,000,000 *Sagaropawakala*=1 *Utsarpani*.

1 *Utsarpani*+1 *Avavarpani*=1 *Kala Chakrat Kala* (or one cycle of time).

Ananta Kalachakras=1 *pudgala pravrita*. *Ananta Kala* is that which is beyond the calculation of time given in the *Jain* Scriptures and has been exemplified by nine illustrations.

Such *Ananta Pudgula pravritas* have passed since the soul has been wandering about.

Now, will you, mathematicians be able to calculate the time given in the *Jain* books, and will you be able to believe it to be correct ? The *Tirthankras* of the *Jainees* had studied a novel kind of mathematics. Such are the teachers and followers of the Jain faith. Their ignorance is unfathomable. We give here a few more specimens of their dense ignorance.

*1 mile=1¾ *kosa*. In some parts of India 2 miles=1 *kosa*.—*Tr.*

In the *Ratnasarabhaga*, on page 133, begins what is called the essence of the *Jain* scriptures written by their *Tirthankaras* from *Rishabhdeva* to *Mahavira* who are 24 in number. On page 148 of the same book it is written that the earth and stones, which are different forms of earth, should be regarded as *Prithvi Kayu* creatures. The bodies of such creatures are the minutest part of a finger breadth, in other words, they are very small. Their age is 22,000 years at the most. There are countless souls in one plant. These are called ordinary plants. Bulbouss roots, roots, etc., and *Anantakaya*, etc., are the souls of ordinary plants. Their age is *Anta mahurt*, but this *mahurt* is the *Jain Mahurta* that has been described above. The *simple plant* is one which possesses only one sense, (*i. e.*, of touch) and only one soul. The body of such a soul measures 4,000 *yojanas* in length. [According to the believers in the *Puranas*, 1 *yojana* 4=*kosas* but, according to th *Jainees*, 1 *yojana*=10,000 *kosas*.] Its age is, at the most, 10,000 years.

Ratnasarbhag, page 149.

Now, we come to the souls which possess a body with two senses, *i.e.*, one body and the other mouth, such as a conch-shell and a louse. Their physical bodies measure, at the most, 48 *kosas* in length and their age, at the most, is 12 years. The writer has made a mistake here. A creature with such a big body should have a longer duration of life.

Lice with bodies 48 *kosas* long will surely be found on the bodies of the *Jainees* alone and they alone must have seen them Other people could never be so lucky as they.

Their scorpions, bugs, fleas and flies have bodies 1 *yojan* long Their age, at the most, is 6 months. We are sure no one besides the *Jainees* has ever seen a scorpion 8 miles long. Scorpions and flies 8 miles long are to be found according to the *Jain* faith alone. Such scorpions and flies must be surely found in the houses of the *Jainees* alone and they alone in the whole world must have seen them. Should one of such scorpions sting a *Jainee*, it is hard to imagine how he would suffer. The watery creatures such as fish have bodies 1,000 *yojanas*. One *yojana* being equal to 10,000 *kosas*, the body o a watery creature must be 10,000,000 *kosas* long. Their age is 10,000,000 *Purva varshas*. None but the *Jainess* could ever have seen such big creatures. The bodies of quadrupeds, such as elephants, range between 2 and 9 *kosas* in length and their

Ratnasar-bhaga, page 150.

age is 84,000 years. No one but the *Jainees* could ever have seen them, and it is they alone who could believe in their existence. No sensible man could believe in such things.

Ratnasar-bhaga, page 151.

The *mammals* that live in water have bodies 1,000 *yojanas* or 10,000,000 *kosas* long and their age is 100,000,000 years. The founders of the *Jain* faith alone must have seen such animals with such huge bodies in their dreams. Now, are these not huge lies? These things are so utterly incredible.

Now, we come to the measurements of the earth:—

Ratnasar-bhaga, page 153.

On this crooked planet there are *Asankhyata* lands and *Asankhyata* oceans. By the term *Asankhyata* is here meant the period covered by 2½ *Sagaropamkala*. On this earth *Jambudwipa* is in the midst of all islands. Its area is 100,000 *yojanas* or 1,000,000,000, sq. *kosas*. This is land is surrounded on all sides by the salt sea. Its area is 200,000 *yojans* or 2,000,000,000 (sq.) *kosas*. Next to it is the ocean called *Kaladadhis*; its area is 8,000,000,000 (sq.) *kosas*. Further back is *Pushkaravarta* island. Its interior is divided into zones. One-half of it is occupied by men. Further than this there are countless oceans and islands in which crawling creatures live.

Ratnasar-bhaga, page 153.

In the *Jambu* island there are 6 continents:—

1. *Himavanta*. 2. *Airandavanta*. 3. *Harivarsha*. 4. *Ramyava*. 5. *Devauru*. 6. *Uttarkuru*.

A.—Geographer please! Have you made a mistake in taking the measurements of the earth or the *Jainees*? Will you please correct the *Jainees* if it be their mistake or correct yourselves if you have made a mistake. Anyhow settle this little matter between yourselves. A little reflection will show that the writers of the *Jain* scriptures and their disciples were quite ignorant of Geography, Astronomy, and Mathematics. Had they been conversant with these branches of knowledge, why would they have concocted such cock-and-bull stories? No wonder! Such people believe the universe to be uncreated and deny the existence of God. The *Jainees* do not let learned men of other faiths have their books to read, because the books they believe to have been written by their reliable *Tirthankars* are full of such things as are opposed to the dictum of knowledge. They do not let other people see them, lest some one might expose their absurdities. No one, besides the *Jainees*, who possesses a grain of sense can ever

believe in such yarns. They have introduced all these absurdities, in order to prove that the world is beginningless, but it is altogether wrong. It is true though that the material cause of the world (called *prakriti*) is beginningless, because those *pramanus*—the minutest particles of matter which cannot be further divided by any means—are the basic principles and are uncreated, but they do not possess any power for *ordered* formation and disintegration. The *pramanus* are simple entities. They are separate from each other and inert by nature. They cannot combine with each other in an ordered manner, hence it is imperative that there should be a Conscious Being to combine them who should also be Omniscient. It is the work of the Beginningless, Eternal, Conscious Supreme Spirit to regulate the sun and the earth and other planets. The physical world, in which combination (of different elements) and a special design are to be seen, can never be beginningless. Should you believe the effect to be beginningless, it will have no cause ; in other words, it will be both an effect and its own cause and, therefore, *atmashrayi*. But this can never be true since a man cannot stand on his own shoulders, nor can one become his own father or son. Hence the necessity of a Maker of the Universe is clearly demonstrated.

Q.—If God be held the Maker of the universe, Who is His Maker ?

A.—There can be no Maker (first) Maker, the Cause of the (first) Cause. It is only because the first Maker or the first Cause exists that (the world—) an effect—comes into being. That of which combination (with others) or separation (from them) cannot be predicated and which is the cause of the first combination or disintegration can never have another maker or cause. This subject has been fully discussed in the 8th Chapter of this book. The reader is advised to consult that Chapter for further information. How can the *Jainees* understand the abstruse Science of Cosmogony when they do not even properly understand simple and easy things ?

The belief of the *Jainees* with regard to the world being beginningless and endless, to formation in each substratum being also beginningless and endless, and to attributes of each substratum being also endless which is recorded in the *Prakaranratnakar* is quite untenable, because attributes and other characteristics that are finite must have an end. Even if by the word *endless* you mean countless, you cannot be right.

It may be alright from the point of view of the soul but cannot be true from that of God.

The belief that because each object of the world is distinct from all other objects and cannot be classified with any other objects, possesses the power of producing an effect, of being transformed into its causal forms and, because there are an endless number of objects in the world, the number of forms will be infinite, and the power residing in objects will also be infinite betrays the ignorance (of the *Jainees*). How could a *pramanu* (an atom) contain endless unclassified formations when it has limits? In like manner it is childish to believe that an object can possess endless formations in its attributes, because when a space has limits how can its contents be endless. There are many other cock-and-bull stories told in the scriptures of the *Jainees*.

Now, we shall set forth (and discuss) the belief of the *Jainees* with regard to *jiva* (the soul) and *ajiva* (inert matter). In the *Jindatsuri* it is written:—"What possesses consciousness is *jiva* (the soul) and that which is devoid of it is *ajiva* (dead, inert matter). Good and righteous atoms constitute virtue, and evil atoms constitute vice.

A.—The soul and inert matter have, of course, been rightly defined, but it is wrong to say that the inert atoms are righteous or vicious, for, the power of doing right and wrong can exist only in a conscious entity. Mark ! All inert substances are incapable of doing deeds—good or bad. The doctrine of the immortality of the human spirit is sound, but it is foolish to believe that the human soul, whose capacities are limited, can, when emancipated, attain to a state of omniscience, for whatsoever is finite can never attain infinite power. The *Jainees* believe that, the universe, the soul, the actions of the soul, and the concatenation of births and deaths are eternally co-existent. Here, too, it seems, that *tirthankars* of the *Jainees* have fallen into an error, for it is impossible that the created universe (*i.e.*, the world which is the product of the combination of elements), the natural process called into being after creation, the actions of men and metempsychosis should be eternal. If it be so, how can the *Jainees* believe consistently that the concatenation of existences and the necessity of doing deeds may come to an end ? Whatever is eternal can have no end. If it be said that eternal substances are subject to destruction, all eternal substances believed in by the *Jainees* will

naturally be thought to be capable of existing only for a limited period. If, however, the word *eternal* be taken to mean "that which can never come to an end" it is impossible not to believe that human actions and metempsychosis will exist for ever. This being the case, it is clear that salvation, being dependent on a particular cause, *viz.*, the temporary cessation of actions, will last only for a limited period and not for ever. Moreover, on account of the relation between the doer and his actions being perpetual, actions will never cease to exist. This conclusion subverts the *Jain* belief that the *Tirthankars* have attained salvation for ever and that the ordinary *Jainees* can also attain to that state.

Q.—If a rice-grain be divested of its outer covering or be brought in contact with fire, the seed cannot grow; even so a soul once emancipated (from physical bondage) can never again become subject to births and deaths.

A.—The relation between the soul and the necessity of doing deeds does not resemble that which subsists between a rice-grain and its outer covering. It is one of inseparable inherence. The soul is eternal and from eternity action and the soul's power of doing deeds are intimately related. If it be believed that the human spirit is devoid of the power of doing deeds it will naturally follow that all souls are inert like stones and, therefore, incapable of enjoying the bliss which falls to the share of emancipated spirits. If the soul is emancipated from the bondage of actions, the power of doing which has inhered in the soul from eternity, it will surely after attaining salvation which (according to the *Jain* belief) is perpetual, again become subject to metempsychosis, for if it is possible that a soul being freed from the necessity of doing deeds—which are the means of salvation—can attain to the state of final beatitude, it is equally possible for it to revert from perpetual salvation to the bondage (of births and deaths). An effect which is due to the operation of certain causes can never be perpetual. If, however, you believe that salvation is attainable without the adoption of the means of attaining it, what then is the difficulty in believing that the soul's (reversion to the state of) bondage is possible without its being under the necessity of doing deeds. A piece of cloth which has become dirty on account of contact with dirt is cleaned by washing, and can again become dirty; similarly, the soul is placed under the necessity of doing deeds when it has

committed sins like dissimulation and been dominated by malice, etc. If you believe that the soul is purified by the attainment of true knowledge, by keeping good company and by righteous conduct and is contaminated if the causes which go to contaminate it are in operation, you cannot escape the conclusion that souls in a state of emancipation can revert to the bondage (of births and deaths) and *vice versa*, for if adventitious circumstances can remove dirt, they can, likewise, bring on pollution. The sound belief, therefore, is that the soul has been subject to metempsychosis and emancipation since creation and is not so eternal.

Q.—The soul was never pure. It is always (somewhat) contaminated.

A.—If it was never quite pure, it cannot ever be so. It is possible to remove by washing the dirt that may have soiled a sheet originally clean, but it is impossible to remove its naturally white colour. The dirt can soil the sheet again, even if it has been once washed; similarly, the emancipated soul can be branded once again with the taint of sin.

Q.—It is foolish to believe in the existence of God, for a man can take on a new body as a result of deeds done in the past birth.

A.—If it be in the power of the soul to take on a new body without Divine instrumentality, it is inconceivable that it will, of its own free will, be re-incarnated amidst happy environments. The plea that the soul is subject to the fruits of its deeds will not hold good, for even a thief does not go to jail voluntarily nor does (a homicide) mount the gallows of his own free will. It is the king by whose authority these sentences are executed. You cannot, therefore, but believe that God exists in order to cause the soul to take on new bodily froms and to reward or punish it according to its (good or evil) deeds.

Q.—Even as drinking causes intoxication (without extrinsic aid) so does the soul receive the fruits of its deeds without the instrumentality of any other power.

A.—This is absurd! Inveterate drunkards do not feel the effects of intoxication as do those who are not addicted to the vice. If your

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चेतानालक्षणो जीवः स्याद जीवस्तदन्यकः ।
सत्कर्मपुद्गलः पुण्यं पापं तस्य विपर्ययः ॥

contention be right, those that are sinners of the deepest dye should be punished less severely than those who are not given much to sinful practices.

O.—Each man is punished according to his natural instincts.

A.—If the punishment is due to natural instincts, it cannot be predicated of it that it has begun or ended (for it must always endure). (It is, therefore, clear that the award of reward or punishment is not due to adventitious causes) even as accidental causes soil the clean sheet and their removal restores to it its former purity.

O.—Combination is essential to the production of a result, just as clarified butter cannot be produced unless milk and some acid thing are combined. Why not, then, believe that (reward or punishment) is the result of the union of the soul with an action ?

A. Milk and an acid thing are combined through the instrumentality of a third entity. There ought, therefore, be a third entity—God—to establish a relationship between the soul and the fruits of the deeds done by it, for inert substances can never, of themselves, combine methodically and the soul, being possessed of finite power, cannot of itself, receive the fruits of its actions. This shows that, without the operation of laws made by God, the system of rewards and punishments according to deeds done by men cannot work.

O.—Whoever is freed from the necessity of doing deeds (attains salvation and) becomes God.

A.—The power of doing actions, being eternally inherent in the soul, the latter can never be deprived of it.

O.—The necessity of doing deeds is not beginningless.

A.—If it is so, there must have been a time when the soul was incapable of doing deeds, and thus the capacity of doing actions was planted in an entity which did not possess it. Why cannot, then, emancipated souls be made to perform deeds ? The relation between the doer and the deeds is of an inseparable character and can never cease. What we have written on this subject in the 9th Chapter is, therefore, worthy of belief. The soul can never be equal to God, no matter how extensive its knowledge and power are, these latter

being necessarily limited. Of course, by force of psychic practices, the soul can secure the development of its knowledge to the greatest possible extent. The *arhats* among the *Jainees* believe that, like the body, the soul also possesses the property of extension. This is absurd, for, if it be so, the soul of a little insect could not be contained in the body of an elephant and *vice versa*. The soul is a fine entity which can reside even in an atom. Its powers, however, are linked with nervauric and electric forces and the nerves, etc., and it is, therefore, kept informed of all that goes on in the body. If healthy influences act upon it, it becomes virtuous, and if unhealthy influences operate, it becomes sinful. The following verses clearly set forth the *Jain* beliefs :

(1) O man ! only by following that *Dharama* pain caused by the concatenation of births and deaths and pursuit of mundane aims is destroyed which has been expounded by a deified *Jain* saint (*lit.* one who has subdued his passions). Do thou believe that only *Jain* preceptors are good teachers and real *Devas* ; *Brahma*, *Harihar* and in fact all except the *Jain* saints, the first of whom was named *Rishabh-deva* and the last *Mahavir*, are not worthy of adoration. Whoever worships them with the desire of securing his well-being is a dupe." The upshot of all this is that no good accrues if one does not follow the good *Jain* faith and its good saints and follows the bad religion and so-called saints of others.

A.—Learned men should mark how stupid the *Jain* scriptures are.

The regeneration of people grovelling in misery is only possible if they follow the system of conduct expounded by *Jin* who is the god of gods, glorious, deified saint, possessed of all knowledge, the expounder of scriptures, pure, free from the stain of *vice* —, possessed of the qualities of mercy and clemency.

Prakaran Ratnakar, 60-3.

The religion taught by *Harihar* is not such as can promote the well-being of the world.

The four virtues expounded by the supreme saints are exalted. They are :—

मूल—रे जीव भवदुहाइं इक्कं चिय हरइ जिणमयं धम्म ।
इयराणं परमं तो सुहकए मूढ मुसि ओसि ॥
प्रकरणरत्नाकर भाग २। षष्ठी शतक ६०। सूत्राङ्क ३ ॥

(1) Mercy (2) forgiveness, (3) possession of correct knowledge, (4) good company and good conduct.

A.—If mercy is not shown to all mankind, it is of no use. The same may be said of forgiveness. It is not good to remain ignorant, while boasting of knowledge, to grope in the dark while talking of good company and to mistake starvation (fasting) for good conduct.

The following has been said in praise of the *Jain* religion :—

"O man ! even if thou canst not perform austerities, reform thy conduct, read the aphorisms, meditate upon the teachings of the *Prakaran Ratanakar* and other scriptures and bestow charity upon the deserving, do thou believe that the *arhat* (the *Jain* saint) alone is the god to whom and to other true preceptors, worship is due from thee and the *Jain* religion is the best. This is a beautiful belief which will be the cause of your regeneration."

Prakāran Ratnakar, part 2, surta 2.

(*A.*) Although mercy and forgiveness are good qualities, yet if they be prompted by unreasoning prejudice, mercy becomes equivalent to cruelty and forgiveness becomes as bad as revenge. What we mean to say is that it is not possible to enforce the principle of not causing pain to any living creature on all occasions. Punishing the wicked is, in fact, an act of mercy. If a wicked person be exempted from punishment thousands will suffer at his hands.

This act of (misplaced) mercy will be as much fruitful of mischief as cruelty, and this act of forgiveness will prove as bad as revenge. It is quite true that mercy consists in endeavouring to promote the happiness of all sentient beings and to wean them from sorrow. It does not consist in merely drinking water filtered by means of a piece of cloth or in saving the lives of tiny creatures. This species of mercy is only theoretically believed in by the *Jainees* ; they do not show it in

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मूल—अरिहं देवो सुगुरु सुद्धं धम्मं च पंच नवकारो ।
धन्नाणं कयच्छाणं निरन्तरं वसइ हिययाम्मि ॥
प्रक० भा० २। षष्ठी० ६०। सु० १ ॥

मूल—जइन कुणसि तव चरणं न पढसि न गुणोषि देसि नो दाणम् ।
ता इत्तियं न सक्किसिजं देवो इक्क अरिहन्तो ॥ प्रकरण० भा० २।
षष्ठी० सू० २॥

their practical conduct. It is not an act of true mercy to feed the needy without distinction of creed and to reverence and serve the learned men professing a religion other than one's own. If (the teachers of the *Jain* religion) had the right conception of mercy, they would not have preached as follows :—

"The Jains are strictly prohibited to (1) praise a person belonging to another religion or to talk of his good qualities, (2) to salute him, (3) to talk much to him, (4) to talk to him frequently, (5) to bestow upon him food and clothes, (6) to supply odoriferous substances and flowers to enable him to worship his idol."

Vivekasar, page 121.

Let the wise consider with what feelings of hatred, malice, and hostility the *Jainees* are actuated in their relations with those who profess a religion different from theirs. Those who show so little consideration for people who do not belong to their religion surely deserve to be called merciless. It is not an act of very great piety to serve the members of one's own family. The *Jainees* may be called members of one great household (fraternity). A person, therefore, who has absolutely no regard for others will not be called merciful by the wise. In the *Vivekasar* (page 108) it is written that the *Jainees* murdered *Namuchi*, the Prime Minister, of the then king of *Mathura*, because they thought him their enemy and the murderers were purified by the performance of penance. Was not this an act calculated to destroy all feelings of mercy and forgiveness ? People whose malice against those who differ from them in religion is so great that they do not scruple to murder them should rather be termed actively hostile than merciful. The definitions of good company, etc., are given in *Pramagnanansar* which is a synopsis of the teachings of the *Jain* saints.

Right faith, good company, knowledge and good conduct—these four—lead to salvation. *Yogdeva* has given an exposition of these duties.

The possession of a firm and perfectly sincere faith in what the *Jain* scriptures teach about the soul and other entities and a love for the *Jain* religion constitute true faith and good company.

"One must believe in those entities in which *Jin* believed and in no others."

The wise call a full or a superficial knowledge of the entities believed in by *Jain*—a knowledge of them as they really exist—"*correct knowledge*."

Good conduct is the renouncing of all connection with other religions—which deserve to be denounced. Again there are five *Bratas* (obligatory duties): 1 *ahinsa* (abstention from killing any sentient creature), (2) *sunarita* (sweet speech), (3) *asteya* (abstention from encroaching upon the rights of others, (4) *Brahmacharya* (thorough control of the sexual impulses), (5) *aparigraha* (renunciation. Most of these injunctions are sound, such as those relating to abstention from killing and to the giving up of theft and other evil practices but the behests enjoining hatred and denunciation of other religions are likely to mar the wholesome effect of these sound teachings also.

In the very first aphorism quoted above it is laid down that the religions expounded by *Hari Har*, etc., cannot help forward the regeneration of the world. The denunciation of a religion, the study of which makes one learned in all sciences and virtuous, is surely a malicious act. People who extol to the heavens their *tirthankars* (saints) who teach doctrines which are absolutely opposed to the laws of nature cannot be prompted by wrong-headedness and unreasoning prejudice. How absurd that a *Jainee* should be regarded a good man merely because he declares that the *Jain* religion is a true religion, even though he be not possessed of good conduct, of knowledge, and of habits of benevolence, while philanthropic and virtuous people who are *non-Jainees* should be regarded bad men, merely because they do not profess a belief in the *Jain* religion. We wonder what to say about such people, except that they are possessed of a defective and childish understanding. The only conclusion that can be drawn from all this is that their teachers were not deeply learned men. They were, on the contrary, selfish. If they had not denounced all religions, no body would have been seduced from the right path and led to believe their

रुचिर्जिनोक्ततत्वेषु सम्यक्श्रद्धानमुच्यते ।
यथार्थस्थिततत्वानां संक्षेपाद्विस्तरेण वा ॥
यो बोधस्तमत्राहुः सम्याज्ञानं मनिषिणः ॥
सर्वथाऽनवद्ययोगानां त्यागश्चारित्रमुच्यते ।
कीर्त्तितं दहिंसादि व्रतभेदेन पञ्चधा ॥

मूल—जिणवर आणा भंगं उमाग्ग उस्सुत्तले सदेसणउ ।
आणा भंगं पावता जिणमय दुक्करं धम्मम् ॥ प्रकर० भाग० २
षष्ठीश० ६ । सू० ११ ॥

false teachings and they would surely have been baffled in their object. Mark ! It can be proved that the *Jain* faith is calculated to ruin people (morally and spiritually) and the *Vedic* Religion tends to the redemption of the world and that *Hari Har*, etc., were the true *devas*, while *Rishabhdeva*, etc., were the false *devas*. How would the *Jainees* like being told this by other people ? We should now expose further the errors of the *Jain* teachers.

"Whoever disobeys the behests of the *Jain* saints by deviating from the path carved out by them and thus falls into moral turpitude commits a sin and is involved in misery. It is very difficult to follow duties like—laid down by the Lord of *Jain* (*Tirthankaras*) therefore, it is best to always act in such a way that his behests may not be violated."

Prakaran Ratnakar, Part II, 6-11.

It is foolish to indulge in self-praise, to extol one's own religion and to denounce other religions. That alone is worthy of praise which is praised by learned men belonging to another faith. Even thieves praise themselves. Does this prove that thievishness is worthy of praise ?

Again, the *Jain* teachers teach :—

"Just as a ruby, which is embedded in the head of a venomous snake, should not be sought after, even so it behoves the *Jainis* to shun the company of a non-*Jaini*, no matter how virtuous and learned he is."

Prakaran Ratnakar Part II, 18.

How erroneous is this teaching ! If the *Jain* teachers and their disciples had been learned men, they would have (tried to inculcate) a love for the learned. When even their *tirthankars* were ignorant, how could they be expected to reverence the learned ? Who would not like to take hold of gold even if it be lying in filth or dust ? It is clear, therefore, that no sectarians are so much biassed, perverse, wrong-headed and ignorant as the *Jains* are.

मूल—बहुगुणविज्जा निलयो उस्सुत्तभासी तहा विमुत्तव्वो ।
अहवरमणिजुतो विहुविग्घकरो विसहरो लोए ॥
प्रकर० भा० २ । षष्ठी० सू० १८ ॥

मूल—अइ सयपा वियपा माधम्मि अपव्वे सूतो विपावरया ।
न चलन्ति सुद्धधम्मा धन्ना किविपावपव्वेसु ॥ प्रकर० भा० २ ।
षष्ठी० सू० २६ ॥

Again, the *Jain* scripture says:—

Prakaran Ratnakar, Part II, 26.

"Let not the *Jainees* even look at those that are opposed to the *Jain* religion."

How stupid this injunction is, the wise can find out for themselves. There is no doubt about it that he who preaches the true religion stands in no dread of any body. The *Jain* teachers knew very well that their teachings were absurd and could not stand the test of discussion and, therefore, thought it best to denounce all and thus to ensnare fools in their net."

Again, it is taught in the *Jain* books:

Prakaran Ratnakar, Part II, 3-27.

"All religions that are opposed to the *Jain* faith lead mankind to sin. It is, therefore, best to shun all other faiths and to believe in the *Jain* religion only."

This shows that the *Jain* religion teaches its followers to hate, denounce and regard with malice all that does not belong to it. It thus makes people wicked. No sectarians are so unreasonable and violent in their hatred of others as are the *Jainees*. It is the wicked only who denounce all indiscriminately and praise themselves in hyperbolic terms. Discerning men—no matter to what religion they belong—praise the good points in a religion and express disapproval of the weak points therein. Here is another specimen of *Jain* teachings :—

Prakaran Ratnakar, Part II, 36.

"The other faiths and their teachers dwindle into insignificance, when compared with the *Jain* faith, the teachings of the Omniscient *Jins* and the teachers of the *Jainees*. It means that the *Jain* teachers are the true *devas* and the *Jain* religion is the true religion ; while the teachers of other religions are the false *devas* and their teachings are false."

मूल—नामं पितस्सञ्च सुहं जेणनिद्दिठाइ मिच्छपच्वाइ ।
जेसि अणुसंगा उधम्मीणविहोई पावमई ॥ प्रक० भा० २ । षष्ठी० ६ । सू० २७ ॥

मूल—हाहा गुरुअञ्च कज्जं सामीनह अच्छ [illegible] पुकरिमो ।
कह जिण वयण कह सुगुरु सावया कछ्इय अकज्जं ॥ प्रक० भा० २ । षष्ठी० सू० ३५ ॥

It seems that the *Jainees* are like the market-women that sell plums—who always trumpet forth that their plums are sweet, even though they be sour, and invariably run down the plums sold by others. The *Jain* religion teaches that it is a sin for the *Jainees* to serve people professing other creeds.

We have already stated that, according to the *Jainees*, it is best to shun even the good and virtuous among the *non-Jainees* even as it is advisable not to seek the ruby embedded in the head of a snake. But the *Jainees* have gone a step further in their denunciation of other religions. Say they :—

Prakaran Ratnakar, Part II, 37.

"All except the *Jain* teachers are false teachers and are worse than snakes. It is, therefore, not right to see them, to serve or to associate with them, because snake-bite kills a man once only but by association with false teachers belonging to *non-Jain* religions one becomes subject to a concatenation of births and deaths. O Good man ! Do thou never stand by the side of a *non-Jain* teacher because thou wilt court misery, if thou served him even* a little."

Who can possibly be hard-hearted, mistaken, hostile in a greater degree than are the *Jainees*. Perhaps, the *Jain* teachers think that if they will not denounce others and praise themselves, nobody will serve and respect them. But in reality they are very unfortunate, for so long as they will not associate with, and serve, good and learned men, they will never obtain true knowledge and attain to a right conception of duty. It, therefore, behoves the *Jainees* to give up their false beliefs and to accept the truths taught by the *Veda*. In this consists their real well being.

Again, the *Jain* saints teach :—

Prakaran Ratnakar, 40.

"One must always shun company of him who is past all reform, refractory, and skilful in doing evil deeds. Such a person is sure to compass the ruin of his benefactor. The man who seeks to do good to a false teacher (belonging to another religion) seeks his own ruin even as a person who, prompted by compassion, undertakes to remove the bandage from the eyes of a

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* मूल सप्पो इक मरणं कुगुरु अणंत। इदेइ मरणाइ ।
तोवरिसप्पं गहियुं मा कुगुरुसेवणं भद्दम् ॥ प्रक० भा० २ ।
सू० ६७ ॥

blindfolded lion is eaten up by the animal. It is, therefore, safest to keep away from a false teacher."

If the *Jainees* were regarded by others with the same amount of hostility with which they (are taught to) regard all *non-Jainees*, their lot would become intolerable. If nobody were to do them a good turn, they would grovel in misery and much of their work would remain undone. Why do not the *Jainees* do unto others as they would be done by.

Again, the *Jain* books teach:—

Prakaran Ratnakar, Part II, 42.

"What a wonder that the more people respect and reverence preachers whose very sight is abhorrent, who are so wicked that they can be purified only by penance, who are deserving of punishment and vicious, who keep with them (with a view to dupe others) three staves which are the symbols of the fourth *Order*, who are *Sanyasis* or *Brahmans*, the more the true knowledge possessed by the *Jain* saints (that are possessed of discernment) is manifested."

Mark ! How can it be possible for any body to be possessed by vindictiveness, hostility and unreasoning prejudice against others in a greater degree than are the *Jainees*. Other sectarians have also these weaknesses but not to the extent to which the *Jains* have them. Vindictiveness is at the root of all sins. What wonder, then, if some *Jainees* are wicked !

Again, the *Jain* teachers say :—

Prakaran Ratnakar, Part II, 75.

"People belonging to non-*Jain* sects which are composed of thieves do not shun (moral) deterioration even as ignorant people who mix with thieves shake off all fear of their noses being lopped[1] off (by way of punishment)."

A man's own inner self is often reflected in his judgment about others. Can it ever be true that the *Jain* sect alone consists of honest

मूल —किं भणिमो किं करिमो। ताणहयासाण धिठ्ठुठाणं ।
जेदंसि ऊण लिंगं खिवंति नरयस्मि मुद्धजणं ॥ प्रक० भा० षष्ठी०
सू० ४० ॥

मूल—जहजतुट्टइ धम्मो जहजइ दुठाणहो अइउदउ ।
समदिठिजियाण तह तह उल्लसइस मत्तं ॥ प्रक० भा० २
षष्ठी० सू० ४२ ॥

[1] This was the punishment usually awarded to thieves in ancient times.—*Tr.*

men, while all other sects are composed of thieves ? It is only ignorant persons and those whose intellect has been perverted on account of association with the wicked that are hostile and vindictive in their treatment of others. There is no religion which enjoins so much hostility towards people belonging to other faiths as does the *Jain* faith.

Again, the *Jain* books inculcate :—

"In a former aphorism it has been stated that all not belonging to the *Jain* religion are preachers of falsehood and the *Jainees* alone are possessed of true knowledge. Whoever, then, helps forward the cause of a religion started by a preacher of falsehood is a sinner."

Prakaran Ratnakar, Part II, 76.

If the *naumi* fast observed in the honor of *Chamunda*, *Kalka* and *Jawala* is a sinful act, why are not the *Jain* fasts like "*Pajusan*" sinful acts ? These fasts involve much pain. The *Jains* are right in denouncing the hopus copus of *Vama Margis* but there seems to be no reason why they should not denounce the worship of their own goddesses like *Shasan* and *Marut*. It cannot be said in reply that these goddesses do not favor cruelty, for it is recorded about the goddess *Shasan* that she had taken out the eye of one man and of one goat. Why should not that she-fiend be regarded the real sister of *Durga* or *Kalka*. It is the height of foolishness on the part of the *Jainees* to call their fasts *Yachchakh* virtuous acts and to denounce fasts like *Naumi*. True *Vratas* (vows) like those of truthfulness are good for all. But *Vratas* (fasts) observed by Jainis and others are not good.

Again, their books say :—

"Those who admire prostitutes, mimics and bards, and *Brahmans*, are in favour of *Yajnas* and worship false gods and goddesses like *Ganesha* who should never even be looked at, are themselves sunk in ignorance and mislead others, because they expect those goddesses to gratify all their desires and, therefore, keep away from *Jain* ascetics."

Prakaran Ratnakar, 82.

मूल—सगो विजाण अहिंडते सिंघम्माइ जेपकुब्बन्ति ।
मुतूण चोरसंगं कहन्ति ते चोरियं पांत्रा ॥ प्रक० भा० २ । षष्ठी० सू० ७५ ॥

मूल—जच्छपसुमहिसलरका पव्वंहोमन्ति पावन वमीए ।
पूअन्तितपि सढ्ढाहा ही लावी परायस्स ॥ प्रक० भा० २ । षष्ठी० सू० ७६ ॥

It is sheer prejudice on the part of *Jainees* to call the gods of others false and their own gods true. They denounce the goddess of the *Vama Margis* but it is strange that they do not call their goddess *shasan* cruel. It is recorded about her in the *Shardhadin Kritya* (page 46) that she aimed a blow at a man and took out one of his eyes, because he had taken supper on a night (on which he ought to have fasted). Then she took out the eye of a goat and put it in the empty socket of the man. Just see what is written in the *Ratan Sagar* (Part II, page 67). The goddess *Marut* transformed herself into a stone idol to help the wayfarers.

Again, the *Jain* teachers say :—

"It would have been very much better if the non-*Jains*—the preachers of falsehood—had not been born at all or had not attained growth, even if born."

Prak aran Ratnakar, Part II, 81.

Just mark ! The *Jain* religion which has been enjoined by saints and is professed to be based upon mercy enjoins that the death of non-*Jainees* should be desired. The truth is that the *Jainees* only talk about mercy (*i. e.*, they do not practise this virtue) and if they do show mercy, it is to tiny creatures and beasts, not to non-*Jainee* human beings.

Again, it is written in *Jain* scriptures :—

"It is no wonder if a man born in a *Jain* family attains salvation, but is it surprising if one born in a non-*Jain* family and belonging to a false religion attains final beatitude."

Prakaran Ratnakar, Part II, 83.

The upshot of this is that only *Jainees* attain salvation. All who do not accept that religion go to hell. Is there no wicked man among the *Jainees* or none that deserves to be sent to hell? Do all of them attain salvation ? It is sheer madness to assert that. Who but a simpleton can believe in such absurdities.

मूल—[illegible]णय माहणडुं बाणजर [illegible]म ।
भत्ता भर कठाणं जन्ति दूरेणं ॥ प्रक० भा ० २ । षष्ठी ० सू ० ८२ ॥

मूल—किंसोपि जणणि जाओ जाणो जणणी इकिं अगोविद्धिं ।
[illegible] जाओ गुणे सुतमच्छरं वहइ ॥ प्रक १ भा ० २ ।
षष्ठी ० सू ० ८१ ॥

Again, the *Jain* scriptures say :—

"It is a good thing to worship *Jain* idols but worshipping idols of non-*Jain* gods is no good. Whoever obeys the commandments of the *Jain* religion is a philosopher, whoever does not is not so."

How funny ! Are not *Jain* idols like the idols of the *Vaishnavites* inert and lifeless ? Idol-worship is bad—no matter whether that form of worship is *Jain*, etc., or *Vaishnavite*. The *Jains* call themselves philosophers and do not consider others so. This shows they know nothing of philosophy.

Again, the *Jain* religion teaches :—

"Virtues like mercy and forgiveness taught by God *Jin* constitute *Dharma* (the true ideal of conduct). The commandments of all other teachers lead to sin."

Prakaran Ratnakar, Part II, 92.

How unjust is it to assert that none among the non-*Jainis* is truthful and virtuous ? Should not one respect a non-*Jaini*, even if he possess a righteous character. This (*i.e.*, the monopoly of religious conduct) could have been claimed for the *Jainees* if their bodily make had been different from that of others. The *Jainees*, in lavishing and unbecoming excessive praise upon their books, their saints and their sayings, excel even hired bards. Hence is another quotation from the same book :—

"The increase in the influence and power of gods (*i.e.*, teachers) like *Harihar* will lead people to hell, the *Jainees* cannot view this without feelings of horror. When violation of orders promulgated by an earthly sovereign entails upon the offender penalty of death, why will not one who goes against the behests of the *Jain* god (great teacher) become subject to metempsychosis."

Prakaran Ratnakar, Part II. 25.

मूल—शुद्धे मग्गे जाया सुहेण मच्छति सुद्धिमगमि ।
जे पुणअमग्गजाया मग्गे गच्छन्ति तं चुपूपं ॥ प्रक ० भा ० २ ।
षष्ठी ० सू ० ८३ ॥

मूल—तिऽछुराणं पूआसंमरागुणाणकारिणी भणिया ।
सावियमिच्छत्तयरी जिण समये देसिया पूआ ॥ प्रक ० भाग २ ।
षष्ठी ० सू ० ६० ॥

Look at the *Jain's* teacher! Now, their real inner motives have been disclosed—not to speak of the trickery and deceptive practices. They cannot bear the enhancement of the temporal influence of *Harihar* and his followers. If people belonging to other sects accumulate riches, they are consumed with jealousy. Perhaps, they desire that all the worldly belongings of non-*Jainees* may be transferred to them and that (their adversaries) may be reduced to poverty.

They have compared the commands of their teachers to those promulgated by a king, because these people are liars and cowards. It is absolutely necessary to obey all the commands of a king—even those that conflict with the ideals of truthful conduct. We do not think that there are any people more vindictive and malevolent than the *Jainees*. Here is another citation from the same work:

"Only fools are opposed to the *Jain* religion. Religious preachers, recluses, householders and authors described by the great *Jain* teacher (*Jin*) are equal in position to the *tirthankars*, none can equal them."

Prakaran Ratnakar, Part II, 101.

How funny! If the *Jainees* had not been possessed of childlike intellects they would not have pinned their faith to such absurd sayings. These teachers are like the *devi monde* who take delight in dwelling on their personal charms. Here is another verse from the same book.

"It does not behove the *Jainees* to cease paying homage to the great god (*Jin*), the *Jain* preacher, and to give up their faith in the doctrines propounded by the former."

Prakaran Ratnakar, Part II, 102.

मूल—जिण आणा एधम्मो आणा रहि आण फुड अहमुक्ति ।
इयमुणि ऊण यतत्तं जिण आणाए कुणहु धम्मं ॥ प्रक० भाग २।
षष्ठी० सू० ९२ ॥

मूल—वन्नेमिनारया उविजसिन्दुरकाइ सम्भरंताणम ।
भव्वाण जणइ हरिहररिद्धि समिद्धी विउद्धोसं ॥ प्रक० भा० २।
षष्ठी० सू० ९५ ॥

मूल—जो देइशुद्धधम्मं सो परमप्पा जयम्मि नहु अन्नो ।
किं कप्पद्दुम्म सरिसो इयरतरू होइकइपावि ॥ प्रक० भा०।
षष्ठी० सू० १०१ ॥

It appears that the *Jainees* are perverse, ignorant and biassed; otherwise they would never have said so. The truth is that almost all the teachings of the *Jain* religion are unacceptable. If even a man possessed of a limited understanding has an occasion to learn something about *Jain* gods, their books and their preachers, he is sure to make up his mind to have nothing to do with them.

Prakaran Ratnakar, Part II, 108.

Only those that act in accordance with the teachings of *Jin* deserve to be adored—not those that contravene those teachings. One must follow the *Jain* preceptors and none others."

If the *Jain* teachers had not ensnared ignorant people and driven them before them like dumb cattle, the latter would have been enabled to avail themselves fully of the advantages of life and thus to fit themselves for the attainment of salvation. Would not the *Jainees* feel aggrieved, if they were addressed as misguided people, liars and preachers of falsehoods? By addressing others in these terms they surely cause them pain. These religious teachers teach many more foolish things like this. Here is another verse from the Jain literature.

Prakaran Ratnakar, Part II, 109.

"Let the *Jainees* never engage in trade and agriculture, even though they risked their lives by obeying this injunction. These occupations lead one to hell."

It is, indeed, strange that the *Jainees* take to these occupations (in defiance of the behests of their religion) and do not give them up. If they gave them up, they could not support themselves. If all people followed this *Jain* commandment, the *Jainees* would get nothing to eat and could not live. It is foolish to preach such absurdities. But the *Jain* teachers are not much to blame. They were devoid of learning

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मूल—जे अमुनि अगुण दोषाते कह अवुहाणहूरुन्तिमभच्छा ।
अहते विहूरुम भच्छाता विसअमि आण तुल्लत्तं ॥ प्रक ० भा ० २ । षष्ठी ० सू ० १०२ ॥

मूल—वयणं विसुगुरजिणवल्लहस्सके सिंन उल्लस इसम्मं ।
अहकहदिण मणितेयं उलुआणंहरइ अन्धत्तं ॥ प्रक ० भा ० २ । षष्ठी ० सू ० १०८ ॥

मूल—तिहुअण जणं मरंतं दट्ठूण निअन्तिजेन अपूपाण ।
विरमंतिन पावा उधिद्धीठत्तणं ताणम् ॥ प्रक० भा० २ । षष्ठी० सू० १०६ ॥

and had never associated with the learned and, therefore, thoughtlessly wrote down such things. Here is another verse from the same book:—

Prakaran Ratnakar, Part II, 121.

People that believe in scriptures whose teachings are opposed to those of *Jain* scriptures are extremely wicked. Let no one believe or speak anything against the *Jain* religion even if by doing that he can gain his end. Let no other religion be accepted even if by so doing some be gained.

All the *Jain* teachers, not excepting founder of the religion, have done nothing but indulged in vilification of other religions. Nor is it expected that future *Jain* teachers will depart from this course. When, a selfish object is to be gained, the *Jainees* are found willing to enlist as disciples of those who themselves are disciples of others. What then, is the use of indulging in boggodocia like the above. It is a pity that they fell no shame in doing this. We quote another verse from the same book.

Prakaran Ratnakar, Part II, 122.

"If a man were to say that the *Jain* ascetics are virtuous and so are others, he would be doomed to pass billions of years in hell and thereafter will be re-born as a despised creature.

How stupid! These enemies of enlightenment have laid down this damning injunction, so that none may dare contradict their teachings. But this is impossible. How can one go on arguing with these people. They think it a pleasing occupation to indulge in misrepresentation and to gain their (selfish) object by denouncing and crying down other religions. Here is another specimen of their teachings.

Prakaran Ratnakar, Part II, 172.

"Even if a man cannot act up to the precepts of the *Jain* religion, he crosses the sea of pain and misery if he only believes this to be the only true religion in the world".

मूल—तइया हमाण अहमा कारण रहिया अनाण गव्येण ।
जंजंपन्ति उशुत्तं [illegible]पम्मिच्त्रं ॥ प्रक० भा० २ । षष्ठी० सू० १२१ ॥

मूल—जम्बीर जिणस्सजिओ मिरई उस्सत्तले सदेहणओ ।
सागर कोड़ा कोड़िहिं मइ अइ भी भग्वणे ॥ प्रक० भा० २ । षष्ठी० सू० १२२ ।

मूल—दूरे करणं दूरम्मि साहुणं तहयभावणा दूरं ।
जिणधम्म सद्दहाणं पितिर कदुरकाइनिठवइ ॥ प्रक० भा० २ । षष्ठी० सू० १२७ ॥

What a nice trap have the *Jainess* set to attract fools who would like nothing better than to be placed in the way of attaining salvation without having to do (righteous) deeds. We do not think that there exists a religion more idiotic than this. Mark! What the scriptures of this religion teach.

"If a man has only a desire to believe in *Jain* scriptures and never to pin his faith to non-*Jain* books he can cross the sea of misery."

Prakaran Ratnakar, Part II, 128.

These verses have been composed solely with a view to entrap simpletons, for no one can cross the sea of misery in this world, simply by entertaining this desire, and escape suffering pain for evil deeds done in the past birth. If the *Jain* teachers had not preached such false and foolish notions—notions opposed to the dictates of knowledge—,their followers would have taken to the study of the *Veda* and other true *Shastras*, found out the truth and renounced all belief in the teachings of their foolish books. Ignorant fools have however, been completely entrapped. It is possible that some wise, man, who associates with learned men, may snap asunder these chains but a fool can never do that. Here is another *Jain* teaching.

"Only those people attain happiness and become virtuous that study books on *Grammar*, *Annotations*, *Books containing authoritative expositions* and codes of Law written by the *Jain* teachers—not those who study books written by others.

Prakaran Ratnakar, Part II, 138.

Is it *righteous conduct* to suffer the pangs of (self-imposed) starvation (fasting)? If going without food and drink constitutes *righteous conduct* there is no reason why people that starve when famine decimates a country or those that starve because they have no means of subsistence should not become sanctified and thus attian righteous ends. In point of fact neither such people are purified in this way nor are the *Jainees*. Such people, instead of attaining happiness, suffer pain, for they are consumed by internal heat

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मूल—कइया होही दिवसो जइया सुगुरुण पायमूलम्मि ।
उस्सुत्त सविसलवर हिलेश्रोनिसुणे सुजिणधम्मं ॥ प्रक० भा० २ । षष्ठी० सू० १२८ ॥

मूल—जह्मजेणं हिंभणियं सुयबवहारं विसोहियंतस्स ।
जायइ विसुद्ध बाही जिणश्राणा राह गत्ताश्रा ॥ प्रक० भा० २ । षष्ठी० सू० १३८ ॥

(which gets no fuel). In reality, continence, equity and truthfulness in speech constitute *virtuous conduct* and mendacity and inequity constitute *vicious conduct*. "Desirable conduct" may be defined as the establishment of living and benevolent relations with all. Going without food and drink—as the *Jainees* do—has nothing to do with virtue. Whoever accepts the guidance of the *Jain* aphorisms jumps into a sea of misery, for much of what they teach is false. Only very little of it is based upon truth. Here is another *Jain* aphorism.

"The *Jain* religion is accepted only by those that are possessed of good fortune; in other words, all non *Jains* are ill-starred wretches.

Prakaran Ratnakar, Part II, 148.

Is not this statement erroneous and false. Does fortune never smile on non-*Jains* and does fate never frown upon *Jainees?* The *Jain* teachers say that the *Jainees* should not quarrel among themselves, but, should love one another. This shows that no harm will accrue if they will quarrel with the followers of other religions. This is also foolish, for good men always make it a point to love good men and to reform bad men. Again, the *Jain* teachers hold that *Brahmans*, ascetics *sanyasis* and recluses are enemies of the *Jain* religion. How can the *Jainees* be said to cultivate the virtues of *mercy* and *forgiveness* when they regard all people with feelings of hostility and denounce them. Hostility towards others is inconsistent with forgiveness and mercy. Nothing is calculated to do greater injury to others than this attitude. The *Jainees* are the embodiments of hostility towards others—no other people approach them in this matter. How would the *Jainees* take it, if all the 24 *tirthankaras* from *Rishabhdeva* to *Mahavir* were called jealous, vindictive and mendacious, and the *Jainees* are denounced as people suffering from insanity and their religion were regarded as a hellish faith inculcating venomous doctrines? The reason why the *Jainees* are suffering incalculable pain is that they are given to an unreasonable denunciation of other faiths. It would be very much better if they gave up this habit.

Now we quote another aphorism :—

मूल—जइजाणसि जिणंनाहो लोपाया राविपरकपभूओ।
तातंतं मन्नं तो कहमन्नसि लोअ आयारं॥ प्रक० भा० २ षष्ठी० सू० १४८॥

"All true disciples (*Jainees*) have one god, one teacher, one religion. It is the highest virtue to protect the *Jain* idols, *Jain* temples and the property attached thereto and to worship *Jain* idols."

Prakaran Ratnakar, Part II, 160.

The fact is that idol-worship with all its attendant evils originated with the *Jainees* and, therefore, the *Jain* religion is at the root of all fraud.

"All *shravaks* (*Jain* disciples) should first prostrate themselves at the gate of a temple. When he has prostrated himself at the second gate he should say '*I am a true disciple.*' After prostrating himself at the third gate, he should say to himself, '*How many have we' saints.* After prostrating himself at the fourth gate, he should mutter to himself. 'Of the four principal aims of life salvation takes the foremost rank. True knowledge is the means of attaining it and is, therefore, called *yoga.*' These are the six ways in which a man can be purified of all his sins. They also are said to constitute *yoga*. 'We shall realize them.' At the fifth gate, let him think of prostrating himself before the idol, of presenting offerings to it and of worshipping it in the mind. At the sixth gate he must think of the duty of repeating legends—the nine authoritative legends." Further on, in the same book, it is written that at the time of supper the idols of *tirthankars* should be worshipped and the temple-door should be worshipped. The ceremony connected with door-worship is very tedious. As regards temple-building, it is written that a man will attain salvation if he gets old temples rebuilt and renovated. The worshipper is enjoined to sit in the temple in the prescribed manner, to offer his worship with great reverence, to mutter texts like "Salutation to the great god *Jin*" at the time of bathing the idol and to mutter texts like "offer water, sandal, flowers, incense and lamps" at the time of offering fragrant substances. It is written on page 12 of

मूल—एगो अगरू एगो विसाव गोचे इश्राणि बिवहाणि ।
तच्छुयजं जिणदब्बं परुपरंतं न विच्चन्वि ॥ प्रक० भा० २ षष्ठी०
सू० १५० ॥

नवकारेण विवोहो ॥ १ ॥ अनुसरंण मावउ ॥ २ ॥ वयाई इमे ॥ ३ ॥
जोगा ॥ ४ ॥ चिय वन्दणगा ॥ ५ ॥ पच्चरखाण तु विहि पुच्छम ॥ ६

Ratansar Bhag that the *Jain* priests are not even subject to the authority of a king. On page 3 of *Ratansar Bhag* it is written that, by worshipping idols, one becomes immune from sickness and is freed from the principal vices. A man once offered to an idol a flower worth five shells and got in exchange sovereignty of 18 kingdoms. His name was *Kumarpal*, all these statements are mendacious and are meant only to ensnare fools. There are many *Jainees* who worship idols and yet fall ill and by worshipping idols do not obtain the sovereignty of even one acre of land. If the offering of a flower worth 5 shells can secure sovereignty, why do not the *Jainees* become master of the entire world by offering to their idols many flowers worth 5 shells each. Why do they submit to punishment inflicted by the government of their country. If idol-worship enables one to cross the ocean of misery, what need is there, then, for acquiring true knowledge, good company, and practising virtue. On page 14 of the *Ratansar* it is written that the water of immortality is to be found in the thumb of *Gautam* and that, by meditating on him one gains the desired end. If it be really so, all the *Jainees* would become immortal, but, as a matter of fact—they are subject to death. This shows that this story is simply meant to lead astray fools. There is no truth in it. The verse which they chant at the time of offering worship is written on page 92 of the *Ratansa Bhag*. It means "May we worship the (idols of) the *Tirthankars*—who had completely mastered their passions and offer to them water, sandal, rice, flowers, incense." This is the reason why we say that idol-worship originated with the *Jainess*.

"In a *Jain* temple one is not dominated by inordinate affection. It enables one to cross the ocean of worldliness (vide *Viveksar* page 21)."

"Idol-worship leads to salvation and by visiting a *Jain* temple one becomes possessed of admirable qualities. Whoever worships the idols of the *Tirthankars* by offering them water and sandal is released from hell and goes to heaven." (vide *Viveksar*, pages 51 and 52).

"By worshipping the idol of *Rishabhdeva*, placed in a *Jain* temple, one attains righteous ends, wealth, the fulfilment of desires and salvation" (vide *Viveksar*, page 55).

"One who worships *Jain* idols freed from all worldly sorrow, (vide *viveksar*, page 61).

Now, mark! How stupid and foolish are these statements! If it were true that in this way, *i.e.* (by worshipping idols) one is weaned from sin, ceases to be dominated by inordinate affection, crosses the sea of worldliness, becomes possessed of good qualities, is released from hell and goes to heaven, attains righteous ends, wealth, fulfilment of desires, and salvation, and is freed from sorrow, how is it that all the *Jainees* are not happy and do not become possessed of all the good things of the earth. On page 3 of the same book, it is written that those that have installed *Jain* idols solve the problem of bread for themselves and their ancestors. On page 225 of the same book, it is written that it is a very bad act to worship the idols of *Shiva*, *Vishnu*, &c. Their worship leads one to hell. Now, it may be asked as to why *Jain* idols will not lead one to hell, if those of *Shiva* and *Vishnu* do so. If it be said in reply that the *Jain* idols are symbolic of renunciation, placidity and are such as confer blessings, the question arises as to why *Jain* idols, which are installed in temples costing thousands of pounds, and to which sandal and saffron are offered, should be regarded as symbolic of renunciation, if the idols of *Shiva*, etc., which are sometimes under the canopy of the heaven cannot be so regarded. If you speak of placidity, all inanimate substances look placid because they cannot move.

O—Our idols are good, because they are not adored with clothes ornaments, &c.

A—It is a beastly act to keep idols representing human beings in a state of primitive nudity exposed to the public view.

O—Just as one's passions are excited it he looks at the idol of a female, so good qualities will be cultivated if one looks at the idol of saints, *Yogis* and *sadhus*.

A—If you believe that, by looking at a stone idol, you become possessed of good qualities, why do you not also believe that attributes

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नमो अरिहन्ताणं नमो सिद्धाणं नमो आयरियाणं नमो उवज्झा-याणं नमो लोए सव्वसाहूणं एसो पञ्च नमुक्कारो सव्व पावप्पणा-सणो मङ्गलाचारणं च सव्व सिपढमं हवइ मङ्गलम् १ ॥

नः नकार तउपढे ॥ ६

like inertness belonging to the idol are transferred to you? If you become devoid of intelligence, you will be utterly useless. Again, if you take to idol-worship, instead of keeping company with learned men, you will become greater dunces than you were before. An idol-worshipper falls a prey to all the vices which have been enumerated in the 11th chapter of this book. Just as the *Jainees* talk much nonsense about idol-worship, so their *mantras* also teach many absurdities. Here is one of them:—

"Salutations unto *Arihant*, salutations unto *Sidhas* (perfect beings) etc."

This *mantra* is said to be holy. It is a *mantra* which is recited at the time of the initiation of a disciple into the *Jain* religion and it is said that the chanting of it confers incalculable benefits. In the matter of hyperbolic praise (bestowed on this *mantra*) the *Jainees* have outstripped even the authors of the *Puranas* and the *Tantras* and the bards.

In the *Shradhadinkriya* is written that this *mantra* is holy and exalted. Among the *mantras* worthy of meditation it holds the foremost position. It is the most real of all realities. The *Navakar mantra* is as helpful for the wordly as a ship is for those that desire to cross the sea. This *Navakar* is like a ship: Those that do not seek its aid are drowned in the sea of worldliness and those that do are weaned from misery. The *mantra* alone keeps the soul from suffering pain, weans it from sin and enables it to attain salvation. It is this which enables one to cross the sea of worldliness *i. e.*, releases one from pain consequent upon deeds done in many incarnations. At the time of the infliction of eight kinds of tortures like *fire* nothing is helpful except this *mantra*. The preceptor who is competent to teach this *mantra* is as much to be congratulated as the possessor of *Vaidura* (the prince of rubies), or of unerring weapon of warfare when one is

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जउकव्वं । मन्ताणमन्तो परमो इमुत्ति धेयाणधेयं परमं इमुत्ति ।
तत्ताणतत्तं परमं पवित्तं संसारसत्ताणदुहाहयाणम् ॥ ११ ॥
ताण अन्नन्तु नो अत्थि । जीवणं भवसायरे ।
बुडड्ढ ताण इमं मुत्तुं न मुक्कारंसुपोययम् ॥ ११ ॥
कव्वं । [illegible] अम्मंतरसं चिणाअं । दुहाणंसारी।[illegible] [illegible]सारणं
कत्तोय भव्वाण[illegible] [illegible]जनासो न जावपत्तो नव [illegible]न्तो ॥ १२ ॥

in dread of his enemy. Of the twelve sacred *mantras* this *navkar manta* is the most secret. It means :—

(1). Salutation to all the *Tirathankaras*.

(2). Salutation to all the *Jain* saints.

(3). Salutation to all the *Jain* teachers.

(4). Salutation to all professors of *Jain* theology.

(5.) Salutation to all *Jain sadhus* that are in this world.

The word *Jain* does not occur in the text, but we have added it in the translation, because in most *Jain* books it is re corded that no non-*Jainee* is worthy of being saluted.

On page 169 of the *Tatvaviveh* is written that whoever worships stone and wood, thinking them to be god is rewarded well for his pains. Now, if it be really so, why do not all the *Jainees* gain happiness, even though they worship idols ? On page 10 of the *Ratansar Bhag* it is written that by offering worship to the idol of *Parasnath* one is absolved from sins. On page 51 of the *Kalp Bhag* it is written that 1 lac and 25 thousand temples were repaired. There are many other statements like these which go to prove that idol-worship originated with the *Jainees*.

NOW WE SHALL TREAT OF THE EVIL PRACTICES OF *JAIN SADHUS*.

On page 228 of the *Viveksar* it is written that a *Jain sadhu*, who was paramour of a prostitute named *Kosha*, renounced the world and went to heaven. On page 10 of the same book it is recorded that *Amak Muni* (ascetic) departed from the course of righteousness, misconducted himself for years together in the family of *Dutta*, the banker, and then went to heaven. *Sathylia* spirited away *Dhandkan Muni*, the son of *Sri Krishna*, and afterwards became a god. On page 193 of the same book it is written that the *Shravaks* (the *Jain* laity) should revere *Jain sadhu*, even if he only bear the symbols of the *Order*. These *sadhu* are worthy of reverence, no matter whether they bear a good character or a bad one. On page 168 it is said that a characterless *Jain sadhu* is to be much more respected than a *sadhu* of good character belonging to another persuasion. On page 71 it has been said that the *Jain* laity should serve the *Jain sadhus* even if they be characterless, reprobates,

On page 276 it is related that a thief tore his hair, followed the rules of good conduct, adopted a penitent attitude and, in the sixth month after this, became a *perfect man* on account of his having attained true knowledge. Now mark ! Of what stuff the *Jain sadhus* and house-holders are made ! According to their religious beliefs, even a rakish *sadhu* attained to a state of blessedness, while *Sri Krishna* is believed to have gone to the third hell (*vide* page 106). On page 145 it is written that *Dhanwantri*[1] went to hell. On page 48 it is written that the *yogis* and other *Pauranic Sadhus*, *Qazis* (Mohammadan priests), and *Mullahs* (Moslim holy-men) attain to a lower state on account of their ignorance, even though they practise austerities and consequently submit to much suffering. On page 171 it is written that of the 9 *Vasudevais*, *viz.*, *Tripiashth Vasudeva*, *Deviprishth Vasudeva*, *Suyamhu deva Vasudeva*, *Prushotam Vasu*, *Sinka Purusha Vasudeva*, *Purash-pundrik Vasudeva*, *Datta Vasudeva*, *Lakhshman Vasudeva* and *Sri Krishna Vasudeva* went to hell in the time of the 11th, the 12th, the 14th, the 15th, the 18th, the 20th, and the 22nd *Tirathankars* and the 9 *Prati Vasudevas*, *viz*, *Ashvagrivaparti Vasudeva*, *Tarakprati Vasudeva*, *Modakprati Vasudeva*, *Madhuarati Vasudeva*, *Nishambhprati Vasudeva*, *Baliprati Vasudeva*, *Prahladprati Vasudeva*, *Ravanprati Vasudeva*, and *Jarasindhuprati Vasudeva* all went to hell. In the *Kalpa Bhashya* it is written that the 24 *Tirthankars* of whom the first was *Rishabhdeva* and the last *Mahavir* all attained salvation.

Let the wise consider how wrong it is to say that the *Jain sadhus*, house-holders, and *Tirthankars*, many of whom were adulterers, para-mours of prostitutes, all went to heaven and attained salvation, while mighty souls like *Sri Krishna* all went to hell. To tell the truth, a good man ought not to keep company with the *Jainees* or even look at them, for, if he does keep their company, he will also begin to believe in absurdities. The company of such bigotted and biassed men leads to evil results. There is, of course, no harm in associating with good people among the *Jainees*. On page 55 of the *Viveksar*, it is witten that no righteous ends can be gained by visiting places of pilgrimage like *Hardwar* and *Kashi* (Benares), while the *Jain* places of pilgri-mage like *Grinar Palitana* and *Abu* are such that by visiting them we can attain even salvation. The point to be carefully noted is that the *Jain* places of pilgrimage are on land and water just like those o

1 He was a great sage who is an authority on Medicine and Surgery. He is the Indian Galen.—*Tr.*

the *Shivites*, *Vaishnavites*, *etc*. It is a foolish act to denounce the latter and to hold up the former to admiration.

NOW WE SHALL DISCUSS THE JAIN (CONCEPTION OF) SALVATION.

On page 23 of the *Ratnasar* it is written, that *Mahadeva Tirthankar*, addressing *Goutam* said: "There is a place in the higher region called *Sidhshilla*. It is higher up than heaven and 4½ millions of leagues long and as many leagues broad. It is 8 leagues in thickness. It is whiter than a necklace of white pearls and cow-milk. It is situated at the top of the 19th region. It is more resplendant than gold and clearer than crystal. Higher up is *Shivpura* where also emancipated souls dwell. There they are not subject to birth and death and enjoy bliss. They do not return to this world and are not required to do deeds.

This is the *Jain* conception of salvation. On deep reflection, it appears that the *Jainees* have fixed upon *Sidhshila* and *shivpur* as abode of perpetual bliss, even as the *Pauraniks* have fixed upon *Vaikunth*, *Kailash*, *Golok*, *Shivpur*, etc., the Christians, the fourth sky and the Muhammadans the seventh sky. Whatever is thought to be higher up by the *Jainees* will be thought to be lower down by people inhabiting certain portions of the globe. *Up* and *down* are not absolute terms. Whatever is *higher up* for *Jainees* residing in India is *lower down* for the Americans and *vice versa*. Even if *Sidhashila* be supposed 9 millions of leagues long, the so-called emancipated souls will remain in a state of imprisonment, for the moment they leave the place, they will cease to be in the state of salvation. It is also natural for the emancipated souls to feel an attachment for the place and a disinclination to go outside it. How can that state be called a state of salvation which involves special attachments, inclinations and disinclinations? The true state of salvation has been described by us in the 9th chapter. Salvation believed in by the *Jainees* is like unto a state of imprisonment. In the matter of the true conception of salvation, the *Jainees* have fallen into an error. The truth is that the right conception of the state of blessedness cannot be attained without a right understanding of the *Veda*. Now, we shall relate a few more cock-and-bull stories believed in by the Jains. The following is taken from the *Viveksar*:—" When *Mahavir* was born, he bathed with water contained in 16 millions of buckets.

(page 78). King *Dasharam* went to *Mahavir* to pay his respects and displayed some hauteur. To wean him from this, 16,777,216,000 men of the shape of *Indra* and 13,370,572,800,000,000 *Indranis* (female figures of the shape of the wife of *Indra*) appeared on the scene. The sight struck the king dumb with astonishment."

How many worlds (of the dimensions of our earth) were required to enable the *Indras* and the *Indranis* to find a standing place. On page 13 of this *Shradhadinkritya* (*Atmaninda Bhawana*) the injunction is laid down that wells should not be sunk, nor should tanks be dug out.

Now, if this injunction be followed, it does not appear how people will obtain their water-supply.

Q.—The *Jainees* do not do this, because they think that if tanks are dug out, many sentient creatures die and the person at whose expense they are dug out commits a sin.

A.—What an idiot you are ! If you think of the sin involved in the destruction of tiny creatures, why do you not, likewise, think of the merit to be won by making arrangements for the supply of drinking water to higher animals like men and cows. On page 196 of the *Tatwaviveka* it is written that a banker named *Nandmanikar* had a *bauli* (a kind of well) sunk in his town. He departed from the right course and was, therefore, afflicted with 16 terrible diseases. After he had died, he was reborn as a frog doomed to pass his days in that self-same well. When he (the frog) saw *Mahavir* he became conscious of his own self. *Mahavir* says that he recognised him as his Lord in the previous birth and ran to prostrate himself before him. He was crushed to death by the horse of a *shrenik* and, on account of this good thought, he became a great god named *Dardarnk*. On account of his limited knowledge, he thought that *Mahavir* was there prostrated himself and went back, after displaying his good fortune.

It is an act of folly to regard as very exalted *Mahavir* who could talk of such absurd things, which are opposed to the dictates of knowledge.

On page 36 of *Shradhdinkritya* it is written that a *Sadhu* may possess himself of the clothes on the body of a dead man.

Are not these *Sadhus* like the *Mahabrahmans* ? Who is to take the ornaments ? Perhaps, the survivors keep them with themselves.

on account of their value. Now, what is one to think of such people ?

On page 105 of the *Ratnasar* it is written that it is a sin to roast, to use pestle and mortar, to grind and to cook.

Now, is not this an extremely foolish injunction ? How can people live if these things be not done ? Even the *Jains* would, in that case, die of suffering.

On page 104 of the *Ratnasar* it is written that the gardener who plants a garden is hundred thousand times a sinner.

How foolish of the composer of this verse not to think that if the gardener was 1,00,000 times a sinner, he was also millions of times a doer of meritorious act because the leaves, fruits, flowers and the shade of trees afforded relief to a countless number of sentient creatures.

On page L. 202 of the *Tatwvivek* it is written that a *Sadhu* named *Labdhu* once entered the house of a prostitute by a mistake and begged for alms in the name of righteousness. The prostitute replied that righteousness had no place in her scheme of life and that she thought only of wealth. On this he scattered 12½ lacs of *mohars* in her house.

Now, who would believe in such nonsense except a dunce ? On page 67 of the *Ratnasar Bhag* it is written that a stone-idol rides a horse and comes to the rescue, whenever and wherever its aid is invoked.

Now why are not the *Jainees* defended by that idol when they are attacked by thieves or robbers or are in dread of the enemy ? Why do they look for redress at the police stations.

The following verses have been composed by *Jinadatstauri* with a view to bring into prominence the good qualities of the *Jain Sadhus* :—

1.—A *yati* is one who has conquered his lower self who keeps a *chowri*,[1] begs his bread, keeps his head shaved, wears white garments,

(१) सरजोहरणभैक्ष्यभुजो लुञ्चितमूर्द्धजाः ।
श्वेताम्बराः क्षमाशीला निःसंगा जैनसाधवः

1. A kind of brush carried by every *Jain Sadhu* for sweeping the place he sits on.—*Tr.*

is given to forgiveness and keeps away from the company of other men.

2. "The *Digambar Sadhus* are those that do not put on any clothes pull out their hair, and keep with them a woollen brush for sweeping the floor and eat what they get by way of alms. "*Jinarshi sadhus* are those that take their food after the house-holders have partaken of it."

3. The only difference between the *Digambars* and *Swetambars* (or *Yatisa* is that, according to the latter, women can attain salvation, while, according to the former, they never can." Such are the means of salvation believed in by the *Jainees*. It is generally known that the *Jainees* pull out their hair. It is also written in their books that five handfulls of hair should be pulled out. On page 216 of the *Viveksar Bhag* it is written that a person was dmitted into the *Order* of *sadhus* when he had pulled out five handfulls of his hair; on page 108 of the *Kalpsutra Bhashya* it is written that let the hair of a *sadhu* be pulled till only as much remains as covers the body of a cow.

In the face of this, how can the *Jainees* claim that they are merciful. The pulling out of the hair causes great pain, no matter whether the act is done by the candidate himself or by his preceptor. *Hinsa* consists in giving pain to any sentient creature.

In the *Viveksar* it is written that in the year 1033 *Vikram* (976 A.D.) the *Dhundias*, a sect of the *Shwetambra* sprang up. In the same year *Terapathis* (a sect of the *Dhundias*) came into being. The *Dhundias* have no faith in the worship of stone-idols and they always keep a piece of cloth tied to their mouths, except at the time of bathing and eating. The *Yatis* tie this piece of cloth only at the time of study and at no other time.

Q.—It is absolutely necessary to tie a piece of cloth to the mouth, for the miscroscopic creatures that live in the air are killed by the hot breath and, therefore, those that do not tie the piece of cloth

(२) लुञ्चिता पिच्छिकाहस्ताः पाणिपात्रा दिगम्बरा ।
ऊर्ध्वासिनो गृहे दातुर्द्वितीयाः स्युर्जिनर्षयः ॥
(३) भुङ्क्ते न कवेले न स्त्री मोक्षमेति दिगम्बरः ।
प्राहुरेषामयं भेदो महान् श्वेताम्बरैः सह ॥

commit a sin (because they are responsible for the death of so many creatures).

A.—This argument is opposed to the dictates of knowledge and the canons of logical reasoning. The soul is eternal and cannot be killed by the hot breath. This is what you also believe.

Q.—Of course, the soul does not perish but the hot breath expired by the mouth causes pain to many souls and one who causes pain to others is a sinner. For this reason it is right to tie a piece of cloth round one's mouth.

A.—What you propose to do can never be done. The affairs of the world can never be carried on, without causing pain to some creatures or others. If, according to your faith, the hot air emitted by the mouth causes pain, why do not the bodily movements like walking, sitting, raising hands, or the winking of the eye cause pain. Therefore, by following your line of argument, one cannot but come the conclusion that to live without causing pain to others is impossible.

Q.—One should try his best to protect creatures. What is to be done if sometimes a man is helpless and cannot do his duty in this matter. The air is full of creatures. If we did not tie a piece of cloth to our mouths a larger number would be killed.

A.—Your statement is foolish, because if the piece of cloth is tied, a greater amount of pain is caused to the creatures concerned, for, when this is done or the mouths remain shut up the air which is to be exhaled up by the mouth, getting no egress, is collected and then forcibly pushes itself at the sides in the first case and out of the nose in the second. The air will, thus, get hotter and will, therefore, according to you, cause greater pain. Now, just mark! If all the doors of a house or a cell are shut up or screened, its temperature mounts up to a higher degree than it was when they were open. By following your line of argument it is therefore, proved that you cause greater pain to living creatures, for if the mouth is tied the accumulated air, which is pushed out through the nostrils, must needs strike against the living creatures with greater force and inflict great suffering on them. Take another example. One man sets the fire ablaze by blowing with the mouth, another tries to produce the same result by blowing through a tube. Now, the air in the mouth, being scattered over a greater area strikes the fire with less force in the first case than does the concentrated

air in the tube. The same may be said of the air which is concentrated in the nostrils on account of the mouth being closed. Those, therefore, that do not tie the piece of cloth to their mouths are more righteous than those who do. Another disadvantage of this practice is that the letters cannot be properly articulated, enunciated and pronounced. Is is not faulty to utter with a nasal twaning words which ought not to be pronounced like that. Again, the mouth begins to give forth stench which comes from within (and is not allowed to escape). All the air that comes out is foul. If it is not allowed to go out, it must give out bad smell. A latrine which is ill-ventilated stinks more than one which is well-ventilated. The *Jains* tie their mouths, do not clean their teeth, nor wash their face, nor bathe, they, therefore, increase disease by emitting stench and thus commit a sin. Whenever there is a great fair, diseases like cholera spead on account of the increase of foulness in the air and decimate the people. If the foulness be less, the diseases do not spread so rapidly. The *Jainees* contribute a good deal more to the foulness of the air than other people and are, therefore, greater sinners than those who do not tie the piece of cloth and are particular about cleaning their teeth, washing their face and bathing and keeping their clothes clean. The latter are much better than the former, even as those that keep away from dirty outcasts[1] are good men. The intellect of a *Jainee* cannot but be obfuscated even as that of a person who keeps company with filthy latrine-sweepers is never illumined. A diseased person who has got a perverted intellect cannot follow the precepts of *Dharma*. This truth must needs apply to the case of the *Jainees*.

O.—The flames of fire burnt in a closed house cannot escape and give pain to creatures outside the house, even so by tying the piece of cloth to the mouth, creatures outside it are not pained. When the fire is burning in front of one and he protects himself by keeping his hand traversely before his face, he does not feel so much the effects of heat. The creatures in the air possess bodies and are, therefore, subject to pain.

A.—This is a childish statement. In the first place, fire cannot be burnt in a house the walls of which possess no chinks and the air inside cannot communicate with the outside air and *vice versa*. You can see this for yourself. Put a lighted candle in a closed vessel

[1] Such people as attend to latrines, etc.—*Tr.*

It is foolish to think that a contamination of the heat of the exhaled air could kill animalcules living in the air or give pain to them; because in that case the heat of midsummer would kill them all. It is, therefore, wrong to say that they are killed that way. Your religious belief (as regards tying the cloth) is, therefore, false. If your *Tirthankars* had been profoundly learned men, they would not have made such foolish statements.

Again, only those creatures are capable of feeling pain whose thinking faculty is provided with all the sense-organs.

Here is our authority for this statement :—

"The soul feels pleasure or pain only when the five organs of sense come in contact with their objects." Just as a shower of vituperative epithets cannot produce any change in the consciousness if one is deaf ; the flitting in front of one of various forms and animals like the snake and the wolf cannot affect him who is blind ; odours cannot affect one whose olfactory apparatus is out of order ; tactile sensations cannot be felt by one suffering from anesthesia, and sensations of taste cannot be experienced by one who has got no tongue. In like manner these little creatures do not feel pain. Just mark ! At the time of profound slumber the soul of man does not feel pleasure or pain ; for, though it is even then present in the body, its connection with the bodily organs is interrupted. When a surgeon puts his patient under chloroform with a view to operate on his diseased organ, the patient is quite insensible to pain ; similarly the atmospheric and other (microscopic) animalcules are not sensible to pleasure and pain (because they do not possess the sense-organs.) Just as a being who is comatose cannot feel pleasure or pain, so cannot these creatures, because they are always in a state of stupor. Why, then, talk of saving them from pain ?

The Sankha Shastra, 25—27.

Q.—When all souls are subject to pleasure and pain, why are not theirs' so.

A.—Credulous people ! Tell us why you do not feel pleasure or pain, when you are in the enjoyment of dreamless sleep. The cause of pleasure and pain is evidently the connection (between the soul and the sense-organs). We have already stated that when surgeons amputate limbs, or open the bodily cavities of their patients

पञ्चावयवयोगात्सुखसंवित्तिः ॥ सांख्य० अ० ५ । सू० २७ ॥

and it will be extinguished all of a sudden. Just as sentient creatures cannot live so long as they do not momentarily get fresh supplies of air from the atmosphere, so there can be no combustion without air. If the force of a flame be checked at one end, it will escape at the other with greater vigor. If the face is protected by the hand from the effects of heat, the hand itself is exposed to it to a greater degree. You, therefore, are not on the right point.

O.—Everybody knows that when a man of an inferior standing desires to whisper something to a man of superior position or draws nearer to him for conversational convenience, he puts over his mouth either a piece of cloth or his own hand, so that his companion may not feel any offensive smell or the spittle be thrown at him. When a man reads aloud from a book particles of saliva do, undoubtedly, soil it. For the reasons explained above, it is highly desirable to tie a piece of cloth over the mouth.

A.—From your statement it may be safely inferred that it is foolish to cover the mouth with the object of affording relief to creatures. When a man is engaged in private conversation with a person of superior standing he covers the mouth with cloth or with hand so that the talk may not be overheard. If it be not so, why is it not covered when the conversation is not of a confidential character? Your mouth and other bodily organs give out an offensive smell, because you do not clean your teeth. No wonder, then, that your proximity offends the olfactory sense of one who sits by you. The reason why the mouth is covered with the hand or the cloth is other than that stated by you. When something confidential is whispered in the presence of many people and the mouth be not covered, it is very likely that the vibrations of air (being unrestricted in their course) will carry the sound far and wide. When the talk is carried on at a place where none is present except the speaker and the person spoken to, the mouth is not covered. If the object of covering the mouth is to save the face of a man of superior position from being soiled with the particles of spittle (ejected from the mouth of the speaker) it may be concluded that there is no harm if the spittle falls on persons of an inferior rank. In fact, the spittle cannot but reach the person spoken to. Suppose the person talking to you is sitting at a safe distance but the air blows that way, the minute particles of spittle will, of a surety, be carried to his body with the current of air.

under chloroform, they are not at all sensible to pain; similarly, the souls that are in a perpetual stupor cannot experience the sensations of pleasure or pain, because they have not the means of doing so.

O.—Mark! We do not eat green vegetables, roots and tubers, because the former contain many creatures and the latter an infinite number of them. If we were to eat these things, we shall be committing the sin of killing and inflicting pain of those creatures.

A.—This belief of yours has its roots in ignorance. How can it be believed that, by eating vegetables, any creatures are pained or killed? Do you know by *direct cognition* that they feel. If so, please tell us how we may also attain this knowledge. Neither you know it yourself, nor can you demonstrate it to us. If this knowledge cannot be gained by *direct cognition*, it is no use appealing to the *inferential mode of reasoning*, *analogy* and *authority*. Again, as we have explained above, it is a mistake on the part of your *tirthankars* to think that souls that are enveloped in great darkness and are in an extreme stupor or coma can experience pleasureable or painful sensations. Your *tirthankars* have preached to you doctrines utterly opposed to sound reasoning and dictates of knowledge.

How can an infinite number of creatures reside in an object which is limited as regards extension? When we know that a great root such as a radish is limited in size, how can it be believed that it can hold an infinite number of animalcules. The argument advanced by you is, therefore, foolish.

O.—You commit a sin in drinking water that has not been heated by fire. You should, like us, drink the water that has been heated.

A.—This is also foolish. When you hear the water, all the animalcules in it must needs die. The particles of their bodies are so thoroughly mixed with water which is being boiled, you in a way drink a decoction of the dead bodies of those tiny creatures.[1] You are, therefore, very great sinners. Those that drink water that has not been heated commit no sin because when the cold water will be heated in the stomach the animalcules will escape with the hot air which will be exhaled. To speak the truth, neither the one set of people commits a sin nor the other, for the tiny (microscopic) creatures, as has been proved above, are insensible to pleasure and pain.

1. The author has here tried to fight the *Jainees* with their own weapons. It should not be understood that he is against the use of boiled water.—*Tr.*

Q.—If the fire in the stomach can send up the animalcules, why cannot the heat, applied externally, drive them away?

A—Of course, they are driven away. But, according to you, animalcules are killed even by the hot exhalations from the mouth, why will they not, then, be killed by the heat of the water or be excessively pained before they go out of their bodies or be completely mixed up with the water. Will you not be greater sinners in that way?

Q.—We never heat water with our own hands, nor do we ask any householder among us to do so. We, therefore, commit no sin.

A.—If you refused to use boiled water or to drink it, the householder would not heat it (for you), you are, therefore, answerable for the sin. You are, we think, greater sinners than the householders, because if you had asked a particular householder to heat water, it would have been heated only once at a time. Now, because the householders do not know when one of you *sadhus* will turn up, each one keeps boiled water are, therefore, the chief sinner. By following the same line of argument, it may be proved that it is you that are chiefly answerable for the sin involved in cumbustion, in cooking of food and in carrying on agricultural operations and, therefore, deserve to be sent to hell. Being the chief cause of water being heated and the chief preachers of the desirability of drinking boiled water and not using cold unboiled water you are the chief sinners, and those that follow you are also sinners. Again, it cannot be gainsaid that you are engrossed in ignorance. Is it not a sin to take pity upon tiny creatures and to malign and injure non-*Jainees*? If the doctrines preached by your *Tirthankars* are true tell us why (your) God has caused so many rivers to flow and created so much water since the beginning of the world. He ought not to have produced even the sun, for, according to your belief, its heat must be causing the death of billions of creatures. When those to whom you ascribe Divine power (*i. e.*,) your *Tirthankars*) have been eternally present, why did they not, out of their mercy, deprive the sun of its heat and stop the formation of clouds.

We have already proved that it is only the creatures and not those living on green roots and tubers, etc., creatures possessing visible

The objector here is supposed to be a *Jain Sadhu* as distinguished from a *Jain* householder.—*Tr.*

bodies that can experience the feelings of pleasure and pain. Again, it is a source of pain to be always merciful towards all creatures; for if all (these creatures) were, according to your belief, to be re-incarnated as human beings, and even the thieves and robbers among them were not punished, sin would increase fearfully. Hence (true) mercy consists in inflicting condign punishment on the wicked and protecting the righteous.

The reverse of this is a negation of mercy and forgiveness. There are many *Jainees* who are shopkeepers, tell lies in the course of business, gain money by fraud, and cheat the poor. Why do you not, in your sermons, lay special stress on the desirability of their giving up such wicked practices? Why do you resort to trickery like that of covering the mouth. When you initiate a new votary (male or female) why do you lay yourself open to the charge of cruelty towards self and others by pulling the hair and compelling the novitiate to fast and thus giving him as well as yourself pain. Why do you not consider it a sin to ride elephants, horses, oxen and camels and to make other people labour for you? If the ordinary men among you cannot prove to be true what is obviously foolish and nonsensical, even your *trithankars* cannot do it. When you recite portions of your religious books it is clear that, according to your belief, your disciples and yourself kill many creatures. Why should you become the chief factor in the commission of this sin?

We have not treated the subject in detail but it should be clearly understood that creatures in a state of stupor that possess bodies devoid of the power of locomotion cannot experience sensations of pleasure and pain. Now, we shall comment on few more fatuities taught by the *Jain* religion. It should be borne in mind that a *dhanush* is for the purpose of measurement, three and a half times the length of a human hand, the true measure we have already treated. In the *Ratanasar*, Part I (pages 166 and 167), it is written :—

The body of—

1. Rishabdeva was 500 *Dhanush* long and he was 8,400,000 *Purva* years old
2. Ajitnath ,, 450 ,, ,, 7,200,000 ,,
3. Shambhunath 400 ,, ,, 6,000,000 ,,
4. Abhinandan ,, 350 ,, ,, 5,000,000
5. Somatinath ,, 300 ,, ,, 4,000,000 ,

6. Padmaprabha	was 140	*Dhanush* long	and he was	3,000,000	*Purva* years old
7. Parehasnath	,,	200	,,	,,	2,000,000	,,
8. Chandraprabha		150	,,	,,	1,000,000	,,
9. Suvidbinath	,,	100	,,	,,	200,000	,,
10. Shitalnath	,,	90	,,	,,	100,000	,,
11. Shreyansnath		80	,,	,,	8,400,000	,,
12. Vasupujya Swami		70	,,	,,	7,200,000	,,
13. Vimalnath	,,	60	,,	,,	6,000,000	,,
14. Anantnath	,,	40	,,	,,	3,000,000	,,
15. Dharmanath	,,	45	,,	,,	1,000,000	,,
16. Shantinath	,,	40	,,	,,	100,000	,,
17. Kunthanath	,,	35	,,	,,	95,000	,,
18. Amarnath	,,	30	,,	,,	84,000	,,
19. Mallinath	,,	25	,,	,	55,000	,,
20. Munisuvritt	,,	20	,,	,,	30,000	,,
21. Naminath	,,	14	,,	,,	10,000	,,
22. Naminath	,,	10	,,	,,	10,000	,,
23. Parisnath	,,	9	,,	,,	100	,,
24. Mahavirswami		7	,,	,,	72	,,

The above named twenty-four were the chief preceptors and teachers of the *Jainees*, who founded the *Jain* religion. The *Jainees* ascribe to them the attributes of God. All of them are believed to have attained salvation. Let the wise consider if it is possible for any man to have so gigantic a body and to live so long. If the globe were inhabited by people of such dimensions, very few would be contained by it. Following the example of the *Jainees*, the *Puraniks* have written of persons who lived for 1,000 years and of others again who lived for 10,000 years and even for 100,000 years. All this is absurd and so is what the *Jainees* say. Here are a few more absurd statements made by the *Jains* teachers.

1. *Nagket* lifted on his finger a stone as big as a village.—(*Kalp Dhashya*, page 4).

2. *Mahavir* pressed the earth with his finger. This caused the snake (which supports the earth) to tremble (*Ibid.*, page 46.)

3. A snake bit Mahim. Instead of blood, milk spurted out of his body. That snake also went heaven (*Ibid.*, page 46).

4. Rice pudding was cooked on the foot of *Mahavir* but the limb was not burnt (*Ibid.*, page 47)

5. A camel was made to stand in a small vessel (*Ibid.*, page 10).

6. The dirt on the body should not be removed or rubbed away. (*Ratansar*, part I, page 14).

7. A *Jain Sadhu*, named *Damsar* who was beloved of the *Tirthankar Mahavir*, chanted the aphorism which brings on terrible calamities and a city was set on fire (*Viveksar*, part I, page 15).

8. The king must needs be obeyed (*Viveksar*, part I, page 14.)

9. A prostitute named *Koshar* heaped up oil-seeds in a plate and fixed in the heap a needle covered with flowers and danced on it. The foot, however, was not pricked by the needle, nor was the heap of oil-seeds scattered (*Ibid.*, page 227).

10. The sage *Sothulmuni* misconducted with this very prostitute for 12 years, afterwards he got himself initiated and attained final beatitude, and so did the prostitute, because she followed the precepts of the *Jain* religion (*Tatvaviveka*, page 228).

11. The loose jacket of an ascetic always bestowed 500 mohars on a prostitute (*Viveksar*, part I, page 185).

12. If the precepts of religion are disregarded in obedience to the commands of a physically strong man, of a god, of a spiritual guide, of one's parents, family-priest and relations and at the critical conjuncture of time in the jungle, the merit (to be earned by following those precepts) is not lost. (*Viveksar*, part I, page 228).

Now mark! How false all these statements are. Is it ever possible for a man to lift a stone as big as a village on his finger or to press down the earth with his thumb? When there is no snake underground, how could it be said that it trembled? Why were the feet of *Mahavir* not burnt when pudding and rice was cooked upon them? Can a camel ever be contained in a small vessel. Those that do not wash away or rub away the dirt on their bodies must feel extreme discomfort on account of stench. The *sadhu* who burnt the city must be utterly cruel and merciless. When even the company of *Mahavir* could not purify his soul, how can the *Jainees* obtain salvation through him? Now that he is dead. Of course, it is right to obey the king but the *Jains* being *banias*[1] it is probable that this injunction was inspired by fear. It is utterly false to say that the prostitute *Kosha*—no matter how light her body was—

[1] An Indian caste notorious for its cowardice.—*Tr.*

could have danced on a needle fixed in a heap of oil-seeds, without her foot being pinched or the seeds being scattered. One must always follow the precepts of *Dharma*, no matter what happens.

How can a garment which is only cloth bestow 800 gold mohars for ever ?

If we were to go on quoting such absurd stories, out book would become as voluminous as the *Jain* books. All that the *Jain* religion teaches is false, except a few injunctions. Mark ! What their books teach:—

The *Jambu* region has an area of 1,00,000 leagues. It is the first Prakaran of the great religions. It contains two moons and two suns. Ratnakar, 4—77 In the salt water ocean there are 4 suns and 4 moons. In the *Dhatki* of metal, there are 12 suns and 12 moons. 12 by 3 is 36 and add to this the 2 suns and 2 moons belodging fo *Jambu* region and 4 belonging to salt-water ocean and you will find that there are 42 suns and 42 moons in the *Kalodadhi* occan. In like manner 42 by 3=126, add to this number of suns and moon, the 4 suns and 4 moons belonging to the salt-water ocean, 12 belonging to the region of *Dhatki* and two belonging to the *Jambu* region and you will find that there are 144 moons in the *Pushkar*. This calculation embraces only the inhabited portion of the globe which is half of the whole. There are many suns and moons in the uninhabited portion also, but they are stationary. 144 by 3=432, add 2 of *Jambu*, 4 of salt-water ocean, 12 of *Dhatki*, and 42 of *Kalodadhi*, and you will find that there are 492 suns and 492 moons in the *Pushkar* region. All this has been taught by god *in Bhadragan-kshimhi man Sanghyani*" *Yotisakarandak payanna Chandra Pananti* and *Surapannati*—books which treat of *Jain* beliefs.

Now mark ! Ye scholars of Geography and Geology. The *Jainees* believe that in this earth there are 492 suns and 492 moons according to one mode of calculation and innumerable suns and moons according to another mode of calculation. You are very fortunate that, by the study of *Surya Siddant* and other astronomical

दोससि दोरवि पदमे । दुगुणा लवणं मिधाय ईसं मे ।
बारससि बारसरवि । तप्पयमि इनि दिठ ससि रविणो ॥ प्रकरण० भा० ४ संग्रहणी सूत्र ७७ ॥

works written by followers in the *Veda*, you have learnt the real teachings of these sciences. If you had been enveloped in the darkness of *Jainism*, you would be groping in the dark as the *Jainees* are. These ignorant people must have thought that one sun and one moon would not do for the whole *Jambu* region, for it would be impossible for one sun and one moon to light up so huge a body as the earth in 24 hours. People who believe the earth to be larger than the sun fall into mistakes like this. Again the *Jain* books teach:

Prakaran Ratnakar, 4—79.

" Now we shall deal with the number of chains of the suns and the moons. There are two chains of the suns and the moons. Each moves at a distance of 10,000 leagues from the one next to it. There is a chain of moons next to a chain of suns and a chain of suns next to a chain of moons. In this way there are 4 chains. There are 66 suns in each chain of suns and 66 moons in each chain of moons. All these four chains after in circumvallating the *Mount Meru* of the *Jambu* region, move about in the inhabited portion of the globe. When one sun moves to the south of the *Meru* another moves to the south ol it. In each direction of the salt-water ocean two suns move about, in the region of *Dhatki* 6 suns move about, in the region of *Kalodadhi* 21 and in the *Pushkar* region 26. In this way 66 suns fly about in the northerly direction and 66 in the southerly direction according to the laws of their motion. If we add up, we find that 132 suns and 132 moons move about in the inhabited portion of the globe. These are many chains of constellations in connection with the moons." Now, mark! Perhaps 132 suns and 132 moons are to be found in the houses of the *Jainees* and, if they are, it would be a wonder how the inmates can stand the heat of so many suns and are not frozen by cold at night. Such prepostrous stories can be credited only by those that are ignorant of the sciences of Geography and Geology. When one sun actually lights up many planets like ours how can its capacity to light up our little earth be doubted? If neither the earth were to move round the sun, nor the sun round the earth, we would be in light or darkness for many a year. *Smeru* is another name for the *Himalayas*. It is even smaller in comparsion with the sun as the mustard seed is in compari-

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दो ससि दो रविपंती एगंतरियाछ सठिसंखाया ।
मेरुंपयाहिणंता । माणुसखित्ते परिश्रडंति ॥ प्रकरण० भा० ४ ।
संग्रह सूत्र० ७६ ॥

son with the pitcher. The *Jainees* will never understand these (scientific) facts and will continue of grope in the dark so long as they continue in their own religion. Again, the *Jain* teachers say :

"Righteous souls that have attained salvation will, on account of being free, roam about the 14 kingdoms. This is due to the power of their psychic faculties." On the crest of the 14th kingdom a little above the flag of the air ship which secures the gratification of all desires there is, according to the *Jainis*, *Sidhshila* or the *Divyakash* otherwise called *Shivpura*. Only perfect beings, that is those that have attained the state of omniscience and perfect purity, go to this region and become All-knowing, on account of their psychic powers."

Prkaran Ratnakar, IV. 135

Now, what is limited by space cannot be All-pervading, and what is not All-pervading can never be All-knowing. It can only be predicated of a soul which is circumscribed that it is enclosed (in a fleshy tenement) or emancipated, or possessed of knowledge or devoid of it. This can never be said of the All-pervading and All-knowing spirit. If the *Tirthankars* of the *Jainees* were of limited capacities and were circumscribed by space, they could never be Omnipresent and Omniscient, All-holy, and All-knowing. It is a pity that the *Jainees* do not believe in the Being who possesses these attributes. Again, the *Jain* scriptures say:

"Human beings are divided into 2 classes. These are :—(1) men who are born as the result of sexual intercourse. (2) Those that are born without sexual congress. The latter live for 3 *Plyopams* and are 3 *Kosas* long.

Prakaran Ratnakar.

We believe, very few men having so much age and such size can be contained in this world. Again, if they live for the full period, then the children that they will beget will also be like them. In a city like Bombay only 2 such men can live, and in a city like Calcutta 3 or 4. The *Jainis* say that in towns lacs of such people lived. Then those towns must have extended over lakhs of miles. The entire universe cannot form one such town.

समत्त रयण सि[illegible]यासव्वंलोगं फुस निरवसेसं।
सत्तयचउदसभाए पंचयसुपदेसविरईए ॥ प्रकरण० भा० ४ ।
संग्रहसू० १३५ ॥

"*Siddhashila*, which is at a distance of 12 leagues above the flag of the air-ship that secures the fulfilment of all desires, is 45 lakhs of leagues in area.

Sidhu bhumi is the abode of perfect saints which is located in the *Sidhshila*, white, resplendent, golden and transparent like crystal. Some people call it *Isaator pragbhra*. At a distance of 12 miles from the air-ship that secures the fufilment of all desires there is the *Alok* (the region that cannot be felt). This mystery is known only to the emancipated beings. The air-ship is 8 leagues thick in the middle. The *Sidhshila* is situated in 4 directions and then curbes from there. It is shaped like an open umbrella and is then like the wing of a very small fly. At the distance of 1 mile above that *shila* is the extremity of the region of bliss. Beings that have attained to a state of perfection dwell there."

Prakaran Ratnakar, 4—241. 358.

Now mark ! The *Jain* abode of bliss is above the flag of the airship and has an area of 4½ millions of leagues. The emancipated souls are there in a state of imprisonment, no matter how beautiful and transparent it is, because the moment they quit they will cease to enjoy the bliss which is an accompaniment of a state of salvation. Besides, if they live cooped up in that abode they cannot breathe fresh air. All this is a net of fraud spread with a view to ensnare ignorant people. Again, it is written in the *Jain* books :—

"The greatest length of the body of a creature possessing only one organ of sense is 1,000 leagues, of that of a creature possessing two organs of sense (like the conch-shell) is 12 leagues, of that of a creature possessing four organs (like the black been) 5 miles, of that of a creature possessing five organs of sense 1,000 leagues.

Parkaran Ratnakar, 4—267.

If there were beings of the bodily length of 1,000 leagues, the entire globe would become full to overflowing and will, perhaps,

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गनब्भरति पालयाऊ। तिगाउ उक्कोसते जहनेण ।
मुच्छिम दहाबिवि अन्तमुहु। ङ्गुल असंख भागतणू ॥ २४१ ॥
पणया ललरकोयण। विरकंभा सिद्धिशिलफलिहविमला ।
तदुवरि गजोयणते। लोगन्तो तच्छ सिद्धठिइ ॥ ३५८॥
थितिचउरिं दिस सरीरं। वार स जोयणति कोसच उकोसं ।
जोयणसहस पणिंदिय। उहे वुच्छन्ति विसेसंतु ॥ प्रकरण भा० ४।
संग्रह० सू० २६७ ॥

accommodate only a few hundreds. If, at that time, people ask them where they should live and also how to find their way, and what is written in the books would be looked up in their own houses. But for a person of the bodily length of 4000 *kosas* a house of the length of 320,000 *kosas* at least is required. Even if the *Jain* community were to spend all its accumulated wealth, a house of such dimensions could not be built. How will they obtain beams to build a roof extending over 8000 miles? How could a pillar be placed into a house like this. All that is, therefore, false. Again in the same book it is written :—

Prakaran Ratnakar, 4—4.

"A well 4 *kosas* in width and 4 *kosas* in depth is filled with hair each of the length of a finger. All the parts into which the hair of the length, of a finger can be divided are 20,97,152 in number. The hairs contained in a *palyoma* of the extent of 330,762,108,246,562,542,199,6097,5361,000,0000 constitute *sankhyat kal* number. If one conceives of so many parts of a hair that it is beyond the power of man to count them, he will be forming a conception of the *Asankhyata*."

Now, look at the *Jain* mode of calculation! How can a hair be the unit of calculation? When it is said that to form the conception of the *asankhyata* divisions of a hair must be *imagined*, it is implied that in the first calculation (that of *sankhyat kal*) the hair was divided into so many billions of parts by means of the hand. When the hand could not do this work, the powers of imagination were enlisted. Is it even possible to divide into *sankhyat* parts a hair of the length of a finger? Again, the same book says :—

ते थूला पल्ले विहुसं खिज्जाचे बहुति सव्वेवि ।
तेइक्किक असंखे । सहुमे खम्मे पकपूपेह ॥ प्रकरण र० भा० ४ ।
लघुत्तेत्र । समासप्रकरण ४ ॥

जंबूदीपपमाणं गुललोयाणलरक वट्टविरकंभी ।
लवणाईयासेसा । बलया भादुगुणदुगुणाय ॥ प्रकरण र० भा० ४ ।
लघुत्तेत्रसमा० सू० १२ ॥

कुरुनइचुलसी सहसा । छच्चेवन्तरनई उपइ विजयं ।
दोदो महानइउ । चनुदस सहसा उपरायं ॥ प्रकरणरत्ना० भा० ४ ।
लघुत्तेत्रसमा० सू० १२ ॥

"The *Jambu* region is 4 lakhs of leagues in area and is hollow in the centre. There are in all seven *Dwipas* like the *Jambu Dwipa* and seven oceans like the salt oceans; etc., on this earth (as mentioned before). Each is twice the size of the *Jambu Dwipa*, *i.e.*, one preceding it in order.

Prakaran Ratnakar, 4—12.

Now, how can the *dwipas* the second of which is 200,000 *yojans* greater in size than the *Jambudwipa*, the third 400,000 *yojans*, the fourh 800,000 *yojans*, the fifth 1,600,000 *yojans*, the sixth 3,200,000 *yojans* and the seventh 6,400,000 *yojans*, and the seven seas of an equal or a greater size be contained in the globe the circumference of which is 5,000 *yojans*?

A.—There are 84,000 rivers within the area of *Kurukshetra*. *Ibid* iv, 63.

O.—*Kurukshetas* is a small plot of land. Did not the *Jain* writers feel ashamed when they wrote down a falsehood without having ever visited the place. The same book says:—

"There are thrones to the due south and due north of this *shila*. The place to the due south is called *Atipandu Kambla* and that to the due north *Atirakt kamila*. The *Tirthankars* sit on these thrones."

Prakaran Ratnakar.

Such is the place where the birth-day of the *Tirthankars* is celebrated and such is the *Jain* abode of bliss.

There are many such cook-and-bull stories recorded in the *Jain* books. It is no use treating of them all. There are three good points in the *Jain* religion:—

1. Drinking filtered water.
2. Showing mercy to tiny creatures (even though the mercy is only nominal).
3. Abstaining from food at night-time.

All the rest of their teachings are absurd to thoroughly incredible extent. In order to discuss all the stupid things written in the *Jain* books such a large number of books will have to be written that it would be impossible to go through them all in a life-time. Just as

यमुत्तरा उताउ । रगेग सिंहासणाउ अइपुव्वं । चउसुवितास निआसण, दिसिभवजिण नज्जणं होइ ॥ प्रकरणरत्नाकर भा० ४ । लघुक्षेत्रसमा० सू० २१६ ॥

straw shows which way the wind blows, so the few specimens of the *Jain* teachings given by us will apprise the gentle reader of the main current of the *Jain* thought. It is no use going into very great detail; a few words always suffice for the wise.

Now we shall treat of Christianity, in the next Chapter.

THE END OF CHAPTER XII.

INTRODUCTION

TO

CHAPTER XIII.

THE Christian religion is not the only one that is based on the Bible, there are others as well, such as the Jewish religion. The reson, why we have only discussed Christianity (and omitted Judaism, etc.) in the thirteenth Chapter is that now-a-days it takes the first place among all religions founded on the Bible whilst the Jewish religion and the like are left in the back ground hence it may be understood that our criticism on the Bible will equally hold good in the case of Judaism, etc., the allied religions which are of secondary importance compared with Christianity which is of primary importance. Our criticism is only directed against the Bible which is believed in by the Christians and the Jews alike and upon which their respective religions are founded. There are many *Bhash* and *Sanskrit* translations of the Bible by well-known Missionaries. The perusal of these has given rise to many doubts in our mind. Some of them we have set forth in this chapter for the consideration of all (thinking people). Our sole aim in writing this chapter is to further the cause of truth and eradicate error, and not to injure the feelings of others or do them harm or bring false charges against them. After going through this chapter all our readers will know what kind of book (the Bible) is, and what doctrines it teaches. It (the discussion of Christianity in this chapter) will also make it easy for all men to examine the tenets of Christianity and make a comparative study of it. It will further augment the knowledge of men concerning religion and thereby make it easy for them to discriminate between right and wrong, between desirable

conduct and undesirable conduct; and to embrace truth and practise virtue, to reject error and shun vice. It behoves all men to carefully study the (sacred) books of all religions before they publish their opinions for or against them. If a person be illiterate, he could hear them being read because just as a man by reading becomes a scholar, likewise by hearing others read he can become what is called *bahushruta* (one who has heard much). Though the latter may not be able to explain anything to others, yet he can understand it himself. Those who are jaundiced can neither see their own merits and demerits nor those of others. The soul of man possesses the capacity for ascertaining truth. A man *can* decide whether what he has heard or read is right or wrong. No subject can be mutually discussed if both parties are not well acquainted with (the teachings of) each other's religion. The ignorant are very apt to fall into an abyss of superstition and error. It is in order to save them from such a fate that we have briefly discussed all the prevalent religions. The truth or error of other subjects (that have been discussed in this book) can be inferred. All that is true and (therefore) worthy of acceptance to all is alike in all religions. Differences arise over doctrines which are false or even when one party (in a discussion) is right, while the other wrong, but should the both parties discuss a subject with the sole desire of ascertaining truth they can succeed in it.

Now we place our criticism of Christianity in the thirteenth chapter before all (our readers). They can form their own opinions about it.

We hope these few words will suffice to the wise.

CHAPTER XIII.

AN EXAMINATION OF THE DOCTRINES OF CHRISTIANITY.

NOW we shall discuss the Christiain religion in order to make it clear to all whether this religion is free from faults and its sacred book called the Bible is the Word of God or not.

We shall first deal with the Old Testament.

GENESIS.

1. In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. (I. 1, 2.)

* *C*—What do you call the *beginning?*

Christian.—The first creation of the world.

C.—Is this the first creation? Was the world never created before?

Ch.—We do not know whether it was created before or not. God alone knows that.

C.—When you do not know that, why should you believe in this book (*i.e.*, the Bible) which cannot enlighten you on these points and pinning your faith to it, preach it to others and thereby ensnare them into this religion which is so full of doubts. Why don't you embrace the *Vedic* religion which is free from all doubts and enlightens one on all points. When you do not understand the world created by God—His handiwork, how can you then know God?

C.—What do you understand by the term *heaven?*

Ch. —The empty space and what is above.

C.—How was this empty space created? Besides, it is all-pervading and very subtle and uniform both above and below. Did space exist

* *C.* in this chapter as well as in the next stands for the author.—*Tr.*

or not before heaven was created? It it did not, wherein did God, the *material cause* of the universe, and the souls live? Nothing can exist without space, but your Bible says that it was created, hence this statement can never be true. Is God inharmonious? Do His knowledge and works lack harmony, or is He as well as His knowledge and works harmonious?

Ch.—Harmonious.

C.—Why is it then recorded here that the earth created by God was misshapen or without form.

Ch.—The term *without form* means *uneven*, *i. e.*, the earth was not then even.

C.—Who made it even then? Is it not even now uneven? God's work can never lack harmony or be ill-shapen (*without form*). He being All-knowing, His works are always free from error or faults but the Bible teaches that the earth created by God was *without form*, hence this book can never be the work of God. First tell us pray what you think the Spirit of God is.

Ch.—He is a Conscious Being.

C.—Is he Formless or embodied, All-pervading or localized.

C.—He is Formless, Conscious and All-pervading but He is more particularly present in such places as the Mount Sinai and the fourth heaven.

C.—If He be formless who could have then seen Him? What is All-pervading could not move on the face of the waters. Well! Where was God when His Spirit was 'moving upon the face of waters'? It only (goes to) show, that His body must have been in some other place or He must have let a piece of His Spirit move 'on the face of the waters,' but in that case He could never be All-pervading and All-knowing and consequently could not create, sustain and support the world, reduce it to its elementary condition, nor could He award the souls just reward or punishment for their deeds—good or bad—, because one who is localized or circumscribed by nature must have his powers and actions also limited. Such being the case He can never be God but He has been described in the *Vedas*, as All-pervading, possessed of Infinite nature, attributes and powers, Truly Conscious and All-blissful, Eternal, Holy, All-wise and Free by nature, Beginningless and Endless, and so on. Faith in such a God alone will save you.

2. And God said, Let there be light: and there was light. And God saw the light that *it was* good and God divided the light from the darkness. (I. 3, 4.)

C.—Was the dead inert light able to hear what God said? If so, why cannot the sun, the lamp and the light of fire hear us. The light is dead and inert and therefore cannot hear any one. Did God only, after he had seen the light, know that the light was good. It appears that He did not know that beforehand. Had he known it beforehand, he would not have waited till he had seen it to pronounce it good. If he did not know it beforehand he could not have been God. Hence the Bible is not the Word of God, nor is God mentioned in it an Omniscient Being.

3. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. (I. 6, 7, 8.)

Ch.—Did the fermament and the waters also hear what God said? Had there been no *akasha*[1] in water, where would it have existed. The creation of the haven is mentioned in the first verse (of Genesis), it was useless then to create it again. If *akasha* be the Heaven, it would also be everywhere. It is useless then to say that the Heaven is situated some where above. How could there be the morning and the evening when the sun had not yet been created? The succeeding verses also treat of such impossible things.

4. And God said, Let us make man in our image, after our likeness: So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them. (I. 26, 27, 28.)

C.—If God made man in his own image, why is not man then All-b[illegible], All-knowledge and All-bliss, etc., like God in nature? This

1. The word firmament is translated into *Akasha* in the Sanskrit and Bhasha versions of the Bible. Now *akasha* is held by Sanskrit philosophers to be an All-pervading subtle ether-like substance which fills all things in the universe, hence this objection.—*Tr.*

shows that man was not made in the image of God. Now man was *created*, and being in the image of God and after His likeness it follows as a natural consequence that His nature is also *creatable* hence he cannot be *eternal*. Besides, what did He create the man out of?

Ch.—Out of the dust (of the ground).

C.—What did He create the dust out of?

Ch.—Out of his power.

C.—Is his power beginningless or has it a beginning?

Ch.—It is beginningless.

C.—It is clear that His power being beginningless, the cause of the (material) world is also beginningless. Why do you, then, believe that something came out of nothing?

Ch.—Nothing but God existed before the beginning of creation.

C.—Where did this world then come from?

Is the power of God a substance or an attribute. If it be a substance, there was then something besides God (before the creation of the world). On the other hand, if it be an attribute, as no substance can come out of an attribute (the world could not have been produced out of it), as for instance, fire cannot proceed from light nor water from fluidity. Had God been the Material cause of the World, the latter would have possessed all the attributes, nature, and characteristics of God but such being not the case, it is certain that it was not produced out of God but out of the Material cause the primordial matter in atomic condition. It behoves you therefore to believe that God is the Efficient Cause of the Universe as is recorded in the *Vedas* and other true *Shastras*. If, as held by the Christians, Adam's inward nature be that of the soul and his outward (appearance) that of man, why is not God's nature the same, because since Adam was made in the image of God the latter must necessarily be like Adam.

5. And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. (II. 7, 8, 9.)

C.—When God planted the garden at Eden and placed Adam therein did not He know then that he would have to turn Him out of it?

Since God formed Adam of the dust of the ground, he was not made in the image of God, otherwise, God also must have been made of the dust. When God breathed into his nostrils the breath of life, was that breath God Himself or something else? If it was something different, man was not made in the image of God, but if it was so Adam and God are alike and being alike God also like man becomes subject to birth and death, growth and decay, hunger and thirst. How can then such a being be called God? For this reason this statement recorded in the Old Testament does not appear to be right, nor can therefore, this book be the Word of God.

6. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. (II. 21, 22.)

C.—When God made man out of the dust, why did He not make his wife out of the same material? If He made his wife out of a bone, why did He not make him as well out of the same. Now if Woman was named so because she was taken out of Man, * the word man should also have been derived from the word *Woman* as he is born of woman. They should also love each other. A wife should love her husband as a man loves his wife. Mark ye scholars! How wonderfully shines the beautiful philosophy of the (Biblical God!) If Woman was made of one rib taken out of Man, why are not all men short of one rib? Besides there ought to be only one rib in the body of a woman as she was made out of one rib. Could not God have made Woman of the same material as He had used in the creation of the Universe? It is clear, therefore, that the teachings of the Bible on the subject of creation are opposed to the Laws of Nature.

7. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which *is* in the midst of the garden,

Vide verses 23 and 24 Chapter II. "She shall be called Woman because she was taken out of Man. Therefore shall a man cleave unto his wife."—*Tr.*

God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not die: For God doth know that in the day ye eat thereof, then surely your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and, a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children and thy desire *shall be* to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: (III. 1—7,14—18.)

C.—Had the God of the Christians been an Omniscient Being, why would He have created this 'Subtle serpent or Satan. But as he did create him, He alone is responsible for all the evil deeds done by Satan for had He not created him evil (by nature) he would not have done evil deeds. The Christian God does not believe in the previous existence of the soul, why did He then create him wicked without any fault on his part. To tell the truth he was not a serpent but a man, otherwise how could he have been able to speak the human tongue? Besides, it is he who tells lies and directs others to do the same, that should be called Satan but in this case he (Satan) spoke the truth and, therefore, did not mislead the woman (Eve) but told her what was true. On the other hand God told Adam and Eve a lie when he said that by eating of the tree of knowledge of good and evil he would surely die. Since those trees were such as gave life perpetual and the knowledge

of good and evil to those who ate the fruits thereof, why did God forbid them their use, but as He did it He stands guilty of having told a lie and misled them, as the fruit of those trees bestowed life and knowlege upon men, not death and ignorance. Moreover why did God create those trees and forbid their use for men? If He created them for His own use, was He ignorant and mortal, then, that He needed them? But if He did for others there could possibly be no sin (for them) in eating their fruits. Besides such trees as give life and knowledge to those who eat the fruit thereof, are nowhere to be seen nowadays. Has God destroyed even their seeds? If a man behaves like this he is called a cheat and a hypocrite, why should not such a God be called the same since he alone who cheats others and practises hypocrisy deserves to be called a cheat and a hypocrite. Again since God cursed them all, He stands guilty of having perpetrated injustice. It is God Who ought to have been cursed because He told a lie and He beguiled Adam and Eve. Could it have ever been possible for a woman to conceive and bear children without pain and 'sorrow.' What a fine philosophy! Could any one earn his living without working for it? Were there no thorns and thistles before? Since it is right for man to live on herbs and vegetables according to the commandment of God, why is it not wrong to sanction flesh diet which has been done later on in the Bible? One of the two statements must be wrong. Since no charge of sinful conduct has been brought home to Adam, why should the Christians call all men by virtue of being the descendants of Adam sinners? Can such a book (as the Bible) and such a God command any respect in the eyes of wise men?

8. And the Lord God said, behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (III. 22, 24.)

C.—Why did God become so jealous of Adam's becoming His equal in knowledge, and was it such a bad thing indeed? Why did He entertain such misgivings at all since no one can ever become God's equal? This also shows that he was not God but a man. Wherever there is mention of God in the Bible it is related of Him as if He was a man. Now mark! How miserable Adam's

progress in knowledge made God ! How jealous He was of Adam's eating the fruit of the tree of life.

When he first placed Adam and Eve in the garden (of Eden,) he was not aware that he would have to turn them out of it. It follows, therefore, that the God of the Christians is not Omniscient. That he had to place a flaming sword to guard the tree of life clearly shows that this was also the work of a man not of God.

10. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had no respect. And Clain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth and why is thy countenance fallen. (IV. 3, 4, 5, 6.)

C.—If God was not a flesh eater why did he respect Abel and accept his offering of sheep and did not respect Cain and accept his offering ? God is really responsible for this quarrel between the two brothers and for the death of Abel. The Christian God here (in these verses) talks like a man. His planting of the garden (of Eden), coming into it and going out of it are quite like the doings of a man. This shows that the Bible is the work of man, not of God.

10. And the Lord said unto Cain, where *is* Abel thy brother? And he said, I know not: *am* I my brother's keeper? And he said, What has thou done ? the voice of thy brother's blood crieth unto me from the ground. And now *art* thou cursed from the earth. (VI. 9, 10, 11.)

C.—Could not god known about Abel's death without inquiring from Cain ? Can the voice of blood ever cry unto any one from the ground? All these things are like the doings of the ignorant. This book could not, therefore, have been made by God or even by a learned man.

11. And Enoch walked with God after he begat Methuselah three hundred years. (V. 22.)

C.—Had not the Christian God been a man how would Enoch have been able to walk [1] with Him? It behoves Christians, therefore,

1. It is greatly to be regretted that those who translated the Bible into the Indian Vernaculars were so literal in translating this sentence as to lead our author to think that Methuselah actually walked about with God. Hence this criticism—*Tr.*

to accept the formless Supreme Spirit of the *Vedas* as their God. Their true happiness lies in this alone.

12. And daughters were born unto them. That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repented me that I have made them. (VI. 1—7.)

C.—Will the Christians tell us who are the sons of god and who are his wife, mother-in-law, father-in-law, brother-in-law and other relations? His sons having been married to the daughters of men God becomes related to them and the children born of those marriages are His grandchildren. Can such things be true of God? Can they find place in His book? It appears that the authors of the Bible were savages who had not the least idea of the true God. He that is not Omniscient nor knows the future is not God but a human being. Did He not before He created the world know that men would turn wicked?

The feelings of grief and repentance after doing some thing wrong through error of judgment can be attributed only to the Christian God since He is neither well-versed in learning nor a *yogi* with perfect control over his passions and feelings or He would have overcome His great grief and sorrow with the aid of mental equilibrium and wisdom.

Had even birds and animals become wicked, that He wanted to destroy them all? Surely He is not an All-knowing God, else He would not have been so destitute of sense. It is clear that neither he is God nor is the Bible the Word of God. Had the Christians believed and were they even now to believe in the Vedic God Who is free from all sin, pain, grief and sorrow, etc., and is the embodiment

of all existence, consciousness and bliss, they would have realised and will even now realise the true aim of human life.

13. The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of of every *sort* shall come unto thee, to keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he. (VI. 15. 18, 19—22.)

C.—Now can any enlightened man ever believe a being, who uttered such impossible things which are opposed to the dictum of knowledge, to be God? "How could any ark of the said dimensions contain (male and female) elephants, camels and millions of other living beings, and all the different kinds of foods and drinks that they as well as the whole family of Noah would need? This book is, therefore, a human work. Whoever wrote it was not a learned man either.

14. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowls, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for imagination of man's heart *is* evil from his youth; neither will I again smile any more every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (VIII. 20, 21, 22.)

C.—The mention of the building of an altar and the offering of burnt offerings on the altar clearly shows that these things have been borrowed by the Bible from the *Vedas*. Has God even got a nose wherewith he "smelt a sweet savour"? Is not the God of the Christians so like a man in the finiteness of his powers, knowledge and capacity that sometime he curses, then he repents of it, again he says he will not curse the ground any more. He has cursed before, and he will curse again. First He destroyed all living

creatures, now he says, he will never do so again. All these things are like the doings of children not of God nor even of an educated man for even he is true to his word and keeps his pledges.

15. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. (IX. 1, 3, 4.)

C.—Is not the God of the Christians destitute of mercy, since he helps some to enjoy at the expense of the lives of others? Are not the parents, who cause one of their children to be killed in order to feed the other, considered most sinful? The same is true in this case since all living creatures are like children to God. The Christian God (in their case) is more like a butcher. It is this that has made men so hard-hearted and cruel towards other sentient creatures. Why is not the Christian God sinful since he is destitute of tenderness of feeling.

16. And the whole earth was of one language, and of one speech. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. (XI. 1, 4—8.)

C.—All men must indeed have been very happy when the whole world had one language, but what shall we say of this jealous God of the Christians who confounded their speech and destroyed the happiness of all. He did a most criminal thing. Is it not worse than any thing that Satan has ever done. Did not he even beat Satan in this? This also shows that the God of the Christians lived on the top of some mountain as Siani and was not wishful of their welfare. Let alone God, even an enlightened man would not do such a thing. How can then such a book be the Word of God?

17. He said unto Sarah his wife, Behold now, I know that thou *art* a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive. Say, I pray thee thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee. (XII. 11—13.)

C.—Now reader mark! This Abraham, who is looked upon as a *great prophet* both by the Christians and the Mohammadans alike, tells lies and does such other wicked deeds. How can such people find the way to true happiness and knowledge whose prophets were men of such a low character?

18. And God said unto Abraham, Thou shalt keep my covenant therefore thou, and thy seed, after thee in their generations. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin: and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. (XVII. 9—14.)

C.—Now look and at the most unnatural command of God. Had He approved of circumcision, He would not have made the foreskin at all in the beginning of creation. It serves to protect the (delicate) (structure) beneath just as the eyelids protect the eye-ball. This structure is so extremely delicate that the bite of an ant, or the most insignificant hurt will cause great deal of pain if there were no fore-skin. It also serves, to prevent the soiling of clothes after micturition. These are a few of its uses. Hence it is wrong to circumcise it. Why don't the Christians obey this commandment now? This was an everlasting and not a temporary covenant. Besides, Christ's testimony as to the truth of the Law in the words "one jot or one tittle shall in no wise pass from the law" will turn out to be false.

The Christians should seriously think about this matter, and give this question their whole attention.

19. And he left off taking with him, and God went up from Abraham (XVII. 22).

C.—This shows that this God was either a man or a bird that went up and down. He seems to be more like a juggler.

20 And the Lord, appeared unto him in the plains of Mamre and he sat in the tent door in the heat of the day. And he lift up his eyes and looked and, lo, three men stood by him; and when he saw *them*, he ran to meet them from the tent door, and bowed himself towards the ground. And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water I pray you, be fetched, and wash your feet, and rest yourselves under, the tree. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on; for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. And Abraham ran unt. the herd, and fetched a calf tender and good, and gave *it* unto a young mano and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat. (XVIII. 2—8).

C.—Now why should they, whose God eats calf's flesh, spare cows, calves and other animals? He that has no compassion (on dumb animals) and enjoys flesh-eating cannot be God. He can only be a man who feels no scruples in injuring other sentient creatures for his gratification. We are not told who the other two men (besides God) were. It appears that there was a party of savages whose leader is styled God in the Bible. It is such things (as flesh-eating, etc.,) that prevent wise men from accepting this book as the Word of God and its God as the true God.

21. And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? (XVIII. 13, 14.)

C.—Now look at this God of the Christians! How like women and children He is (so easily) vexed and how He taunts Sarah.

22. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. (XIX. 24, 25.)

C.—Now look at this Biblical God! He is so destitute of mercy that He did not take any pity even on children and the like. Were they all so wicked that He overthrew cities and burried them all underneath. Such a thing is opposed to justice, mercy and reason. Why should not they, whose God is guilty of such things, do likewise?

23. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the first born went in, and lay with her father; let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father. Thus were both the daughters of Lot with child by their father. (XIX. 32—34, 36.)

C.—The vices of the Christians and others who are addicted to drink—the wicked drink that has degraded men and women so much that even a father and his daughters have not escaped from being guilty of miscon ducting themselves with each other—know no bounds. Good people, therefore, should not even think of drinking wine.

24. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived. (XXI. 1, 2.)

C.—Now let the reader judge what kind of thing this was. God visited Sarah and the result of this visit was that she conceived. Could there be any one else besides God and Sarah who was the cause of her conception? It seems that Sarah conceived through the grace of God!!!

25. And Abraham rose up early in the morning, and took bread and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away.........and she departed ....and she cast the child under one of the shrubs.........and she sat over against *him*, and lift up her voice, and wept. And God heard the voice of the lad. (XXI. 14—17.)

C.—Now (gentle reader!) look at the crooked doings of this Christian God! First he unjustly sided with Sarah (vide XXI. 12) and

had Haggar driven out of the house. Then it is Haggar that lifted up her voice and wept whilst it was the lad's voice that God heard. How wonderful! Is not it? Can such a being ever be God? Can such a thing ever be found in the Word of God? Excepting a few (ordinary) truths that could have been written by a man of ordinary intelligence, the whole book abounds in absurdities.

26. And it came to the pass after these things, that God did tempt Abraham, and said unto him, Take now thy son, thine only *son* Isaac, whom thou lovest, and get unto the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of ....and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: Lay not thine hand upon the lad; neither do thou any thing unto him: for now I know that thou fearest God. (XXII. 1. 2, 9 and—12.)

C.—Now it is quite clear that the Biblical God possesses finite knowledge and that He is not Omniscient. Abraham too was simpleton, else he would not have acted in the way he did. Had the Biblical God been an Omniscient Being, He would have been able to find out all about the firmness of Abraham's faith through His Omniscience. It is certain then that the God of the Christians is not an All-knowing God.

27. In the choice of our sepulchres bury thy dead......but that thou mayest bury the dead. (XXIII. 6.)

C.—The burial of the dead is highly injurious to the (health of the inhabitants of the) world, because decomposition of dead bodies sets in and pollutes the air which in its turn gives rise to disease.

(Christian). It is not good, to cremate those whom we love, while the burial of the dead is like laying them down to sleep; hence this mode of the disposal of the dead is good.

C.—If you love your dead, why don't you keep them in the house? Why do you even bury them? The soul you love leaves the body after death, what is the good of loving the dead decomposing body? But since you love it, why do you bury it under the ground? It pleases no one to be addressed "Let us bury you under the ground." Besides, how can it be an act of love on your part to throw earth,

bricks, stones, lime, etc. on his eyes, mouth, chest and other parts of the body? If the dead body be placed in a coffin before it is buried, foul smell issues forth from the ground. It then pollutes the air which in trun gives rise to terrible diseases. Again, a piece measuring at least 3 yards long, and 2 yards broad is required for burying one dead body. At this rate one can imagine how much ground is required for the burial of hundreds of thousands of dead bodies and rendered useless. That ground can neither be tilled, nor used for gardening, nor can it be fit for human habitation. Hence burial is the worst of all methods in vogue for the disposal of the dead. A little better than this is to throw the dead body into (flowing) water, because crocodiles and other creatures living in water soon tear it into pieces and eat it up, but still the bones and other matter that will remain behind will decompose and pollute the water and air and thereby injure the (health of the inhabitants of the) world. A little less injurious method (of disposing of the dead) is to leave the body in a jungle. Carnivorous animals and birds will devour it but still the extent to which the marrow of bones and other refuse, that will be left behind, will pollute the air, the same will be the measure of its being injurious to public health. The cremation is the best of all (methods for the disposal of the dead) because the fire breaks up the dead body into its component elements which are carried away by air.

Ch.—Even *cremation* gives rise to foul smell.

C.—Yes a little, if *cremation* be not conducted properly, but nothing compared with what takes place in other methods, such as the burial. But if *cremation* be conducted in accordance with what has been prescribed in the *Vedas*, no pollution of the air results. The *Vedic* method of *cremation* is, in brief, as follows :—

Let a *Vedi*, 7½ feet long, 5¼ feet broad and 4½ feet deep, be dug in the ground. The walls should slope in such a manner that breadth of the *Vedi* at the bottom is one-half of that at the top, and let sufficient quantity of wood of such trees, as Butea Fondoea as well as sandal wood (at least 40 lbs.) be piled in the *Vedi* and the dead body placed on it. Let the same kind of wood be put on its top till it is one foot short of the mouth of *Vedi*. Let sufficient amount of camphor, *agar*, *tagar* be also scattered here and there in the pile of wood. Now, let fire be set to the pile and oblations of clarified butter, whole amount of which should weigh as much as the weight of the

dead body, and to which musk, at the rate of 1 grain, and saffron, at the rate of 8 grains, per pound of *ghee*, has been added, be poured over it. This mode of *cremation* causes no foul smell. Even this is called *Antyeshthi*, *Narmedha*, *Purushmedha Yajna*. However poor the deceased be, in no case should less than 40 lbs. of *ghee* be used in cremating the body, whether that quantity of *ghee* be obtained by begging or as a gift from his caste-people or from the Government, if need be, but the body should always be cremated only in the above-described manner. But if the *ghee* and other materials (mentioned above) could not be procured in any way, mere cremation with wood alone is far better than burial. Millions of dead bodies can be cremated on a piece of ground having an area of 20¼ sq. yards or even in one *Vedi*, nor is the soil polluted as in burial. The sight of graves is also the cause of fear to the timid. Hence, burial and other methods of disposal of the dead are altogether reprehensible.

28. Blessed *be* the Lord God of my Master Abraham, who hath not left destitute my master of his mercy and his truth : I *being* in the way, the Lord led me to the house of my master's brethren. (XXIV—27.)

C.—Was He God of Abraham alone? God acted in the same way as a fore-runner or guide walks in front of his master in order to show him the way. Why does He not do the same now-a-days? Why does He not now talk with men in the same way as He did in the past? Such things can never be true of God or of His Word. They can only be true of savages.

29. And these *are* the names of the sons of Ishmael, by their names, according to their generations : the first-born of Ishmael, Nebajoth ; and Kedar, and Adbeel, and Mibsam. And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah. (XXV.—13, 15.)

C.—This Ishmael was Abraham's son born of Haggar, his handmaid.

30. I will make them savoury meat for thy father, such as he loveth: and thou shall bring *it* to thy father, that he may eat and that he may bless thee before his death. And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and

put them upon Jacob, her younger son: And she put the skins of the kids of the goats upon his hands, and upon he smooth of his neck: And Jacob said unto his father, I *am* Esau, thy first-born; I have done according as thou badest me, arise, I pray thee, sit and eat of my venison, that thy soul may bless me. (XXVII—9, 10, 15, 17, 19.)

C.—Now, look at this man, first he gets the blessing (of his father) fraudulently and, then, poses as a great saint and a prophet. It is not very strange ? Such having been the teachers of the Christian religion, there is nothing to wonder at if it is so full of absurdities?

31. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. And the called the name of that place Beth-el: And this stone, which I have set *for* a pillar, shall be God's house. (XXVIII. 18, 19 and 22.)

C.—Now mark! Did not they act like savages in worshipping stones and causing others to do the same. Now this place is called *Holy Bathel* by the Mohammadans. Is that stone alone the house of God and does He reside in that stone alone? Bravo Christians! You are indeed great idolators!

32. And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said God hath taken away my reproach. (XXX. 22 23.)

C.— Well done ! O Christian God ! You are indeed a great surgeon ! What were the instruments or medicines with which you opened women's wombs, or was all this done blindly?

33. And God came to Laban the Syrian in a dream by night and said unto him, Take heed that thou speak not to Jacob either good or bad. Because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods? (XXXI. 24,30)

C.—This is one instance out of a thousand that are recorded in the Bible, in which God is said to have come to people in dreams and conversed with them, visited them in wakeful state, eaten and drank come and gone, but one cannot say whether He exists now or not, as he visits no one either in dreams or in the wakeful condition. It also appears that these savages regarded stones as their gods and worshipped them, but even the Christian God believes stones to be gods else how could He have used the words *stealing of gods*.

34. And as Jacob went on his way the angels of God met him. And when Jacob saw them, he said, This of God's host: and he called the name of that place Mahanain. (XXXII. 1, 2.)

C.—Now there can be no doubt that the Christian God is a *man* as He also keeps an army (host). He must, therefore, also have war implements (arms and ammunition), and be in the habit of attacking others and fighting with them; otherwise it would be of no use to keep an army.

36. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee thy name. And he said, wherefore *is* it *that* thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face and my life is preserved. And as he passed over Peniel, the sun rose upon him, and he halted upon his thigh. Therefore, children of Israel eat not of the sinew which shrank which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank. (XXXII. 24-32).

C.—It is only because the Christian God is a regular wrestler that He blessed Sarah and Rachel with sons!! Can such a Being ever be God? Again, look at His behaviour! The fellow, Jacob asked Him His name and He won't tell it. No doubt (the Christian) God put the hollow of Jacob's thigh out of joint and prevailed upon him but had He been a doctor He would also have got his thigh right. By devotion to such a God, other devotees, like Jacob must also be limping. Now Jacob saw God face to face and wrestled with Him, it could only be true of one who possessed a physical body. Away with this childish prattle.

37. And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him. And Judah said unto Onan, Go in

unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that be spilled *it* on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord: wherefore, he slew him also. (XXXVII. 7-10.)

C.—Now, it must be clear to all that these are the doings of man, not of God. Oman entered into *Niyoga*[1] with Er's wife why did God slay him? Why did not He guide his understanding ?

(EXODUS).

38, And it came to pass in those days, when Moses was grown that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow ? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian ? And Moses feared, and said, Surely this thing is known. (I. 11—14.)

C.—Now mark, reader. This Moses—the chief prophet of the Bible, the founder of its religion—was a slave to such passions as anger, was a homicide who wanted to escape his punishment like an ordinary thief. As he concealed his crime, he must have been in the habit of telling lies. Even such a man (as Moses) met God, became a great prophet and founded the Jewish religion—a religion that reflected the character of its founder. Hence all the chief prophets of the Christians from Moses downwards were all uncivilized... ..and devoid of culture.

39.......kill the passover. And ye shall take a bunch of hyssop, and dip *it* in the blood that is in the bason, and strike the linten and the two side-posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth

[1] This also conclusively proves that *Niyaga* was in vogue in all countries in ancient times.

the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. (XII. 21—23.)

C.—This looks more like making a charm. Can such a God ever be All-knowing who could not know the houses of the children of Israel but by seeing blood prints (on their lintels and side-posts). This is more like a man with a poor understanding. It shows that these things were written by some savage.

39. And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that *was* in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead. (XII, 29, 30.)

C.—Bravo ! What a fine thing did this God of the Christians do ! How like a burglar, at midnight He mercilessly killed children, infants and the aged and even cattle that were all innocent! He had not had the least pity on them. 'There was a great cry in Egypt' and yet the heart of this Christian God would not melt. Let alone God, even an ordinary man would not do such a thing and yet there is nothing strange in it as it has been said "A flesh-eater knows no pity." When the God of the Christian is a flesh-eater, what can He have to do with *pity* and compassion ?

40. The Lord shall fight for you......speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. (XIV. 14—16.)

C.—Well Sir ! In ancient times God used to follow the children of Israel as does a shepherd his flock of sheep. We wonder where has he hidden himself now ? Had he been in evidence now, He would have helped the Christians to make rail-roads throughout the sea which would have been a great boon to the world. They would also have been saved the trouble of consructing boats and ships. But what is to be done. None knows where this Christian God has hidden himself. The Biblical God has done many an impossible thing in his dealings with Moses. But it appears that like

God like devotee and His Book is but too true in this case. May such a God and such a book remain far from us. In this alone lies our good.

41.......for I the Lord thy God, am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;......(XX. 5.)

C.—Now what kind of justice is this to consider it good to visit the sins of fathers upon children unto the fourth generation. Does not a good father even have wicked children or *vice versa?* If this be true how could (the Christian) God be justified in inflicting punishment on children unto the fourth generation for the sins of their fathers? It is unjust to inflict punishment on the innocent.

42. Remember the sabbath day, to keep it holy. Six days shalt thou labour...But the seventh day *is* the sabbath of the Lord thy God...the Lord blessed the sabbath day. (XX. 9—11.)

C.—Is Sunday alone the holy day? Are the other six days (of the week) unholy? Had God worked so hard for six days that he got tired and went to sleep on the seventh? If He blessed Sunday, what did He do unto the other six days? He must have cursed them. Leave alone God, even an enlightened man would not do such a thing. What good did He see in the sabbath day and what wrong had the other six days done that He blessed and hallowed the one and without any cause pronounced the others unholy?

43. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's. (XX. 16, 17.)

C.—Bravo! No wonder that the Christians covet the wealth and possessions of the foreigners as assidously as a thirsty man thirsts for water or a hungry man hungers after food. The Christian God would be as selfish and partial as is the author of this (so-called) commandment. If a Christian were to say that the word *neighbour* here includes ***all*** men, it cannot be true because none will be left out whose wife and servants one could covet. Hence these are the inventions of selfish men and not the commandants of God.

44. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him keep alive for yourselves. (XXXI. 17, 18.)

C.—Well done (Christians) ! How good is your prophet Moses as well as your God, who could not keep aloof from taking even the lives of women children, the aged and the cattle. It also conclusively proves that Moses was voluptuous, since had he not been sensual, he would not have spared virgin girls for himself as well as for his followers, nor would he have issued such a cruel order (as encouraged sensualism).

45. He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver *him* into his hand ; then I will appoint thee a place wither he shall flee. (XXI. 12, 13.)

C.—If this act of God be just, why was not the same punishment meted out to Moses who slew a man, buried him and then ran away. He stands guilty of partiality to Moses or else why did He not let Moses be judged by the ruler of the country.

46....and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood and put *it* in basins; and half of the blood he sprinkled on the altar. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words. (XXIV. 5, 6, 8, 12.)

C.—Now reader judge for yourself whether the authors of all these acts were savages or not. How like a savage and a barbarian to think that the God Almighty accepts burnt offerings of oxen and sanctions the sprinkling of blood on the altar. Such being their God, why should not His votaries fill their stomachs with the meat of oxen and cows and thereby cause a great loss to the world. The Bible is simply full of such evil teachings. It is under their evil influence that the Christians try to bring the same sort of false charge against the *Vedas*, but there is absolutely no mention of animal sacrifice and the like practices in them. Further this conclusively proves that the God of the Christians was a hill-man who lived on a mountain. He could neither make nor procure paper, ink and pen and therefore was compelled to write on

tablets of stones which He gave to Moses. He might have passed for God before those savages.

47. And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, *there is* a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put these in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen. (XXXIII. 20—23.)

C.—Now reader! Is there any doubt left in your mind as to the God of the Christians having a body like that of a man? (Mark) How He played tricks with Moses and posed as God!

(LEVITICUS).

48. And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying. Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, *even* of the herd and of the flock. (I. 1, 2.)

C.—Now does not the God of the Christians, Who accepts the offerings of oxen and cows, etc., and enjoins upon His votaries to bring such offerings to Him, thirst for the blood and hunger after the flesh of such animals? Such a being can never be considered as God or even as a man of a tender-hearted nature, on the other hand, he looks more like a flesh-eating trickster.

49. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire! And the priests, Aaron's sons, shall lay the parts, the head and the fat, in order upon the wood that *is* on the fire which *is* upon the altar: But his inwards and his legs shall he wash in water: and the priest shall burn on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord. (I, 5—9).

C.—A little consideration will show that the place, where a bullock is killed by His votaries before the Lord (who sanctions that act) his

blood is sprinkled on all sides of the altar and the flesh of the animals offered as a burnt offering on the altar when the Lord smells a sweet savour, is no better than a slaughter-house. These things serve to show that the Bible can never be the Word of God nor can its God be any better than a savage trickster.

50. And the Lord spake unto Moses, saying. If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. (IV. 1, 3, 4).

C.—Now look at this atonement for sins! A man commits a sin and in order to atone for it kills useful animals and the (Christian God sanctions such an act. Well done, Christians! Even such a Being as this you hold to be God and hope to be saved through His Grace.

51. When a ruler hath sinned......he shall bring his offering a kid of the goats, a male without blemish:......they kill the burnt offering before the Lord: it *is* sin offering. (IV. 22—24.)

C.—Bravo, ye Christians! Such being the case why should the Christian rulers, judges and commanders (of the army) and the like officials fear sin. It is stanger that these people should sin for their gratification and by way of atonement for their sins take the lives of cows, calves and other (useful) animals. This is why Christians have no scruples, in taking the life of any bird of animal. Come ye Christian, renounce this barbarous religion and embrace the *Vedic* faith—the religion of light, culture and righteousness. That alone will give you true happiness.

52. And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; and wring off his head from his neck, ...but shall not divide it asunder.........shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an

ephah of fine flour for a sin offering*; he shall put no oil upon it. (V. 7, 8, 10, 11, 13.)

C.—Neither the rich nor the poor among the Christians can have any fear in the commission of sins, because their God has made the atonement for sins so easy. Now this is one of the oddest things in the Christian Bible that it teaches that one can escape the consequence of one's sins without any great effort merely by committing other sins. A Christian commits a sin and in order to ward off its consequences kills other (animals), enjoys their flesh and gets his sins forgiven. When the head of a pigeon is wrung off from its neck, it is sure to writhe for some time, do not the Christians even then feel any pity for the poor creature. But (we forget) why should they have any such feelings when their God teaches them to kill (other creatures to offer them as an atonement for their sins)? Besides, when all sins can thus be expiated, why have they set up this big fraud of forgiveness of sins through faith in Christ?

53. Even the priest shall have to himself the skin of the burnt offering which he hath offered. And all the meat offering that is baken in the oven, and all that is dressed in the frying pan and in the pan, shall be the priest's that offereth it. (VII. 8, 9.)

C.—We were under the impression that the trickery of the priests of the temple of the goddess *Bhairava*—the Indian Bacchus and other temples were mighty wonderful indeed, but we find that the trickery of the Christian God and his priests is a thousandfold greater. The Christians must have greatly enjoyed themselves and (perhaps ever enjoy now) when they got money by selling the skin of the animals offered as sacrifice

A thousand thanks to this God who has made a covenant of accepting calves, sheep, lambs and pigeons and even flour. Very strange that he accepted pigeons whose heads had been wrung off from their necks, in other words, he had not had to trouble himself for wringing their necks. The mention of such things in the Bible comples one to infer that among those savages there was one cleverer than the rest, he took to living on a mountain and declared himself as God. Those ignorant savages accepted him as such. Through his cunning devices, he managed to get animals, birds and flour and other articles for his food on the mountain and enjoyed himself. He had touts called angels to work for him. Let the good reader compare this God of the Bible who eats calves, sheep, lambs, pigeons and fine flour with God, of the such Who is Omnipresent, Omniscient, Unborn, Formless, Omnipotent and Just and possessed of other good attributes.

and had their flesh to eat. Now will a father kill one of his two children and offer his flesh to the other, to eat? Is such a thing ever possible? How could then God unto Whom all living creatures—men, animals, birds, etc.,—are like children, do such a thing? It is clear then that the Bible can never be the Word of God, nor can the God of the Bible be the true God, nor can its followers know that truth and righteousness are. This book is simply full of absurdities too numerous to mention.

(NUMBERS.)

54. And the ass saw the angel of the Lord standing in the way and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou has smitten me these three times? (XXII. 23, 28.)

C.—In olden times even an ass could see the angels of God, but now-a-days, even bishops, clergymen and other men—good or bad—cannot see God or His messengers. Do God and His messengers exist now-a-days? If they do, what has become of them that they are not visible? Are they sleeping a very heavy sleep or are they ill, or have they gone away to some other world or busied themselves with some thing else, or are they now offended with the Christians or have they died? One does not know what has happened to them, but one can very well infer that they that do not exist now nor are visible. never existed before nor were ever visible. The author (or authors) of the Bible has spun all these yarns.

(II SAMUEL).

55. And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out or Egypt even to this day, but have walked in a tent and in a tabernacle. (VI. 4—6.)

C.—There is no doubt now that the Christian God is embodied like a man. He complains that He worked very hard, walked hither and thither in tents and tabernacles but never had a house to dwell in. Now if David would make him a house, he would rest in it. Are not

the Christians ashamed of believing in such a God and in such a book as the Word of God? But they are to be pitied. Poor Christians! They were caught in the trap (of the Christian religion). They should now make a great effort to get out of it?

(II KINGS).

56. And in the fifth month, on the seventh *day* of the month which *is* the nineteenth year of king Nebuchadnezar king of Baylon came Nebuzar-adin captain of the guard, a servant of the king of Babylon unto Jerusalem: And he burnt the house of the Lord, and the king's house and all the houses of Jerusalem, and every great *man's* house burnt he with fire. And all the army of the Chaldees, that *were with* the captain of the guard brake down the walls of Jerusalem round abour. (XXV. 8, 9, 10.)

C.—The God of the Christians is indeed to be pitied. He had a house built for him by David to dwell in. He must have been living comfortably in it but Nebuzar-adin burnt it to ashes. God and his army of angels could not do any thing against him. This God used to fight and win great battles before, but now He let Nebuzar-adin completely destroy His house. One wonders why He sat quietly (and did nothing to defend His house) and where His angels ran away. At such a critical moment no one was of any use (to him) Besides what became of the Omnipotence of God? Did it take wings and fly away? If what is stated here be true, all that has been said before in the Bible about the victories of God will have no meaning. Did His bravery and valour consist in killing Egyptian children only? Now why did He keep quiet in the presence of brave men? By such a behaviour the Christian God brought disgrace and dishonour on Himself. The book is simply full of thousands of such silly stories.

(I. CHRONICLES.)

57. So the Lord sent pestilence upon Israel and there fell of Israel seventy thousand men. (XXI. 14,)

C.—Look at the strange doings of this Christian God! On the house of Israel that He had blessed so often and for whose welfare He has been exerting Himself day and night He sends pestilence in a fit of rage and destroys 70,000 men. Some poet has said "He

क्षणे रुष्टः क्षणे तुष्टो रुष्टस्तुष्टः क्षणे क्षणे ॥
अव्यवस्थितचित्तस्य प्रसादोऽपिभयंकरः ॥ १ ॥

that is pleased in one moment and displeased in the next, in other words, whose pleasure and displeasure are momentary, is to be feared even when pleased." This is but too true of the Christian God.

(THE BOOK OF JOB.)

58. Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh and he will curse thee to thy face. And the Lord said unto Satan, behold, he *is* in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. (II. 1—7.)

C.—Now behold! How great is the might of the God of the Christians! Satan smites His devotee in His very presence and yet He neither punishes him, nor protects His votaries, nor can any one of His (so many) angels face him. One Satan has stricken them with fear. It also seems that the Christian God is not Omniscient, otherwise why should He have tested Job through Satan?

(ECCLESIASTES.)

59......yea, my heart had great experience of wisdom and knowledge and I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom *is* much grief and he that increaseth knowledge increaseth sorrow.

C.—Now mark reader! Wisdom and knowlege, that are synonymous terms, are believed by them to be two different things. Who but an ignorant man will say that, increase in knowledge is the cause of grief and sorrow? Leave a lone the idea that God is the author of the Bible, even an enlightened man could not have written it.

So far we have briefly discussed the Old Testament. Next we shall write a little about the New Testament that comprises Gospels according to St. Mahthew, etc., and is held in great reverence by the Christians who call it the Bible. We should now examine it and see what kind of book it is.

(THE GOSPEL ACCORDING TO ST. MATTHEW.)

60. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost......behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (I. 18, 20.)

C.—No educated man can ever believe in such things as are opposed to all kinds of evidence (such as direct Cognition, Inference, etc.) and to the laws of nature. Only people in a state of barbarism can believe them. It does not become educated and civilized men to do so. Breathes there a man who could violate the laws of God? Should any one succeed in subverting His law, no one will ever obey His commandments, nor would God Himself break his own laws as He is Omniscient and infallible. If this story of the birth of Christ were held to be true, any unmarried girl that happens to conceive could say that she was with child of the Holy Ghost. She could also falsely say that the angel of the Lord told her in a dream that 'that which is conceived in her is of the Holy Ghost'! This story is as possible as that recorded in the *puranas* about *Kunti* being conceived of the Sun. Only those who have 'more money than brains' can believe in such things and fall an easy prey to superstition. It must have happened like this that Mary co-habited with some one and thereby became *enceinte.* She or some one else gave out (such an impossible thing) that she had conceived of the Holy Ghost.

61. Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungerd. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. (IV. 1—3.)

C.—This conclusively proves that the Christian God was not Omniscient, otherwise, why should He have had Jesus tempted of the

devil ? He would have known all about him by His Omniscience. Will a Christian live if he be kept without food for 40 days and 40 nights ? It also proves that Jesus was neither the son of God nor did he possess any miraculous power or why would he not have turned stones into bread. Why would he have himself suffered from the pangs of hunger ? The truth is that what God has created as stones no one could ever turn into bread, nor could God Himself subvert His laws ordained by Himself since He is Omniscient and, all His works are free from error.

62. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him.

C.—It seems that it was in consequence of this sin alone, *viz.*, breaking the fifth Commandment which says "Honour thy father and thy mother that thy days may be long upon the land......", that he did not live long, since he neither served his father and mother, nor let others do it. It also shows that Jesus founded his religion in order to entrap others. He wanted to accomplish his object by ensnaring others into his net like a fisherman. Is there any wonder then if Christian missionaries follow their Master in ensnaring other men into their religion ? Just as a man who catches a large number of big fish, makes a name for himself as a god fisherman and also makes a good living by it, in like manner, a missionary who ensnares a large number of converts into the net of Christianity gets a good salary and makes a name for himself. These people (missionaries) ensnare such simple men into their nets as are ignorant of the teachings of the *Vedas* and *Shastras* and separate them from their parents and other members of the family. It, therefore, behoves all enlightened *Aryas* to escape their net of superstition and error and exert themselves to save their ignorant brethren from the same.

63. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria ; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy ; and he healed them (IV. 23, 24.)

C.—We would have believed all this about Jesus that is written in the Bible, had the claims of the (popes and magicians), who in our day pretend to drive out devils and cure disease through charms and incantations, blessings or a pinch of ash, been true. All these things are meant, for ensnaring poor. ignorant, guileless people into superstition. If the Christians believe that Jesus really worked miracles, why do not they believe all that is claimed by the popes of our the goddess (in India) to be true, because their claims are very much like those of Jesus.

64. Blessed *are* the poor in spirit ; for theirs is the kingdom of heaven. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. (V.3, 18, 19.)

C.—If the heaven is one, there can be only one king there. If all those who are 'poor in spirit' will go to heaven, who will be the king among them? Very likely there will be a great row over this matter and all order will be set at nought. If by the term *poor in spirit* are meant all those who are penniless, it could never be right, but if this term means *free from conceit*, then, too it could not be true as *poor in spirit* and *free from conceit* can never be synonymous. He that is *poor in spirit* can never be contended. To say that the *law* will hold good only so long as heaven and earth last can only be true of man-made laws, since they are not eternal. But this cannot be spoken of the eternal laws of the Omniscient God. "Whosoever shall break one of these commandments shall be called the least in the kingdom of heaven" has been said merely to tempt men and inspire them with fear.

65. Give us this day our daily bread. Lay not up for yourselves intreasures upon earth. (VI. 11, 19.)

C.—This shows that in the age when Jesus Christ lived, people were mere savages in a state of poverty, and Christ was also poor like the rest of them, therefore, it is that he prays to God for his daily bread and teaches others to do the same. Why do the Christians lay up treasures when their Bible teaches to the contrary. They should act on their Master's advice and give away all that they possess in charity and become poor.

66. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. (VII. 21.)

C.—Now if all the great Bishops, Missionaries and othe Christians, hold what Christ has said (in this verse) to be true. they should never call Christ Lord (or God). Should they refuse to do so, they will be sinners.

67. Many will say to me in that day. And then will I profess unto them, I never knew you : depart from me, ye that work iniquity. (VII, 22, 23.)

C.—Mark reader ! How Christ in order to convince the savages pretended to be the Judge who will sit on the seat of justice on the day of judgment. This was meant simply to tempt simple guileless men.

68. And, behold, there came a leper and worshipped him, saying Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. (VIII. 2, 3.)

C.—All these things are meant to ensnare ignorant men. If the Christians hold all these things, that are opposed to the dictum of knowledge and the laws of nature, to be true, why do they say that the stories about *Shukracharya Dhanvantri* in the *Puranas* are false? For instance, it is recorded in the *Mahabharat* and the *Puranas* that the whole dead army of *daitas* fiends was made alive. *Kach* the son of *Vrihaspate* was cut into pieces that were eaten by fish and yet *Shukracharya* brought him back to life. Again, the same sage killed *Kach* and gave it to be eaten and then made him alive in the stomach and brought him out as such. *Shukracharya* himself died and *Kach* brought him to life. The sage *Kashyapa* brought a tree and a man back to life that had been burnt to ashes. *Dhanvantri* made hundreds of thousands of dead persons alive, cured millions of lepers, granted sight to hundreds and thousands of blind men and gave hearing to millions of deaf men. If these stories be false, why is not the story of Christ's having performed miracles also false? Why should a man not be called obstinate and unjust who calls whatever another person says, to be wrong and declares himself to be right, however wrong he may be? In like manner, all that the Christians say about the

miracles of Christ is based on wrong-headedness and injustice. It is mere childish prattle.

69. There met him two possessed with devils, coming out of the tombs. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go and when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. (VIII. 28, 33.)

C.—A little consideration will show that all these things are false. Dead persons can never come out of their graves, nor can they go to any one and speak to him. Only the most ignorant savages can believe in such things. Christ was the cause of the death of that herd of swine, and he therefore stands guilty of the sin of having inflicted (pecuniary) loss on the owner of the swine. The Christians hold that Christ could forgive sins and purify the impure, why could not he cleanse the devils of their impurities? Why did he not recompense the owner for the loss he had sustained? Do the cultured Christians, such as the Europeans, also believe in these yarns? If they do, they are indeed immersed in superstition.

70. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. For I am not come to call the righteous, but sinners to repentance. (IX. 2, 13,)

C.—Now this thing is as impossible as others that have been mentioned before. As regards the forgiveness of sins it is only a bait thrown to the simpletons to ensnare them. Just as alcohol, Indian hemp, or opium taken by one person cannot intoxicate another, likewise, a sin committed by one cannot affect another. On the other hand, it is he alone suffers who sins. Verily this is Divine Justice! God would indeed be unjust if good or bad deeds done by one man should affect another, or if the judge should take on himself the consequences of the crimes of the criminal. Remember righteousness alone is the cause of felicity (happiness), not Christ or any other saint or prophet. The righteous do not at all stand in need of Christ, etc., nor do the sinners as their sins can never be forgiven.

71. And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. For it is not ye that speak, but the Spirit of your Father which speaketh in you. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* they of his own househlod. (X. 1, 20, 34—36.)

C.—These are the very disciples one of whom betrayed Christ for 30 rupees, all others also forsook him and fled. All such things as one's being possessed of devils or casting them out, curing of disease without proper medicine and diet are impossible as they are opposed to the dictum of knowledge and contrary to the laws of nature. Only the ignorant people can believe in them. If it be the spirit of God that speaks in man not the human soul what does the latter do? It must be God then Who enjoys or suffers the consequences of virtuous or sinful acts done by man. This is altogether wrong. Christ came to set men against each other and cause them to fight and he succeeded. The same strife is raging among men to this day. How wicked it is to sow discord among men as it inflicts great suffering on them, but it seems that the Christians regard it as the highest doctrine, since when Christ thought it good to turn men against each other, why should not they—his followers? Yes it becomes Christ alone to turn the members of one's own household into his foes; no good man will ever do such a thing.

72. And Jesus saith unto them, How many loaves have ye? And they said, seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, beside women and children. (XV. 34—39)

C.—Are these things any better than the tricks of a wonder-worker or of a juggler of to-day? Where did all these loaves come from (to feed the multitude)? Had Christ possessed such mira-

culous powers, why would he have hankered after the fruit of a fig tree when he was hungry? Why did he not turn stones, earth and water into leaves and delicious sweets? These things look more like children's play. Many a *Vairagee* and other mendicants defraud guileless, ignorant men of their money by such tricks (as these).

73. And then he shall reward every man according to his works. (XVI. 27.)

C.—When all men shall be rewarded according to their works, it is useless for the Christians to preach the doctrine of the forgiveness of sins. If the latter be true, the former must be false. If the Christians say that those that deserve to be forgiven shall be forgiven, while those that do not deserve it shall not be forgiven, it cannot be right, since justice and mercy consist only in awarding punishment and reward for all *works.*

74. O ye faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place: and it shall remove; and nothing shall be impossible unto you. (XVII. 17, 20.)

C.—The Christians go about preaching "Come, embrace our religion, get your sins forgiven and be saved." All this is untrue, since had Christ possessed the power of having sins remitted, instilling faith in others and purifying them, why would he have not freed his disciples from sin, made them faithful and pure. When he could not make those who went about with him pure, faithful and sinless, how could he now, that no one knows where he is, purify any one? Now disciples of Christ were destitute of as much faith as a grain of mustard seed and it is they that wrote the Bible, how could then such a book be held as an authority. Those who seek happiness should not believe in the works of the faithless, the impure (at heart) and the unrighteous. It also proves that if the word of Christ be held to be true, no Christian possesses as much faith as a grain of mustard. If a Christian should say that he possessed it more or less, let him then be asked to remove a mountain from one place to another. Even if he succeeded in doing it, he could not be said to possess perfect faith but only about as much as a grain of mustard. On the contrary, if he did not succeed,

he was then destitute even of an atom of faith or righteousness. If any one were to say that all this is allegorical and the word *mountain* stands for pride and other evil qualities of the mind, it cannot be right, as raising the dead, curing the blind, the lepers and those possessed of devils could also be allegorical. Christ raising the dead, etc., may mean curing the lazy of their laziness, curing the blind, dispelling the ignorance of the mentally blind, the licentious of licentiousness and the superstitions of those who were superstitious.

Even this interpretation would not hold water, since had this been the case, why would he have not been able to cure his disciples of their faithlessness, ignorance, etc. ? Hence Christ betrays his ignorance by saying such impossible things. Had Christ possessed even a little knowledge, why would he have talked such nonsense like a savage. However as it has been said, "In a country where no trees are seen to grow, even the castor oil plant is considered to be the biggest and the best tree" in like manner in a country where none but the most ignorant savages lived, Christ was rightly considered a great man but Christ can be of no count among the learned and wise men of the present day.

75. Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (XVIII. 3.)

C.—If the conversion of a man by the offering of his will be the cause of his entering into heaven and his not doing so the cause of his going to hell, it is clear then that no one can take upon himself the sins or virtues of another. And the use of the expression "except ye......become as little children," etc., shows that most of the teachings of Christ were opposed to the dictum of knowledge and contrary to the laws of nature, and he also wished that the people should accept them like children without questioning their validity, in other words, accept them with their eyes closed. Plenty of Christians have blind faith like children, otherwise why should they believe in such things as are opposed to reason and science. It is also clear that had not Christ himself been destitute of knowledge and understanding like children, he would not have taught others to become as children, since a man always wants to make others like himself.

76. Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (XIX. 23, 24.)

C.—It appears from this that Christ was a poor man. The rich very likely did not respect him, hence he taught the above; but this teaching is not true, because there are good and bad people among the rich as well as among the poor. A man may be rich or poor, but he always reaps the fruits of his deeds—good or bad—as the case may be. It is also clear that Christ believed that the kingdom of God was in some particular locality and not everywhere. Such being the case, He cannot be God, since God's kingdom must be everywhere and it is foolish to speak of it as one shall or shall not enter into it. Again, will all the Christians that are rich go to hell and those that are poor enter into heaven? A little reflection would have made it clear to Jesus Christ that the poor do not possess so many means (to do good) as the rich. If the rich, after due deliberation, spend their wealth in furthering the cause of righteousness, they could attain the highest state, whilst the poor without any means for their improvement would remain in a wretched plight.

77. And Jesus said unto them: Verily, I say unto you, That ye which have followed me in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first. (XIX. 28, 29.)

C.—Now, behold! The cat is out of the bag. The real motive of Jesus in saying this to his followers was that they should not get out of his net even after he was dead. Even that rascal who betrayed his Master and helped him to be crucified for a paltry sum of Rs. 30 would sit on a throne by him. It is said that they (his 12 disciples) will sit on judgment on the twelve tribes of Israel, but it seems they will judge people of tribes other than those of Israel, since all the sins of the children of Israel will be forgiven. It seems that this is the reason that the Christians are so very partial to their co-religionists. It is

very often seen *that if a whiteman kills a dark man* the judge and the jurors being whitemen sometimes give the verdict of not guilty against the accused and let him go unpunished. Very likely the same kind of justice is done in the heaven of Christ. Besides, there is one great objection against all being judged on one special day, called *the day of judgment*, one man for instance died in the beginning of the world while another on the eve of *the Judgment day*. One is kept waiting all this time from the beginning to the end of Creation for the hour when he is judged, while the other is judged at once, he has not had to wait at all. How very unjust it is! Again, he who goes to hell or heaven will have to stay there for ever. Now this is very unjust, since the faculties and actions (of the soul) are finite, their result—pleasure or pain—also should be finite. Besides, the good and bad deeds of two souls can never be equal, consequently the result *i. e.*, the pleasure or pain being unequal there ought to be millions of heavens or hells, so that each soul may enjoy or suffer the just amount of pleasure or pain. But there is no mention of such an arrangement in the (holy) book of the Christians, hence it can never be the World of God, nor can Jesus be the Son of God. It is most absurd to say that any one can have a hundred fathers and mothers. One can have only one father and one mother. Yet the Bible says "Every one that hath forsaken...an hundred fold." It seems what the *Qoran* says about every one of *the faithful* getting houri in heaven must have been borrowed from this verse in the Bible.

78. Now in the morning as he returned into the city he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. (XXI. 18, 19.)

C.—Now the missionaries always tell us that Christ was very calm, kind-hearted and free from anger and other such passions but these verses show that he was hot-tempered and ignorant of the laws that govern the phenomena of seasons and that he altogether behaved like a savage. Now a tree is not an intelligent being (that it could be held responsible for not bearing fruit). He cursed the (fig) tree for no cause; and if it be really true that the tree did wither away, it could not be due to his curse. We should not wonder if it had withered away by the use of some poison.

79. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall nor give her light, and the stars shall fall, the heavens shall be shaken : (XXIV. 29).

C.—Well done Jesus ! with the aid of which science did you know about the falling of the stars from heaven ? Had Christ read a little (of science), he would have centainly known that all these stars are spheres like our earth, and, therefore, could not fall. All this shows that he was the son of a carpenter, must have for years worked as a carpenter sawing, peeling or cutting wood or joining together different pieces of wood. When it entered his head that he could also pass for a prophet in that savage country, he began to preach. He uttered a few good thoughts but many bad ones. The natives of that country (*i. e.*, his country men) were *mostly* savages and consequently believed in him. Had Europe been as enlightened and civilized then as it is at the present day, he could not have at all passed for a prophet. It is one of the shortcomings of the Europeans that though they are now enlightened to some extent, yet through expediency or contumacy they do not renounce this hollow religion and instead incline towards and embrace the absolutely true religion of the *Vedas*.

80. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. (XXIV. 35).

C.—This also betrays the ignorance and foolishness of Christ. Where will *Akasha* (heaven) go after it has moved. *Akasha* being very subtle is not visible to the eye, who can then see it move ? Besides, it does not do for a good man to praise himself with his own lips.

81. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink. (XXV. 41.)

C.—How very unjust to send his own followers to heaven while others to everlasting fire ! Where it is said that there will be no *Akatha* (space) wherein will the heaven and the everlasting fire or hell exist ? Had not God made the devil and his angels He would not have been obliged to make all these preparations for hell. We

wonder what kind of God he is Who could not even inspire the Devil with fear since he was one of His angels and yet revolted against him, but why could not he get hold of Him in the beginning and put him in a prison or kill him. What should he think of the power of God when the devil was kept without food for 40 days. It was Christ, even the son of God, who could not do anything. It follows, therefore, that neither Christ was the son of God, nor could the Biblical God be the true God.

82. Then one of the twelve, called Judas Iscariot, went unto the chief priests. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. (XXVI. 14, 15).

C.—Behold! all the Godhead and miraculous powers of Christ stand exposed! When he could not purify even the heart of his chief disciple who was in his constant company how could he purify others now that he is dead?

Oh! How many people, who put their faith and trust in him, are taken in since how could he, who could not do any good to those who constantly associated with him while he was alive, benefit any one after his death?

83 And as they were eating, Jesus took bread, and blessed *it* and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it. For this is my blood of the new testament. (XXVI. 26—28.)

C.—Can a cultured man ever do such a thing? Only an ignorant savage would do it. No enlightened man would ever call the food of his disciples his flesh nor their drink his blood. This is called *Lord's Supper* by the Christians of the present day. They eat and drink imagining all the time that their bread was the flesh of Christ and their drink his blood. Is not it an awful thing? How could those, who could not even keep aloof from the idea that their food and drink were the flesh and blood of their saviour, abstain from the flesh and blood of others?

84. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto

them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. (XXVI. 37—39.)

C.—Now had he been the son of God and not an ordinary man and cognisant of the three periods of time or even a learned man, he would not have acted in the way he did. This clearly shows that all this fraud that Christ was the son of God, had knowledge of the future and could procure remission of sins was set up by Christ or his disciples. It is certain therefore that he was only an ordinary man, simple and honest but ignorant. He was neither a learned man nor a *Yogi*, nor one possessed of miraculous powers.

85. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail master; and kissed him......Then came they and laid hands on Jesus, and took him. Then all the disciples forsook him, and fled...... At the last came two false witnesses. And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing what *is it which* these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands. Saying, Prophesy unto us, thou Christ, Who is he that smote thee? Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before

them all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath I do not know the man. (XXVI. 47—50, 56, 60—72, 74.)

C.—Now what can you think of Christ who had not had even the power or influence to instil firm faith into the minds of his disciples who ought to have laid down their lives rather than betrayed their master through greed, or denied him, or told an untruth or sworn falsely. Nor did Christ possess any miraculous power. It is written in Genesis[1] that all the people of Sodom attacked the house of Lot to kill his guests who were two angels of God. They (the angels) smote them with blindness. Though this is an impossible story but anyhow it shows that Christ did not possess even so much power as the two angels did, yet the Christians now-a-days make no end of fuss over the powers of Christ. He ought to have preferred suicide with a weapon or by stopping his respiration with the help of *Yoga* or in some other manner to death with such ignominy. But how could he have this sense when he was so destitute of knowledge.

86. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (XXVI. 53.)

C.—He boasts and brags of the greatness of his father and himself and yet cannot do anything. When the high priest said to him "Answerest thou nothing which *is it which* these witness against thee?" But Jesus held his peace. It was not right on his part to do so, he ought to have spoken out the truth. It was not good of him, to have boasted of his greatness nor was it right on the part of those who put him to death on a false charge. What they accused him of was not his offence but they too were savages, what could they know of justice? It would have been good for both parties had not Christ pretended to be the Son of God and they (the Jews) so ill-treated him, but where from could they get the requisite sense, righteousness and justice to know these things and feel and act the truth?

[1] Genesis XIX. 11.

87. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word: in so much that the governor marvelled greatly. Pilate saith unto them, What shall I do then with Jesus which is called Chirst? *They* all say unto him, Let him be called. When he had scourged Jesus, he delivered *him* to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and led him away to crucify *him*. And when they were come unto a place called Golgotha, that is to say, a place of a skull. They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. And they crucified him. And set up over his head his accusation written,...Then where there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads. And saying, Thou that destroyest the temple and buildest *it* in three days, save thyself. If thou be the son of God come down from the cross. Likewise also the Chief priests mocking *him*, with the scribes and elders said. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI? That is to say, My God, My God, why hast thou forsaken me? Some of them that stood there, when they heard *that* said, This *man* calleth for Elias. And straightway one

of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. Jesus, when he had cried again with a loud voice, yielded up the ghost. (XXVII. 11—14, 22, 26—31, 33—35 37—48, 50).

C.—Those wicked people treated Jesus very badly indeed. But Jesus was also to blame, since he pretended to be the Son of God. Now God has no son, nor is He the father of any one, because if this be the case, He would also be the father-in-law, brother-in-law, etc., of some one. Besides, when the governor asked him "Art thou the king of the Jews, etc., he ought to have told him what he knew to be the truth. Had the miracles supposed to have been worked by him been true, he would have then come down from the cross and thereby converted them all. Again had he been the Son of God, He too would have saved him. Had he been a seer, he would have refused to take the drink of vinegar and gall that was offered to him without tasting it. He would have known its composition beforehand. Had he possessed any miraculous power, he would not have cried so much before he yielded up the ghost. This shows that a man may be ever so clever the truth will be out. It is also clear that Jesus was a little better than other men of his time who where all savages. He did not possess any miraculous power nor was he the Son of God, nor was he an enlightened man else he would not have suffered from mental anguish at the time of his death.

88. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it. He is not here: for he is risen as he said. Come, see the place where the Lord lay. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid, go tell my brethren that they go into Galilee, and there shall they see me. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. I am with you always, *even* up to the end of the world. (XXVIII. 2, 6, 9, 10, 16—18, 20.)

C.—Even these things being opposed to the dictum of knowledge and the laws of nature are not worthy of being believed in. Have not the Christians made God like a Tahsildar or a Collector when they believe that he had peons or messengers called angels who descended from heaven and were sent on errands hither and thither. Did Christ rise from the dead with the same body that had been buried. The Bible says that women held his feet and worshipped him. Was it the same body which had been buried? Now that body had been buried for three days, we should like to know why did it not decompose? To say with his own lips that "all power is given unto me in heaven and earth" was a mere hoax (on the part of Christ). It is impossible that he could have met his disciples and talked with them, because if these things be true, why cannot any one rise from the dead now-a-days and go to heaven with the same body.

We have so for briefly discussed the Gospel according to St. Matthew, next we shall discuss the Gospel according to St. Mark.

(THE GOSPEL ACCORDING TO ST. MARK.)

89. Is not this the carpenter. (VI. 3.)

C.—Joseph was really a carpenter, and, therefore, Jesus (being his son) was also a carpenter, and for years together he worked as such then he began to aspire to be a prophet. By and by he pretended to be the son of God and those savages (around him) believed him to be such. No wonder then that he was so clever in dividing people, and in causing discord and dissensions among them.

(THE GOSPEL ACCORDING TO ST. LUKE.)

90. And Jesus said unto him, Why callest thou me good? None is good, save one that is God. (XVIII. 19.)

C.—Whence have the Christians got this Trinity—the Father, the Son and the Holy Ghost when Christ himself declares that none is good save one that is God.

91. He sent him to Herod. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him: and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing.

C.—Now this is not to be found in the Gospel of St. Matthew, hence the witnesses (St. Matthew, St. Luke, etc., disagree on this point, but all the witnesses ought to say the same thing (before their evidence can be trusted). Had Jesus been possessed of intelligence and miraculous power, he would have answered Herod (when he questioned him) and also shown him some miracles. This shows that Jesus was neither an enlightened man, nor was he possessed of any miraculous power.

(THE GOSPEL ACCORDING TO ST. JOHN.)

92. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by him: and without him was not any thing made that was made. In him was life: and the life was the light of men.* (I. 1—4.)

C.—The Word could not have existed in the beginning without the speaker; and therefore to say that the Word was with God, is useless. The Word can never be God. Since the Word was with God in the beginning, neither of the two can be said to have existed prior to the other. The world could not have been made by the help of the Word unless the *material cause* (of the universe) also existed. The maker could create the universe even without the Word by keeping quiet. What was life and where was it? This verse (In him was life, etc.,) would make the souls eternal (beginningless,) and if they be eternal the statement of Genesis which says "The Lord God breathed the breath of life into the nostrils of man" would be wrong. Is life the light of men alone and not of the animals and other living creatures.

93. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him. (XIII.)

C.—Now this cannot be true, since if the Christians were asked, "(You hold) that the devil tempts all men. Who tempts the devil? If you say that the devil tempts himself, men can also be tempted by themselves; what has the devil to do with this (business) then? But if God be the tempter of the devil, the Christian God then is the greatest devil and He stands guilty of having tempted all men through him. Can God even do such things? Truth to tell, we should not wonder if those, who wrote this book (The Bible) and called

Christ the Son of God, were devils, but neither this (book) can be the Word of God, nor its God the true God, nor Christ the Son of God.

94. Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And I go and prepare a place for you, I will come again, and receive you into myself; that where I am, *there* ye may be also. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Ye had known me, ye should have known my Father also. (XIV. 1—4, 6, 7.)

C.—Now reader mark the words of Christ! Are they a bit better than what the *popes* say to their dupes? Had he not set up this fraud, who would have been caught into his net? Has Christ got the monopoly of his Father? If He be under his control, he will no longer remain independent and consequently could never be God. To say that no man cometh unto the Father but by me can never be true as God does not stand in need of any mediator. Had no one attained God before Christ? All this boasting about his Father's mansions and about his going to prepare a place for his followers and speaking with his own lips about his being the way, the truth and the life were nothing but a hoax and hence can never be true.

95. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do because I go unto my father. (XIV. 12.)

C.—Now if the Christians believe in Christ, why cannot they raise the dead and work other miracles. But if even with their faith in Christ they cannot work any miracles, it is certain that Christ too had wrought no miracles, since he himself says "He that believeth on me............shall he do also." Has one lost his mental vision that he should believe in the miracles of Christ when not a single Christian can work a miracle?

96. The only true God. (XVII. 3.)

C.—When He is the only true God, it is absurd for the Christians, to talk about three Gods. (The Father, the Son and the Holy Ghost).

(THE REVELATION OF ST. JOHN, THE DIVINE).

Now reader mark ! What wonderful things St. John tells us.

97. And they had on their heads, crowns of gold...And *there were* seven lamps of fire burning before the throne which are the seven Spirits of God. And before the throne *there was* a sea of glass like unto crystal......and round about the throne, *were* four beasts full of eyes before and behind. (IV. 4—6)

C.—Now, is not the Christian heaven like a city and their God like a lamp of fire. Wearing of crowns of gold and other jewellery as well as the existence of such basts as had 'eyes before and behind' is impossible. Besides, these beasts are said to have been lions, etc., now who can believe such things ?

98. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals...Who is worthy to open the book, and to loose the seals thereof ? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open and read the book neither to look thereon. (V. 1—4.)

C.—What a fine picture of the Christian heaven ! There are thrones, and throngs of men and a book sealed with many seals whom no man in heaven or on earth could open or look on ; then, there was John who began to weep because 'no man was found worthy to open and to read the book.' Upon this an elder tells him that Christ is able to open it. As the proverb runs men's songs are sung in praise of one whose marriage it is,' all these mighty things are told of Christ, in order to magnify him. But they have no legs to stand on.

99. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. (V. 6.)

C.—Now, look at the imaginary character of St. John's dream ! In that heaven there are only Christians, four beasts and Christ, but none else, It is very strange that while on earth Christ had only two

eyes and no trace of horns, but in heaven he got seven eyes and seven horns, which are really the 'seven spirits of God ! What a pity, the Christians have accepted such nonsense (as revelation). They ought to have used a little sense anyhow.

100. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. (V. 8.)

C—We wonder when Christ was not in heaven whom did these four beasts and twenty-four elders, etc., worship by burning incense and lighting lamps and offering food (eatable) performing *arti*.* Now the Protestant Christians condemn idol-worship, whilst their heaven is the veritable home of idolatry.

101. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying come and see. And I saw, and behold a white horse; and he that sat on him had a bow : and a crown was given unto him ; and he went forth conquering, and to conquer And when he had opened the second seal, I heard the second, beast say, come and see. And there went out another horse *that was* red ; and *power* was given to him that sat thereon to take peace from the earth,...and when he had opened the third seal,.. and to a black horse, ..and when he had opened the fourth seal, . and behold a pale horse, and his name that sat on him was Death ..(VI 1—5, 7—8)

C.—Now, are not these tales more absurd than those of the *Puranas* ? How could horses and riders be contained in the seals of a book ? Those who have accepted even the delirious mutterings of John as truth are the very embodiment of ignorance.

102. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ? And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their

* It is the name of a ceremony performed by Indian idolators in adoration with a lamp.—*Tr.*

brethren, that should be killed as they *were*, should be fulfiled. (VI. 10, 11).

C.—The Christians, being handed over to a Judge who is absent from the station and is on tour, will no doubt cry aloud for justice, but he that accepts the *Vedic* faith shall not have to wait at all for Justice. Will the Christians tell us if the court of God is closed now-a-days and no justice is being done. Are the judges sitting idle now? The Christian God can also be easily led, since on their request He begins to avenge them on their enemies. They are of a very vindictive nature because even after death they avenge themselves on their enemies. It seems they have not the least forbearance and where there is no forbearance, misery and sorrow know no bounds.

103. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. (VI. 13, 14.)

C.—It is because, St. John the Divine was an ignorant man that he talked such nonsense. The stars are planets and spheres, how can they all fall on our earth, and why will the solar attraction let them shift hither and thither out of their orbits? Did he think that the heaven was like a mat (that it could be rolled) * (It is a formless thing hence it can neither be rolled nor gathered together. This shows that John and the like were all savages what could they know about these things?

104. And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel. Of the tribe of Juda *were* sealed twelve thousand. (VII. 4, 5.)

C.—Is the Biblical God the Lord of tribes of Israel alone or is He the Lord of the whole Universe? Had He not been only *their* Lord He would not have sided with those savages alone. He always helped them only, did not even take the name of any other tribe or

* It that is, Akash the word *heaven* has been rendered by the translators of the Bible into *A'ka'sha*, which is a formless substance.

nation. Hence He is no God. His sealing men of the tribes of Israel, betrays the finitude of his knowledge and power. Or it (may be) was all John's false conception.

105. Therefore are they before the throne of God, and serve him day and night in his temple. (VII. 15.)

C.—Is not this the crudest form of Idolatry. Does not it show that the Biblical God is localised and embodied like a man? It seems that the Christian God does not at all sleep during the night because had it not been so, He would not have been worshipped during the night, or if He did sleep His sleep must have been very much disturbed during the night but if he worked day and night He must be very miserable and afflicted with diverse diseases.

106. And another angel came and stood at the altar, having a golden censer: and there was given unto him much incense. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. (VIII. 3, 4, 5.)

C.—Now even in (the Christian heaven) there is an altar, incense is burnt, lamps lighted, eatables offered, and trumpets sounded before the altar. Is their heaven in any way less ostentatious than a temple of *Vairagees*? If any thing, there is more pomp and show there.

107. And the third part of trees was burnt up, and all green grass was burnt up (VIII. 7.)

C.—Well done, ye Christian seer! This God, His angels, the sound of trumpets and the final dissolution of the world—all this looks more like children's play.

108. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was

commanded them......only those men which have not the seal of God in their foreheads...they should be tormented five months...(IX 1—5.)

C.—Did the stars, as soon as they heard the sound of the trumpet, fall on these very angels and into the very heaven since they have not fallen on the earth ? Had God kept that pit and reared those locusts for the day of *dissolution ?* Those locusts must be able to see, to read the seals, in order to find out whether those men were to be hurt or not. All this is meant to deceive the poor simpletons and frighten them into accepting the Christian religion, in other words, they are led to think that if they did not embrace Christianity they will be tormented by locusts. Such things can flourish in an unenlightened country but not in *Aryavarta* (India.) Can it be anything like dissolution ?

109. ...Were two hundred thousand thousand : (IX. 16.)

C.—Now where does such a vast number of horses *graze and stay* in heaven ? What a large amount of dung there would be and what an amount of foul gas it must give rise to ? We *Aryas* say good-bye to such a heaven, such a God and such a religion. It will be a very good thing if the Christians will also, through the grace of the Almighty God, be freed from the shackles (of the Christian religion).

110. ...And he set his right foot upon the sea, and *his* left *foot* on the earth. (X 1, 2. ?)

C.—Now are not these tales of the Biblical angels even more fanciful than those of the *Puranas* and story tellers ?

111. And there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. (XI. 1.)

C.—Let alone the earthly temples, even in the heaven of the Christians, temples of God are built and measured. Their teachings are as absurd as their heaven. Take for instance the Lord's Supper. In it the Christians eat bread and drink wine imagining them to be Christ's flesh and blood. Again, to keep images of the Cross in the Church is nothing short of Idolworship.

112. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : (XI. 19.)

C.—The temple (of God) in (the Christian) heaven perhaps remains generally closed. It is but occasionally opened. Can there even be a temple of God ? The All-pervading Supreme Spirit as decribed in the *Vedas* can have no temple, but the God of the Christian, Who is embodied can have a temple be it on this earth or in heaven. Just as trumpets are sounded and tintinabulatory noise made in the temples here, the same is true of the Christian heaven. It must be only very occasionally that the Christians see the ark of testament. No one knows what the object of keeping it there is. The fact is that all these things are done to tempt men.

113. And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to deliver. And there appeared another wonder in heaven ; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. (XII. 1—4.)

C.—Oh ! what big yarns (St. John has spun) ! The poor woman cries even in the Christian heaven but no one takes pity on her or does any thing to relieve her pain. What a long tail that dragon mus have had that cast one-third of the stars of the heaven on the earth ? Now this earth is very small compared with the stars that are very big spheres. Our earth could not support even one of them. We can, therefore, rightly infer that one-third of the stars of the heaven must have fallen on the house of the writer of this book and that dragon also, that had such a long tail that it drew one-third of the stars of the heaven and did cast them to the earth, must have lived in the house of the same.

114. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angles (XII. 7.)

C.—Whoever goes to the Christian heaven must greatly suffer on account of wars going on there. Let us bid farewell to such a heaven. This earth is as good as the Christian heaven ? The place where wars are constantly raging and peace is conspicuous by its absence, suits the Christians nicely.

115 And the great dragon was cast out, that old serpent, called that Devil, and Satan, which deceiveth the whole world. (XII. 9).

C.—Did not Satan, when he was in heaven, deceive men ? Why did not (God) imprison him for life or put him to death ? Why was he cast down on the earth ? If the devil deceives the whole world, who is his tempter ? If he has tempted himself then men can also be tempted by themselves, without his help. But if God be his tempter, such a being can never be God. It seems that even the Christian God feared the Devil, since if God be more powerful than he why didn't He punish him as soon as he sinned. The power of the Christian God in this world is not even a thousandth part of the power of the Devil hence it is very likely that the Christian God was quite helpless to prevent him from making mischief. He is not like the present-day Christian rulers who punish criminals such as dacoits and burglars as soon as possible. Who is then so foolish as to renounce the *Vedic* religion and accept, instead, the lalse religion of the Christians?

116. Woe to the inhabitans of the earth and of the seal for the devil is come down unto you. (XII. 12).

C.—Is the Christian God the Lord and Protector of that place (heaven) alone ? Is not he the Lord and Protector of the earth and men and other living creatures thereon as well: If he be the King of the earth also why has he not been able to kill the Devil? That Devil goes and deceives every one and yet He does not prevent him from doing so. The fact seems to be that there is one good God and another (more) powerful and wicked God.

117. ...And power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (XIII. 5, 6, 7.)

C.—Is not He, that sends the Devil and a beast, etc., to tempt the inhabitants of the earth and gives him power to make war with the saints, more like the ringleader of a party of robbers ? Such a thing can never be done by God or His devotees.

118. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand having his Father's name written on their foreheads. (XIV. 1).

C.—Now, reader mark! God lives on the mount Sion and so does Jesus Christ, His son, with his Father. How were 4,000 men counted? Are there only 144,000 inhabitants of the heaven? What about millions of the Christians who had God's soul on their foreheads? Have they all gone to hell? The Christians ought to go to the mount Sion and see if Christ's Father and His army are there? If they be there, what is written in the Bible regarding them is true, otherwise it is all false. If they came there from some other place, one sould like to know why they came. If it be said that they all came down from heaven, were they birds that flew up and down? If God does go up and down, He is more like a magistrate who has very often to go on tour. He cannot, in that case, be one, two or (at the most) three. His number ought to be innumerable, since there ought to be at least one God for one such planet as our earth; one, two or three Gods would not suffice to administer justice to the inmates of the innumerable (solar systems) or be able to be present in all places at the same time.

119. Yea, said the Spirit, that they may rest from their labours; *and their works do follow them.* (XIV. 13).

C.—Now, reader mark! The Christian God does say that the works of men will follow them; in other words, they shall reap the fruits of their deeds, but they (the Christians) say that Christ will take on himself the sins of all and therefore they shall be forgiven. Now the wise can decide whether what God says is right or what the Christians tell us. Both can never be right (when their statements are contradictory). One of them ought to be wrong, be it the Christians or their God? We don't care which.

120. ...And cast *it* into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs. (XXIV. 19, 20).

C.—Now, are not their yarns even bigger than those of the *Puranas*? The Christian God must suffer terribly when he is in a fit of anger. Is his wrath water or some other fluid that winepresses are

full of it. It is impossible for blood to flow, for "the space of a thousand and six hundred furlongs," as it coagulates at once on coming in contact with air. How can it, then, flow. Hence such things are false.

121. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: (XV. 5).

C.—If the Christian God was an All-knowing God, what was the business of the witnesses there, since He would have known every thing by His Omniscience. It makes it positively clear that the Christian God is not Omniscient. Can such a being as man who is possessed of finite knowledge do the works of God? No, never, never. Many impossible things are told of angels in this book. No one can believe them to be true. The book is so full of such absurdities that it is useless to dwell any longer on the subject.

122....God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works. (XVIII. 5, 6.)

C.—Now, clearly the Christian God is unjust, for justice consists in awarding reward or punishment in accordance with the nature or extent of one's deeds, virtues or sins; it is unjust to inflict punishment or bestow happiness out of proportion to one's deeds. Why should not they who worship an unjust God, be themselves unjust?

123. For the marriage of the Lamb is come, and his wife hath made herself ready. (XIX 7.)

C.—Now behold! Even marriages are celebrated in the Christian heaven, since God Himself celebrated the marriage of Christ there. Will the Christians please tell us who are His father-in-law, mother-in-law, brother-in-law, etc. How many children were born of that marriage, since the loss of reproductive element causes loss of strength and energy which, in its turn, causes decay of mental faculties, and shortness of life. Hence Christ must have died by this time. Anything that is the result of combination of different substances must disintegrate into its component parts. The Christians having put their faith in Christ, have deluded themselves, and who knows how long they will continue to do so.

124...Serpent, which is the Devil, and Satan and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled...(XX. 2, 3.)

C.—It was with the utmost difficulty that the Devil was caught and kept imprisoned for 1,000 years. Will he not again deceive the people when he is set free again ! Such a wicked individual ought to have been imprisoned for life or put to death. But the fact is that this is a mere delusion of the Christians. There is no such thing as a Devil. They have simply devised this method to frighten people, and thereby ensnare them in their net. Just as a scoundrel said to some simple people : "Come with me, and I shall show you the god *Narayana.*" He had previously placed a man in some lonely spot in a bush, in such a position that he appeared to have four arms. He told them that when he asked them to open or to close their eyes they should do so. Whosoever disobeyed him will lose his eyesight. Then he proceeded with them towards that place. When he came to the spot where that four-armed man could be seen he ordered them to look in front, and in the next moment told them to shut their eyes. When the four-armed man had hid himself in the bush, he asked them to open their eyes again and said, behold ! You have all seen *Narayana*. The same is true of the quackery of the religionists. Hence one should do his best not to fall in their trap.

125......From whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is *the book* of life : and the dead were judged which were out of those things written in the books, according to their works. (XX. 11, 12).

C.—Now, don't all these things look childish ! How can the heaven and the earth fly away ? From whose face did they fly away ? What did God and his throne rest on ? God must be sitting or standing when the dead were made to stand before Him. Does God conduct His business in the same way as is done in a Court of Law or in a shop where books or other documents are required to settle disputes or accounts. Were entries made into the books

concerning the works of souls by God or His agents ? Through belief in such (absurd) things the Christians have called a being God who is no God, and refused to acknowledge the true God, as God.

128. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination or *maketh* a lie...... (XXI—27).

C.—If this be the case, why do the Christians say that even sinners can go to heaven by turning Christians. This is not true. But if this be true, St. John, the Divine, shall never be able to enter heaven since he has told such lies in this book and even Christ could not have gone to heaven, since how can one burdened with the sins of innumerable sinners enter heaven where even a single sinner is not allowed to get in ?

129. And there shall be no more curse: but the throne of God and of the Lamb shall be in it ; and his servants shall serve him : And they shall see his face ; and his name *shall be* in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. (XXII. 3—5).

C.—What a fine picture, this, of the Christian heaven ? Will God and the Lamb be always sitting on their respective thrones ? Will the servants be always looking at his face ? Now will you, pray, tell us, if your God has a face white like that of a European or black like that of Negro or of some other colour like that of a Native of some other country? Even your heaven is like a prison, since all its inmates are not equal, there is inequality in rank, and one is bound to live in that place, consequently they must also suffer (from various sorts of inconveniences). Besides, he that has a face can never be an Omniscient God the Lord of all.

130. And, behold I come quickly; and my reward is with me, to give every man according as his work shall be. (XXII.—12).

C.—If it be true that every man shall be rewarded according to his works, sins can never be remitted, but if they are remitted this statement of the Bible is false. If it be said that remission of sins is also recorded in the Bible the two statements are self-contradictory.

You should therefore cease to believe in it. How much shall we write? The Christian Bible contains hundreds of thousands of things that are condemnable. We have only shown here a few absurdities; they will suffice to convince the wise of the untruth of it. Except a few things, all others are false. Truth adulterated with untruth can never remain pure and hence the works that contain it can never be acceptable. Besides in the acceptance of the Vedas the whole truth is accepted.

THE END OF CHAPTER XIII.

INTRODUCTION

TO

CHAPTER XIV.

IN the fourteenth chapter of this book we have discussed the Mohammadan religion. Our criticism against the Qoran is based directly on the teachings of the Qoran itself and not on those of any other book. Though differences of opinion with regard to the interpretation of certain words and verses do exist among the Mohammadans—they being split up into so many sects—, yet all are agreed as regards the revealed character of the Qoran. The Qoran, which is written in the Arabic language, has been translated into Urdu by distinguished Mohammadan scholars. This translation was rendered into *Bhasha* and transcribed in Devanagari character and was then corrected by eminent Arabic scholars. Any one questioning the accuracy of our translation should first prove the translation done by those Mohammadan scholars to be incorrect before sitting down to find fault with us. The object aimed at by this criticism is to contribute to the elevation of the human race and to enable all men to sift truth from falsehood by giving them some idea of the teachings of various prevalent religions, as this will afford them opportunities for friendly discussions—so useful in helping men to point out their defects and to appreciate their merits.

It is not our purpose to falsely condemn this or any other religion. On the contrary what we aim at is that whatever

is true should be recognised as such and whatever is false should be condemned as such, so that no one should be in a position to palm off untruth for truth or hinder the progress of truth. One is, of course, free to accept truth or for the matter of taht even refuse to do so after it has been published ; compulsion being impossible in such matters. Good men will, as a rule, after they have realized their merits and demerits, imbibe good qualities and reject bad ones and eradicate bigotry and prejudice wherever found. Who does not know something of the prodigious amount of evil that has been wrought by bigotry ? The truth is that it is unworthy of a human being to injure others and to throw away his own chance of happiness in this uncertain and transient life. In case the good reader comes across, in this criticism, anything contrary to facts, it is hoped he will point it out and we shall make the suggested changes if called for, since this criticism is designed to diminish bigotry, obstinacy, jealousy, malice, hatred, and (love of) useless wrangling and not to promote them. It is our first and foremost duty to avoid injuring others and to further the well-being of each other. We lay this criticism on the Mohammadan religion before all lovers of truth in the hope that they, after having gone carefully through it, accept what appeals to their reason and common sense and discard what is repugnant to them.

A word to the wise.

CHAPTER XIV.

NOW, we shall examine (the doctrines of) the Muhammadan religion.

1. (I begin this book) In the name of God, the Compassionate, the Merciful. (I *).

C.—The Muhammadans clain that this Qoran is the Word of God, but it appears from the above passage that the author of this book was some person other than God, since had it been God himself, He would not have said "(I begin this book) in the name of God etc." He would have, instead, said "I write this book for the instruction of mankind." If it be said that by beginning His book in this fashion He means to teach men as to what they should say when about to do a thing, it cannot be true, since some men will do even sinful deeds in the name of God and thereby bring disgrace on Him. If (the Muhammadan) God be merciful, why has He sanctioned that men should inflict great suffering on other creatures by killing them for their food. Are not these animals innocent ? Are they not His creatures ? He should have also advised men to begin only good deeds in His name and not evil ones. Thus the passage (under discussion) is quite ambiguous. Should even such sinful acts, as theft, adultery, untruthfulness in speech, be begun in God's name ? Very likely it is on account of this ambiguity that the (Muhammadan) butchers etc., mutter "In the name of God, the compassionate the most Merciful at the moment of cutting the throats of cows and other animals."

It is clear then that the Muhammadans do begin even evil deeds in the name of God. The Muhammadan God can never be called Merciful, because He shows no mercy towards those animals (whose slaughter He sanctions). If the Muhammadans do not know the true meaning of this passage, its revelation is of no use to mankind. But

*This number refers to *Sura* or Chapter—*Tr.*

if the Muhammadans interpret it different, we should like to know what its plain meaning is.

2. Praise be to God, the Lord of all creatures, the Compassionate, the Merciful. (I. I, 2.)

C.—Had the God of the Qoran been the Lord of all creatures, and been Merciful and kind to all, He would never have commanded the Muhammadans to slaughter men of other faiths, and animals, etc. If He is Merciful, will He show mercy even to the sinners ? If the answer be given in the affirmative, it cannot be true, because further on it is said in the Qoran "Put Infidels to sword," in other words, he that does not believe in the Qoran and the Prophet Mohammad is an infidel (he should, therefore, be put to death). (Since the Qoran sanctions such cruelty to non-Muhammadans and innocent creatures such as cows) it can never be the Word of God.

3. The King of the day of judgment. Thee only do we worship and of Thee do we beg assistance. Direct thou us on the right path.
(I. 3, 4 and 5).

C.—Does not God always administer justice. If He administer justice only on one particular day, He does wrong. It is right to worship Him and beg assistance of Him, but is this equally right to invoke His assistance in doing even evil deeds ? Is the right path that of the Muhammadans alone and not of others ? Why do not the Muhammadans tread the path which is really the right one ? (We hope) they do not regard the path that leads to evil as the right one. If good is the same in all religions, the Muhammadan religion can have no superiority over others. If the Muhammadans do not believe that other religions are just as good as their own, they are prejudiced.

4. The path of those to whom Thou hast been gracious, not of those against whom Thou art incensed, nor of those who go astray.
(I. 6, 7).

C.—Since the Mohammadans do not believe in the previous existence of the soul, nor that it ever did any deeds before, their God will be open to the charge of being partial by showing favor to some and disfavor to others inasmuch as it is quite unjust to bestow happiness on men or subject them to pain and suffering without paying

any regard to their merits and demerits. It is also against the nature (of God) to unreasonably look at some with mercy and others with disdain and anger. Indeed He cannot act arbitrarily. When the souls have done no good or bad action in their previous lives, is it not unfair that some should receive blessings while the others not. The commentry on this verse says: "God Himself made the people repeat this verse with their own lips so that they should ever do so in future." If this be the case, God Himself must have taught them even the alphabet? Besides, how could they read this verse without knowing the alphabet. Or were they made to learn it by rote? If so, the whole of the Qoran must have been taught orally.

Now this book, which is so full of partiality and favouritism (to some), cannot be the Word of God. For instance, the Qoran having been revealed in Arabic, it was easier for the Arabs to learn it, than for others. The Qoran would have been free from this defect, had it been revealed like the *Veda* in a language which is altogether distinct from all other languages and is not the mother-tongue of any people, just as God, through his justice vouchsafed unto us all His Word, the *Veda* in *Sanskrit* which requires the same amount of exertion from persons of all nationalities to be mastered.

5. There is no doubt in this book; it is a direction to the pious who believe in the mysteries *of faith*, who observe the appointed times of prayer, and distribute *alms* out of what we have bestowed on them; and who believe in that revelation, which hath been sent down unto thee, and that which hath been sent down *unto the prophets* before thee and have firm assurance in the life to come: these are directed by their Lord and they shall prosper. As for the unbelievers it will be equal to them whether thou admonish them, or do not admonish them; they will not believe—God hath sealed up their hearts and their hearing; a dimness covereth their sight and they shall suffer a grievous punishment (II. 1—6.)

C.—Is it not arrogance on the part of God to praise His own book? The revelation of the Qoran is of no use, since the pious are already treading the right path without extrinsic aid, while the wicked are not directed by it. Does God provide (the Mohammadans) with the necessary cash to defray all their expenses out of His own treasury

without any exertion on their part or paying heed to their merits and demerits? If He does, why does He not do the same for all; and why do the Mohammadans then work at all? If it is permissible to have faith also in the Bible, why do not the Mohammadans believe in that book in the same way as they do in the Qoran? But if they do, where is then the necessity for the Qoran to be revealed? If it be argued that the Qoran is more comprehensive than the Bible, it might be asked if God had forgotton to write any thing in the latter book. If He had not, it was useless for Him to reveal the Qoran. Besides we find that the Bible and the Qoran differ so little, in other words, they are at one with each other in most things, it is, therefore, reasonable to ask why the revelation was not sent down (once for all) in one (complete) book such as the *Veda?*

Should believe in the last day alone? Are the Christians and the Mohammadans alone directed by the Lord? Are there no sinners among them? Should even the unrighteous among the Mohammadans and the Christians prosper, but not even the righteous among others? Does it not show want of justice and equity in God? Is it not an *exparte* decree to call those, who do not profess to believe in the Islam, *infidels?* If God hath sealed their hearts and their hearing and this leads them to commit sin, they are not to blame. The fault lies at the door of God Himself. This being the case, why should some suffer while others enjoy happiness?

Thus the human soul cannot be held responsible for its sinful or virtuous deeds since it cannot be said to be a free agent.

There is an infirmity in their hearts and God hath increased that infirmity. (II. 9.)

C.—Well did God increase their infirmity, while they were innocent? Did He not have the least pity on them? They must have suffered terribly indeed. Is not this act more devilish than that of the Devil?* To seal their hearts and to increase their infirmity could never be the work of God inasmuch as the increase of infirmity is the result of one's own sinful actions.

7.—Who hath spread the earth as a bed for you and the heaven as a covering. (II. 20).

C.—Well! Can the heaven be a covering for any thing? Now does is not show ignorance (of the author of the Qoran)? It is absurd

to believe in the sky being a covering. If the Mohammadans believe some kind of planet to be the heaven, it can only be the work of their own imagination.

8. If ye be in doubt concerning the *revelation* which we have sent down unto our servant, produce a chapter like unto it and call upon your witnesses, beside God, if ye say truth. But if ye do *it* not, nor shall *ever be able to do it*, justly fear the fire whose fuel is men, and stones prepared for the unbelievers (II. 21, 22.)

C.—Well ! Is it impossible to produce a chapter like unto it ? Did not Maulvi Faizi in the time of king Akbar compile a Qoran without making use of any dotted letters in it ? What kind of fire is the hell fire ? Is not the fire (of this world) to be feared ? The fire of this world also consumes anything that may be put into it. Just as it is stated in the Qoran that stones have been prepared for the non-believers, likewise it is said in the *Puranas* that *malechhas* * are doomed to hell. Now, which of these two statements should be accepted as correct? According to each of these the adherents of one sect go to hell and those of the other to heaven. Both of these statements are therefore false. The truth is that only the good and the virtuous will enjoy happiness, while the wicked will be subjected to pain and suffering, whichever faith they may belong to.

9. But bear good tidings unto those who believe and do good works that they shall have gardens watered by rivers ; so oft as they eat of the fruit thereof for sustenance, they shall say, this is what we have formerly eaten of ; and they shall be supplied with several *sorts of fruit* having a mutual resemblance to one another. There shall they enjoy wives subject to no impurity, and there shall they continue for ever. (II. 24.)

C.—The paradise as described in the Qoran is in no respect better than this world, because the same sort of things that are obtainable here are to be had there ; the only exception being that men here die and are born again, whereas this is not the case with them in paradise, the women also here do not continue to live for ever, whereas in paradise they do so. We should like to know how these poor women pass their days till the day of judgement ? Of course it will be alright if the

* Men of faiths other than that of the *Puranic*—*Tr.*

Muhammadan God extends His helping hand to them and thereby they manage to pass their days with comfort. Tut Tut ! Tut ! But this goes to show that the paradise of the Muhammadans justly resembles the *Golok* and the temple of the *Gosains* of Gokal wherein women are valued more than men. Similarly in the temple of God (paradise) women are valued and loved more than men by God. They live for ever in heaven but not men. How can this arrangement last unless God desires it ? The Muhammadan God is surely in danger of falling in love with these women !!!

10. And he taught Adam the names of all things, and then proposed them to the angels, and said, "Declare unto me the names of these things if ye say truth." God said, " O Adam, tell them their names" and when he had told them their names, God said, " Did I not tell you that I know the secrets of heaven and earth and know that which ye discover, and that which ye conceal."

C.—Could God ever deceive His angels in this way in order to impress them with His Greatness ? It was an act of sheer imposture on His part. No enlightened man could ever believe such a thing of God, nor would he display such hauteur. Was it by these means that God wanted to display His supernatural powers ? Such quackery can only flourish among the savages but not among the civilized.

11. And when we said unto the angels, worship Adam, they all worshipped *him* except Eblis (Satan), who refused, and was puffed up with pride and became of the *number of the* unblievers. (II. 32).

C.—This indicates that the Mohammadan God was not Omniscient *i.e.*, He was not cognizant of the three periods of time—the past, the present, and the future. Had He been Omniscient, He would not have created Satan. Nor was God All-powerful, since when Satan deliberately refused to obey Him he could do nothing against him. Now if only one infidel (Satan), could trouble God so much as to render Him helpless what will He and His votaries do when they will have to cope with millions (according to their own belief) of infidels ? God increased infirmity in some and led others astray. He must have learnt such things from Satan and Satan from God.

12. And we said, O Adam, dwell thou and thy wife in the garden, and eat *of the fruit* thereof plentifully wherever ye will ; but approach not this tree, lest ye become of the number of the

transgressors. But Satan caused them to forfeit paradise, and turned them out of *the state of happiness* wherein they had been, whereupon we said, Get ye down, one of you shall be an enemy unto the other; and there shall be a dwelling place for you on earth, and a provision for a reason. And Adam learned words *of prayer* from his Lord and then came down on earth. (II. 33—35.)

C.—This indicates that God was not Omniscient inasmuch as He one moment blesses Adam saying "Dwell thou......in the garden and in the next turns them out. Had He been cognizant of the future, He would not have blessed him at all? It also appears that God was powerless to punish Satan, the tempter.

Did God plant that *tree* for Himself or for others? If it was for others, He should not have prevented them (Adam and his wife) from tasting the fruit thereof. God could never do such things, nor could they be ever found in His book. What were the words Adam learnt from God and how did Adam come down on earth? Is the paradise somewhere in the sky or on some hill? Did Adam fly down like a bird or fall down like a stone?

It appears that there is dust in paradise since Adam was made of dust. Angels too like Adam must also have been made of dust inasmuch as bodily organs cannot be made without dust (earthy material) but the body made of dust, must perish. Hence if the angels are also subject to death, one should like to know where they go after death. On the other hand if they do not die, they could not have been born, but if they were born, they would surely die. If this be the case, the statement of the Qoran that women in paradise live for ever cannot be valid inasmuch as they must also die. It follows, therefore, that all those who go to heaven will also die.

13. Dread the day *wherein one* soul shall not make satisfaction for *another* soul, neither shall any intercession be accepted from them, nor shall any compensation be received, neither shall they be helped. (II. 46.)

C.—Should we not dread the present? One should dread evil doing on all days. If it be true that no intercession will be accepted, how can this statement be reconciled with the belief

of the Mohammadans that they will go to paradise through the intercession of the prophet ? Does God help only those who are in paradise and not those who are in hell ? If it is so, God is not free from prejudice.

14. We gave Moses the book and the miracles. We said unto them. Be ye changed into scouted apes. And we made them an example unto those who were contemporary with them and unto those who came after them, and a warning to the pious. (II. 50, 61.)

C.—If the book was givien to Moses, the revelation of the Qoran becomes meaningless. Both the Qoran and the Bible assert that Moses was endowed with miraculous powers, but it is absolutely incredible, inasmuch as no man can work miracles now-a-days, and what cannot be done in our day, could never have been done in the past.

Moses must have resorted to hypocrisy in the same way as the selfish impose upon the credulity of the ignorant at the present time. Now why does not God endow any one with miraculous powers when both He and His devotees exist in our day. Where was the necessity of sending down the Qoran when God had already given Moses a book ? If the teachings about doing good and abstaining from evil are the same in the Bible and the Qoran, the sending down of two different books was nothing but a mere repetition of the same. Again, did God forget to record something in the book given to Moses that He had to send down another book later on ?

Now either what God said regarding their (transgressors') being changed into scouted apes in order to make an example for others never came to pass or He must have resorted to trickery.

Whoever does such things cannot be God, nor can the book containing them be divine in origin.

15. So God raiseth the dead to life, and showed you his signs, that peredventure ye may understand. (II. 67.)

C.—If God raised the dead to life (in the past), why does He not do so now ? Will they all remain lying in their graves till the day of judgment ? Is your God on tour in these days (that He cannot find time to administer justice)? Are these (raising the dead etc.)

the only proofs (of the existence) of God? Are not the earth, the sun, and the moon, &c., His signs? In the wonderful design so manifestly seen existing in the world of no significance?

16. They shall ever continue to be the companions of paradise. (II. 75.)

C.—As the soul is finite, its deeds—good or bad—cannot be infinite. It cannot, therefore, be sent to an everlasting hell or heaven. Should God do so, His justice will be destroyed, nor would He be considered an enlightened Being. If there is one judgment day for all souls, their virtuous and sinful acts must be equal. Human deeds being finite their fruits—reward or punishment—cannot be infinite. The Mohammadans believe that the world has been in existence for less than seven or eight thousand years. One should like to know if God was sitting idle before Creation and will do the same after the day of judgment. These are all childish things, because God is ever active and awards every soul reward or punishment in proportion to the nature and amount of its virtuous and sinful deeds. Hence what the Qoran teaches (on the subject) is not right.

17. And when we made a covenant with you that ye should not shed your own blood, nor expel one another from your abodes, then ye ratified it and yourselves were witnesses. Then were ye the very persons who slew one another; and ye drove out a part of your own people from their abodes. (II. 78, 79.)

C.—Is the making of covenants the work of man, possessed of finite powers, or of God? God being Omniscient cannot behave like an ordinary man. Now what kind of virtue is this to consider it wrong to shed the blood of one's brethren or to dispossess them of their houses, but to regard it commendable to shed the blood of others and dispossess them of their houses? It is merely the result of folly and prejudice to believe in such things. Did not God know it beforehand that men would act against their covenant? It appears from this that the Mohammadan God has many attributes in common with the God of the Christians and that the Qoran is not an independent book in itself, and with a few exceptions it is a mere echo of the Bible.

18. These are they who purchase this present life at the price of that which is to come: their torment shall not be lightened, neither shall they be helped. (II. 80.)

C.—Can God ever act so jealously and malevolently? Who are those whose sins will be remitted or who will be helped? If they are sinners whose sins will be remitted without any punishment being inflicted on them, then God's justice will be destroyed. If their sins will be remitted after they have undergone punishment for them, the men referred to in the verse will have also to suffer punishment for their sins. But if the remission of sins refers to those men who are pious, they by virtue of their pious life have no sins to be remmitted, what will God remit then? One naturally infers from this that whoever uttered these words was not an enlightened person. In fact, the righteous and the unrighteous should be awarded reward—happiness or punishment—sorrow and suffering—according to the nature of their deeds—virtuous or sinful.

19. Moreover, to Moses gave we "The Book" and we, raised up apostles after him; and to Jesus, son of Mary, gave we clear proofs *of his mission*, and strengthened him by the Holy Spirit. So oft then as an apostle cometh to you with that which your souls desire not, swell ye with pride, and treat some as imposters, and slay others. (II. 81.)

C.—When the Qoran bears witness to this that God gave the book of law to Moses, it is incumbent on the Muhammadans to believe in it. All the defects found therein will, therefore, be regarded as those of the Moslim religion itself. Again, what is said about the miracles is absurd. The story of miracles seems to have been concocted with a wiew to play upon the credulity of simple and ignorant people. All things which are against the laws of nature are false. If miracles could be wrought in those days, why can't they be done now-a-days? If no miracles can be worked now, it is certain that none were wrought in days gone by.

20. Although they had before prayed for victory over those who prayed not—yet when that Qoran came to them, of which they had knowledge, they did not recognise it. The curse of God is on the infidels!—(II. 83).

C.—You call men professing other religions infidels, while they do the same to you, and their God curses you in the same way. Now will you please tell us which of the two should be considered right and which wrong? On reflection it is clear that there are errors in all creeds.

21. Whoso is an enemy to God or his angels or to Gabriel, or to Michael, *shall have God for his enemy*, for verily God is an enemy to infidels.—(II. 92).

C.—Where does this host of partners come from, if, as the Mohammadans say, God is one without a partner? Is he who is an enemy to others also an enemy to God? This can never be true, since God is an enemy to none.

22. And say forgiveness; and we will pardon you your sins, give an increase to the doers of good.—(II. 55).

C.—Does not this (so-called) Divine teaching encourage people to live sinful lives? Why should one fear sin when he is given the promise of redemption? He that gives such a promise cannot be God, nor can a book that inculcates such a doctrine be the Word of God. God can never do injustice, but if He pardons the sinners, He renders Himself unjust.

23. And when Moses asked drink for his people, we said, "strike the rock with thy rod;" and from it there gushed twelve fountains.—(II. 57).

C.—Now can any one (except the Mohammadan God) utter such impossibilities. It is absolutely impossible to believe that twelve springs could gush forth on striking a rock with a rod, unless it had been hollowed out in the centre and filled with water and twelve holes bored therein.

24. But God will show his special mercy to whom He will.—(II. 99).

C.—Does God show His special mercy to those who do not deserve it? If He does, He works great mischief, for all men will become indifferent to the practice of viture. No one will then lead a virtuous life and hate sin, since His mercy depends upon His (arbitrary) will and not upon one's deeds.

25. People may not, out of malice, try to turn you away from your religion, for there are among them many a friend of the faithful.—(II. 110).

C.—Now behold! God Himself put them on their guard lest the infidels should turn them away from their faith. Is not God Omniscient? Such things cannot be true of God.

26. Whichever way ye turn, there is the face of God. (II. 109).

C.—If this is true, why do the Mohammadans turn their face towards Qibla (*i.e.*, the sacred Mosque at Mecca)? If it be argued that they have been commanded to do so, to answer that they have also been permitted to turn their face in whatever direction they choose. Now which of these two (contradictory statements) should be held to be true. If God has a face, it can only be in one direction and not in all directions at one and the same time.

27. Sole Maker of the Heavens and the Earth! And when He decreeth a thing, He only saith to it, "Be" it is. (II. 111).

C.—Now who heard God when He said "Be"? Whom did He address that word and what came into being? Where from did this world come into existence when it is written in the Qoran that nothing but God existed before Creation? No effect can be produced without a cause. How could He have then created this vast universe without a (material) cause. You cannot even make one leg of a fly, how can you then believe that God created this world by the fiat of His Will.

Mohammadans.—God is Almighty. He can do whatever He wills.

C.—What does the word *Almighty* mean?

M.—It means that He can do whatever He likes.

C.—Can He create another God? Can He die? Can He become ill, ignorant or destitute of knowledge?

M.—No, He cannot.

C.—It is proved then that God cannot do any thing against His Own nature, attributes and characteristics or against those of others (the matter and the soul). Three things are essential for the production of an effect :—

1. The (*Efficient Cause*) Maker, such as the potter in the case of a pot.
2. The *Material Cause*, such as clay.
3. The instruments wherewith to make an object like a pot.

Now just as the potter, clay, and the necessary instruments must exist before the pot can be manufactured, likewise, God, and *prakrati*—the *material* cause of the Universe— with their inherent nature,

attributes and characteristics must have existed before this Universe came into being. Hence what the Qoran says on Creation is altogether absurd.

28. When we decreed that the Kaba is sacred, you should go to Abraham's place for prayers.—(II. 117.)

C.—Had not God appointed any sacred place before He sanctified Kaba? If he had, where was the necessity of consecrating Kaba? But if He had not, it is indeed a pity that those who were born before that period had to go without a holy place. Perhaps it had not struck God to consecrate a place like Kaba before that.

29. And who but he that hath debased his soul to folly will mislike the faith of Abraham, when we have chosen him in this world, and in the world to come he shall be of the Just. (II. 124.)

C.—Now can it ever be true that he who does not like the faith of Abraham is a fool? Why did God choose Abraham alone (as the founder of the true faith)? If He did so on account of his being very religious, there were many others who were as religious as he, why did He not choose them as (His Prophets)? But if he chose him because he was irreligious, He acted unjustly. It is quite true though that it is only the righteous who are loved by God and not others.

30. We have seen thee turning towards every part of Heaven; but we will have thee turn to Kibla which shall please thee. Turn then thy face towards the sacred Mosque, and wherever ye be, turn your faces, towards that part. (II. 139.)

C.—Now is this trivial idolatry? We should think, it is the crudest form of idolatry.

Mohammadan.—We Mohammadans are not image-worshippers but image-breakers, because we do not believe that Kibla is God.

C.—They too, whom you call image-worshippers, do not regard the image as God. They profess to worship God behind the image. If you are image-breakers, why do you not break that big image called Kibla (the sacred Mosque.)

M.—Good! We have the authority of the Qoran in turning our faces towards the Kibla, while the image-worshippers have none in their *Veda* to worship images. We must obey God anyhow.

C.—Just as you have the authority of the Qoran, the image-worshippers have that of the *Puranas*. As you believe the Qoran to be the Word of God, even so do they believe the *Puranas* to be the Word of God's incarnation, *Vyas*. The difference between the *Pauranics* and yourselves is this that you worship a big image, while they bow down before the smaller ones. Your case is just the same as that of a man who strains at a gnat but swallows a camel. Your Mohammad expunged the worship of small images from the Moslim faith, but introduced into it the worship of the sacred Mosque (at Mecca) which is as big as a hill. Is this idol worship on a small scale? You could free yourselves from image-worship and the like evil practices only by embracing the Vedic religion and not otherwise. Unless you give up the worship of your big image, you should feel ashamed of yourselves and abstain from condemning the worship of small images found in other faiths and purify your hearts by avoiding idolatry.

31. And say not of those who are slain on God's path that they are dead, nay, they are living! But ye understand not. (II. 149).

C.—Where is the necessity of slaying others and of being slain on God's path? Why do you not say plainly that all this is meant for accomplishing your selfish ends. You hold out this inducement to people that they may fight well and help you to gain victory over your enemies and to acquire wealth and power by looting others and thereby enable you to live in luxury and enjoy sensual pleasures.

32. God is severe in chastising. Follow not the steps of Satan. He only enjoineth upon you evil and wickedness and that ye should aver of God that which ye know not. (II. 164, 165.)

C.—Does your God punish the wicked and reward the virtuous, or does He shows mercy to the Mohammadans and torture others? If the latter, He is not God. But if your God is not partial (to you), He will reward the virtuous and punish the wicked whatever religion they may profess. This being the case, the belief in the Qoran and in Mohammad (as the prophet of God) becomes unnecessary. Why did God create Satan—the enemy of the human race who has been tempting all mankind. Is He not cognizant of the future? If you say, He has created Satan just to try man, it cannot be right, because only one who is possessed of finite knowledge would do such a

thing ; while One who is Omniscient is already aware of the good or evil deeds of the soul. Now if Satan tempts all mankind, who tempted Satan ? If it be said that Satan tempts himself, why could not others tempt themselves ? Where is then the necessity of supposing Satan to be the tempter of all mankind ? If God was the tempter of the Devil, He was more devilish than the Devil. But such a thing could not be said of God. Whosoever goes astray from the right path does so through evil company and ignorance.

33. But that which dieth of itself, and blood, and swine's flesh, and that over which any other name than that of God hath been invoked is forbidden you— (II. 168.)

C.—Now one should pause to think and realize that an animal whether it dies a natural death or is put to death, is a dead body all the same ; of course there is a little difference but that difference counts for nothing so far as death is concerned. Swine's flesh is forbidden (but not human flesh), shall we then conclude that it is right to eat human flesh ? Can it ever be commendable to torture animals to death in God's name ? This casts a blot on the good name of God. Why does He suffer the animals to be tortured by the Muhammadans in the absence of sins committed in their previous lives (by those animals) ? Is He not Merciful to them ? Does He not love them as a father loves his children ? God did not forbid the slaughter of such animals as are useful to man, and by failing to do it has proved Himself to be an enemy of the human race, and brought disgrace on Him by being guilty of having sanctioned the slaughter of (useful) animals. Such things can never be true of God or of His Word

34. You are allowed on the night of the fast to approach your wives, they are your garment and ye are their garment. God knoweth that ye defaud yourself therein, so He turneth unto you and forgiveth you ! now, therefore, go in unto them with full desire for that which God hath ordained for you ; and eat and drink until ye can discern a white thread from a black thread by the daybreak. (II. 183.)

C.—It seems that at the time the Muhammadan religion came into being or before that period some (Arab) must have asked a follower of the *Puranas* as to what was the mode of observing the *Chandrayana* fast, the latter being ignorant of the true method of observing this fast,

which consists in decreasing or increasing one mouthful of food at a time in accordance with the increase or decrease in the digits of the moon and taking one's food in the middle of the day, might have told him that one should take his food on seeing the moon. The Muhammadans have thus adopted the *Chandrayana* fast in a corrupted form. But there is one great difference between the two fasts; sexual intercourse is forbidden in the *Chandrayana* but is permitted in the Muhammadan fast since it is said (in the Qoran) "go in unto them with full desire." Again, the Mohammadans are allowed to eat at night time as often as they like. Now what kind of fast is it to eat during the night and abstain from food during the day? It is contrary to the laws of nature to take one's food during the night and abstain from it during the day.

35. And fight for the cause of God against those who fight against you. And kill them wherever ye shall find them; and eject them from whatever place they have ejected you! for civil discord is worse than courage. Fight therefore against them until there be no more civil discord. (II 186, 187, 189.)

C.—Had not such teachings existed in the Qoran, the Mohammadans would not have been so cruel to the non-Mohammadans. They have greatly sinned by slaughtering the innocent. They hold that one who does not believe in the Mohammadan religion is an infidel, and that it is better to put the infidels to sword. They have always lived up to their professions in this respect. They have lost their political supremacy while "fighting" for the cause of their God. This religion does indeed teach cruelty toward the non-Mohammadans. Should theft be punished with theft.* Should we also break into the house of a person because he has stolen our property? Surely this is not right. If an ignorant man abuse us, shall we also abuse him in return? Such things can never be taught by God nor by one of His enlightened votaries, nor could they be found in His Word. They can only be the utterances of an ignorant and selfish man.

36. But God loveth not disorder. O believers! Enter completely into the true religion. (II. 202, 204.)

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*The translation here is rather too literal but it is unavoidable. The author here questions the truth of the Mosaic law "Tooth for tooth and an eye for an eye."—Tr.

C.—Had not God loved disorder, why would he have prompted them (the Moslims to fight and befriended the quarrelsome Mohammadans? Is God pleased with one only when he embraces the Mohammadan religion? If so, He is partial to the Mohammadans, He cannot, therefore, be the Lord of the Universe. This clearly shows that neither the Qoran is the Word of God, nor is the God described therein the true God.

37. God is Bounteous without measure to whom He will. (II. 208.)

C.—Does He show His bounty without paying any regard to our good or evil deeds? If so, sin and virtue are alike, since pleasure or pain (depend not upon our deeds, but) on the (arbitrary) will of God. Now it is such teachings that have encouraged the Mohammadans to deviate from the path of rectitude and live free lives. Of course those of the Mohammadans who do not believe in such things live virtuous lives.

38. They will also question thee as to the courses of women, say: they are a pollution, separate yourself, therefore from women, and approach them not, until they be cleansed. But when they are cleansed, go in unto them as God hath ordained for your. Your wives are your field, go in, therefore, to your field as ye will. God will not punish you for taking your oaths falsely. (II. 222, 209, 224.)

C.—Prohibition of sexual congress during menstruation is commenable, but likening women to a field and giving permission to approach them whenever (the faithful) desired will make (them) lascivious. If God does not punish one for swearing falsely, all men would become liars. God will thus stand guilty of encouraging untruthfulness in speech.

39. Who is he that will lend to God a goodly loan? He will double it to him again and again. (II. 246.)

C.—Now why should God take a loan? Does He, who has created the whole universe, stand in need of taking a loan from men?

1. Hussain comments on this verse thus:—"A man went to Mohammad and said 'O prophet of God! What does God contract debts for?' Mohammad replied. 'In order to take you to paradise.' The man added 'Should you stand surety for Him, I would lend Him money.' Thereupon Mohammad stood surety for God and the fellow lent Him money.' Is it not strange that the fellow did not trust God but trusted Mohammad His prophet?

No, Never. Only an ignorant man can say such things of God. Was his treasury exhausted or had He become bankrupt by engaging in trade and banking? Did he act like a business man when He promised to pay double of what was lent him? Such things are done only by one who is a bankrupt, or by one whose expenses exceed his income, but not by God.

40. Some of them believed, and some were infidels; yet if God had pleased, they would not have thus wrangled, but God doth what He will. (II. 254.)

C.—Do all the quarrels that arise in the world proceed from Divine Will? Could God commit a sin if He willed? If He could, He is no God, because no good person, let alone God, will ever do such a thing, in other words, he would never cause breach of peace or foment quarrels.

41. Whatever exists on the earth or in the sky is for Him; His chair has, as it were, occupied all earth and space. (II. 150.)

C.—God has created whatever exists on the earth or in the sky for the good of the soul and not for His own use, because He is called *Purnakama* (*i.e.* one whose desires are fulfilled.) He does not stand in need of any thing. He must be localised indeed when He has got a chair, but such a Being can never be God as he is All-pervading.

42. "Since God bringeth the sun from the East, do thou, then, bring it from the West." The infidel was confounded; for, God guideth not the evil doers. (II. 260.)

C.—O what an ignorance! The sun does not rise in the East and set in the West, nor does it rise in the West and set in the East. It moves on its own axis. Now it is positively certain that the author of the Qoran knew neither Astronomy nor Geography. If (the Mohammadan) God does not guide the evil doers, He is not needed at all, for the righteous always walk in the path of rectitude. It is only those who have gone astray that need guidance. It is a great mistake on the part of the God of the Qoran that He has neglected His duty.

43. He said, "Take thou, four birds and draw them towards thee, and cut them in pieces; then place a part of them on every mountain; then call them and they shall come swiftly to thee." (II. 262.)

C.—Now is not the Mohammadan God more like a juggler showing his tricks ? Does His Godhead rest on such things ? The wise will keep aloof from such a God, it is the ignorant alone who will be caught in His trap. (The Mohammadan) God will thus, instead of enhancing His reputation, bring disgrace on Himself.

44. But God guideth whom he pleaseth. (II. 274.)

C.—If God guides whom He pleases, He might be misleading others with whom He is not pleased. He alone can be called God and an *apta* (true teacher) who impartially guides all.

45. Whom He pleaseth will He forgive ; and whom He pleaseth will He punish ; for God is All-powerful. (II. 266.)

C.—Does not God act like a tyrant when He does not forgive those who deserve forgiveness and forgives those who are not worthy of being forgiven ? The soul should not be held responsible for its actions, if God makes one virtuous or wicked just as He pleases, nor should the soul, therefore, be endowed with happiness or afflicted with pain and suffering just as a soldier if he kills a person under the direction of his superior officer is not held responsible for his act.

46. Say : shall I tell you of better things than those prepared for those who fear God in His presence ? There shall be gardens, beneath whose *pavillions* the rivers flow, and in which shall they abide for ever, and women of stainless purity, and acceptance with God ; for God regardeth His servants (III. 12.)

C.—Now is it paradise or a brothel ? Should we call such a Being (as described in the Qoran) God or a libertine? No enlightened man can ever believe such a book to be the Word of God. Why does God show favouritism ? Where the women that live in paradise born here (in this world and *then* went there, or were they never born at all ? It they went there from here, why were they allowed to enter paradise before their husbands ? Why did God violate His law of judging all persons on the last day for the sake of those women ? On the other hand, if they were born there, how can they control their passions ? But if they have got their husbands with them, how will God manage to provide the faithful with women when they enter paradise ? Why does He not keep also men for ever there in paradise

just as He keeps women ? This goes to show the Muhammadan God is unjust and ignorant.

47. The true religion with God is Islam (III. 17.)

C.—Is God the Lord of the Mohammadans alone ? Did not Divine religion exist at all thirteen hundred years back ? It shows that the Qoran is not the word of God, but of some bigot.

48. Every soul shall be paid what it hath earned, and they shall not be wronged. Say ! O God, possessor of all power, thou givest power to whom thou wilt, and from whom thou wilt, thou takest it away ! Thou raisest up whom thou wilt, and whom thou wilt, thou dost abase ! In thy hand is good, for thou art over all things potent. Thou consentest the night to pass into the day and thou consentest the day to pass into the night. Thou bringest the living out of the dead, and thou bringest the dead out of the living ; and thou givest sustenance to whom thou wilt, without measure. Let not believers take infidels for their friends, rather believers. Whoso shall do this, hath nothing to hope from God. Say ; If ye love God, then follow me, God will love you, and forgive your sins, for God is Forgiving, Merciful. (III. 21—24, 27.)

C.—If every soul shall be paid what it has earned, its sins cannot be forgiven. It will be unjust to forgive sins. If God gives power to the soul without its having done any thing to deserve it, He will be guilty of injustice. Can one ever bring the dead out of the living and the living out of the dead, as the laws of God are unchangeable and inviolable.

Is it not sheer prejudice to call those, who do not profess Islam infidels ? That Being cannot be God who teaches that the Mohammadans should not associate even with good people of other faiths, while they may take even the wicked Muhammadans for their friends. One is therefore fully justified in inferring that this Qoran, its God and the Mohammadans are embodiments of bigotry and ignorance. The Mohammadans are, therefore, groping in the dark. Now reader mark! How clever Mohammad is! He makes his God say in this verse that God will love those who follow Mohammad and even their sins will be forgiven. This shows that the heart of Mohammad was not pure. It appears that Muhammad (made or) had the Qoran made in order to serve his selfish interests.

49. "O Mary! Verily hath God chosen thee and purified thee and chosen thee above the women of the world!" (III. 33).

C.—Now how can believe that God and His angels came down to talk with men in ancient times when they do not do so now-a-days? If it be argued that then the people were very virtuous, it cannot be true. The fact of the matter is that at that time the majority of the people were uncivilzed and ignorant, hence it was that such religions as the Christian and the Muhammadan, which are so opposed to the dictates of knowledge, took root and flourished. But now the people are enlightened, these hollow faiths cannot flourish; on the other hand, they are on the decline.

50. He then said to him "Be" and he was. The Infidels played a trick with God and He played a trick with them, for, verily God is a great strickster. (III. 52, 50.)

C.—Whom did God order, since the Muhammadans do not believe that any thing but God existed before Creation and what came into being? The Muhammadans could never answer these questions even if they were to be born seven times, because no effect can come into being without a *material* cause. To believe otherwise is to deny that one's parents were the cause of his body.

He who cheats and plays tricks with others can never be God, he cannot even be called a gentleman.

51. Is it not enough for you that your Lord aideth you with three thousand angels sent down from on high? (III. 120.)

C.—If God really aided the Muhammadans with three thousand angels in the past, why does He not help them now that their rule (in India and other countries) has greatly decline and is still declining? The real object of this verse is to tempt the ignorant and thereby ensnare them into the Muhammadan religion.

52. And help us against the unbelieving people. But God is your real Lord, and He is the best of helpers. And if ye shall be slain or die on the path of God. (III. 141, 142, 151.)

C.—Now reader mark the error of the Muhammadans! They pray for the destruction of those who differ from them in religious opinions. Is God such a simpleton that He will grant their prayer?

If God is the best helper of the Muhammadans only, why should they fail in their undertakings? Besides, He seems to be passionately fond of them. If He is so partial (to the Muhammadans), He is not worthy of being worshipped by the righteous.

53. Nor is God minded to lay open the secret thing to you but God chooseth what he will of his *apostles* to *know them*. Believe therefore, in God and his apostles. (III. 174.)

C.—Why does this verse inculcate faith in Muhammad along with that in God, when the Mohammadans profess to believe in none but God, and hold that none is worthy of sharing homage with Him? Hence they cannot call God Incomparable. If it be argued that this verse only teaches that people should have faith in Mohammad as a prophet, we should like to know where is the necessity of Mohammad (being regarded as a prophet). If God cannot accomplish His desired object without making him His prophet, He is certainly powerless.

54. O ye believers ! be patient, keep everything in its proper place and keep on fighting. Fear God that you may attain salvation. (II. 178).

C.—The God of the Qoran and His prophet were both pugnacious. He who orders (his followers) to wage war is the real disturber of peace. Can one attain salvation by having nominal fear of God or by abstaining from fighting in an unrighteous cause ? If the former, it cannot be true, but if the latter, it is perfectly right.

55. These are the frontiers of God's Empire. He who will believe in God and His apostle will go to paradise which has canals in it and this indeed is the one great aim of man. He who goes against the orders of God and His prophet, will be turned out of His frontiers. He will burn in everlasting fire and constant suffering shall increase his misery (IIV. 12, 13.)

C.—Now (the Mohammadan) God Himself has made Mohammad His partner (in Divine honours, etc.) and has Himself declared this fact in the Qoran. God is so much attached to Mohammad that He has made him His partner even in paradise. It is useless to call the Mohammadan God Independent when He is dependent upon Mohammad for every little thing. Such things can never be found in a revealed book.

56. God truly will not do any one injustice even of the weight of a mote, and if there be any good deed, he will repay it doubly. (IV. 45).

C.—Why does God repay good deeds doubly if he would not do injustice even of the weight of a mote ? Why is He so partial to the Mohammadans ? He would be unjust indeed if He were to award the soul reward or punishment out of proportion to its deeds.

57. When they come forth from Thy presence, a party of them broods by night over other than thy words ; but God writeth down what they brood over. Desire ye to guide those whom God hath led astray ? But for him whom God leadeth astray, thou shalt by no means find a pathway—(IV. 4, 90.)

C.—Now God cannot be Omniscient, since He keeps a Day-book and a Ledger. But if He be Omniscient, why should He keep a memorandum. The Mohammadans hold that the devil is wicked, since he tempts all. One should like to know the difference between God and the Devil considering that God Himself leads the people astray. Of course there is this much difference that God is the greater Devil of the two, because the Mohammadans themselves aver that he that enticeth is the devil. Verily their own affirmation makes out their God a veritable Devil.

58. If they do not withhold their hands, seize them, and slay them, wherever you find them. A believer killeth not a believer but by mischance, and whoso killeth a believer by mischance shall be bound to free a believer from slavery ; and the blood money shall be made to the family of the slain believer unless they convert it into alms. But if the slain believer be of a hostile people, let him confer freedom on a slave who is a believer. But whoever shall kill a believer of set purpose, his recompense shall be hell, for ever shall he abide in it, God shall be wrathful with him—(IV. 94—96.)

C.—This is the height of prejudice. The Qoran enjoins on its believers to kill the non-Mohammadans but to spare the Mohammadans. If they kill their co-religionists by mischance, they shall have to make amends for it by freeing a believer from slavery, but if they kill non-Mohammadans, even though it be through a mistake, they shall inherit Heaven.

Such teachings deserve to be utterly discarded. Such a book, such a prophet and such a religion do nothing but harm. The world would be better off without them. Wise men would do well to discard a religion so absurd and accept the *Vedic* faith which is absolutely free from error. The Mohammadans say that one who kills a Mohammadan shall be condemned to a residence in hell ; on the other hand, believers in other religions contend that a man attains to heaven by killing a Mohammadan, now which of the two should one believe to be true and which false ? The fact is that all false creeds begotten of ignorance should be renounced, the *Vedic* religion alone deserving the allegiance of all—a religion which directs every human being to follow in the footsteps of the righteous and shun the path of the wicked.

59. But whosoever shall sever himself from the prophet after that "the guidance" has been manifested to him, shall follow any other path than that of the faithfull, we will cast him into hell. (IV. 113.)

C.—Now mark the prejudice of God and of His prophet ! Mohammad like other men of his stamp, was well aware that if he did not stamp his religion with divine authority it would never flourish, nor would he or his followers be able to obtain help and power which might help them to live a life of ease and luxury. All this goes to show that Mohammad knew only too well how to compass his selfish ends and to deprive others of their due—a fact which proves that he was no well-wisher of humanity. Such a man can never command the trust and confidence of good and enlightened men.

60. Whoever believeth not in God and his Angels and his Book and his Apostles, and in the last day, he verily hath erred (IV. 135).

• Verily, they who believed, then become unbelievers, then believed and again became unbelievers, and then increased their unbelief—it is not God who will forgive them, or guide them into the way. (IV. 134.)

C.—Can you ever now assert that God is one without a second ? Is it not self-contradictory to call God Incomparable and yet at the same time believe that there are others who share Divine privileges with Him ? Does not God forgive sins after He has done so three

times ? Does not God guide men after they have denied Him and His prophet more than three times ? Even if all were to take advantage of the teachings of this verse, unbelief will mutiply immensely.

61. Verily, God will gather the hypocrites and the infidels all together in hell. (IV. 139.)

The hypocrites would deceive God, but He will deceive them ! (IV. 141).

Take not infidels for friends rather than believers. (IV. 148).

C.—What proof is there that the Mohammadans will go to heaven and the non-Mohammadans to hell ? He is indeed a fine God ! May such a God as deceives others and is deceived by them always keep away from us. Let him associate with those that are hypocrites and cheats, because " Birds of a feather flock together." Why should not they whose God deceives others be themselves cheats. Can it be right for any one to associate with a wicked Mohammadan and hate a good man who is other than a Mohammadan ?

62. O men ! Now hath an apostle come to you with truth from your Lord. Believe them. (IV. 168.)

God is a sufficient guardian. (IV. 162.)

C.—Now does not the prophet share with God homage due to Him when men have been directed by the Qoran to have faith in the prophets. It is only because God is localized ann not all-pervading that apostles come down from Him Such a being can never be God In one place it is written (in the Qoran) that God is All-pervading, while in another it is said that He is localised. This goes to show that the Qoran is the work of more than one person.

63. That which dieth of itself, and blood, and swine's flesh, and all that hath been sacrificed under the invocation of any other name than that of God, and the strangled, and the killed by a blow, or by a fall, or by goring and that which hath been eaten by beasts of prey is forbidden you. (V. 4.)

C.—Are these the only animals and things that are forbidden ? May be it is permissible to the Mohammadans to eat other animals, creeping insects and ants, etc. From this it is clear that the Qoran is not the Word of God. It is a human work. Hence it cannot be believed in.

64. I will surely put away from you your evil deeds, I will bring you into gardens 'neath which the rivers flow.! And lend God a liberal loan, and I will send you to paradise.

C.—It seems that the Mohammadan God must have been reduced to poverty, otherwise why would He have asked for a loan and tempted them by saying that He would free them from their sins and send them to heaven. It appears that Mohammad gained his selfish ends by defrauding others in the name of God.

65. He will pardon whom he pleaseth and chastise whom he pleaseth. He gave you what never before had been given to any human being (V. 21, 23.)

C.—Just as Satan leads whoever he likes into sin, even so does the Mohammadan God. This being the case, it is God alone Who should go to heaven or hell, for (according to the Mohammadan scriptures) He is the doer of all deeds—good or evil. The soul is not a free-agent (and hence it is not responsible for its actions), just as it is the commander of an army who is responsible for whatever it does, in the matter of protecting some and killing others, under his orders and not the army.

66. Obey God and obey the apostle (V. 93.)

C.—This goes to show that God is not "One without a second," hence it is absurd for the Mohammadans to believe that it is otherwise.

67. God forgiveth what is past; but whoever doth it again, God will take vengeance on him (V. 96.)

C.—The forgiveness of sin is almost as bad as the sanction of its commission which encourages its further growth. A book whose teachings tend to encourage the commission of sin can neither be the Word of God, nor the work of an enlightened author. It is, on the contrary, one that promotes sinful conduct. It is true though that the prevention of the further commission of sin can be secured by one's praying to God, repenting of his past conduct and by exerting himself to his utmost (to lead a virtuous life.)

68. And is there any one more wicked than he who deviseth a lie of God, or saith "I have had a revelation" when nothing was

revealed to him? And who saith I can bring down a book like that which God hath sent down (V. 93.)

C.—This shows that when Mohammad pretended to have had a revelation from God, some other impostor also declared that he too had received heavenly messages, and claimed to be a prophet. Mohammad must have resorted to this device (*i.e.* the publication of the above verse) in order to defeat his opponent and increase his reputation.

69. We created you; then fashioned you; then said we to the angels. 'Prostrate yourselves unto Adam," and they prostrated them all in worship, save Eblis! He was not among those who prostrated themselves. To him said God: "What hath hindered thee from prostrating thyself in worship at my bidding"? He said "Nobler am I than he: me hast thou created of fire; of clay hast thou created him." He said 'Get thee gone hence: paradise is no place for thy pride; get thee gone then, one of the despised shalt thou be." He said, "Respite me till the day when mankind shall be raised from the dead." He said, "One of the respited shalt thou be." He said, "Now, for that thou hast cursed me to err, surely in thy straight path will I lay wait for them: Then will I surely come upon them from before, and from behind, and from their right hand, and from their left, and thou shalt not find the greater part of them to be thankful." He said, "Go forth from it, a scorned, a banished one! Whoever of them shall follow thee, I will surely fill hell with you, one and all." (X. 10—17.)

C.—Now reader, follow attentively this dispute between God and the Devil. This Devil was an angel who was no better than a menial servant, even he could not be kept under control by God, nor could the Almighty purify his heart. On the top of this, God let the rebel who tempted all to commit sin go unpunished. God did indeed commit a great blunder (in doing so.)* Now the Devil being the tempter of all and God being his tempter, it is clear that God is the greater Devil of the two, because the latter clearly says (to God) that he had led him astray. This goes to show that God is even destitute of purity and is at the root of all evils. Only the Mohammadans could believe in such a God but no other enlightened men. The Mohammadan God is proved to be (finite, unjust) and embodied, since He talked (with angles, etc.) just like a man. This is the reason that the educated people do not approve of the faith of Islam.

70. Your Lord is God, who in six days created the Heavens and the Earth, and then mounted the throne. Call upon your God with lowliness and in secret. (VII. 52, 53.)

C.—Can He, who creates the world in six days and rests on His throne in heaven, ever be an Omnipotent, and Omnipresent God ? Being destitute of such attributes (as Omnipresence) He cannot even be called God ? Is your God deaf that He can hear you only when He is spoken to (aloud) ? All these things cannot be from God. Hence the Qoran cannot be the Word of God. He must have indeed got fatigued when He had to rest on the seventh day after having created the world in six days. We wonder if He is still asleep or has awakened. If He is awake, is He there doing some thing or just strolling about and enjoying Himself.

71. Lay not earth waste with deeds of licence. (VII. 52.)

C.—This is indeed good advice, but in other places (in the Qoran) the faithful have been directed to wage war against the infidels and even to slaughter them. Does not the Qoran now contradict itself ? It appears that Mohammad must have adopted the first course when he was weak and the second one when he had gained power. These two teachings being self-contradictory cannot be true.

72. So he threw down his rod, and lo ! it distinctly became a serpent. (V. 105.)

C.—This goes to indicate that even God and Mohammad believed in such false things. If so, both of them were quite ignorant. The laws of nature can never be subverted just as no man can make the eyes and the ears do the work of other senses. This is mere jugglery.

73. And we sent upon them the flood and the locusts and the lice and the frog and the blood. Therefore we took vengaence on them and drowned them in the sea. And we brought the children of Israel across the sea. For the worship they practise is vain. (VII. 130, 132, 134.)

C.—Now behold ! Is it not just like what an impostor does when he frightens a man by saying that he will send snakes to kill him ? Why is not God, Who is so bigoted that He drowns one nation in the sea in order to help the other to cross it, a sinner ? Can there be any

religion more false than one that daubs all religions (other than itself), whose followers can be counted by millions, false and calls itself the only true one, since no religion can boast that all of its followers are good. It becomes only idiots to give an *exparte* decree. Has the religion founded on the Old Testament become false or was it some other faith that has been called false ? If it was some other faith, we should like to know what it was and by which name it is mentioned in the Qoran.

74. Thou shalt not* see me. And when God manifested Himself to the mountain He turned it to dust ! And Moses fell in a swoon. (VII. 139.)

C.—What is perceptible to the eye can never be All-pervading. If He really worked such miracles (in the past) why does He not do so at the present time ? Being altogether opposed (to reason) it is not worthy of being believed.

75. And think within thine own self of God, with lowliness and with fear and without loud spoken words, at even and at morn. (VII, 204.)

C.—At one place the Qoran says that God should be spoken to aloud, while at another place it says that He should be addressed "without loud spoken words." Now which of the two shall we believe to be true and which false ? Self-contradictory statements can only be made by one who is demented. Of course it does not matter much if one contradicts himself through mistake and then owns it.

76. They will question thee about THE SPOILS, say: The spoils are God's and the apostle's. Therefore, fear God, (VIII. 1.)

C.—It is very strange that those who plunder others and live by dacoity and teach others to do the same should still profess to be *God, prophet* and *the faithful*. These people with one breath plunder others and with the other talk of fearing God, and yet do not feel the least shame in declaring that their religious faith is the best. Can there be a man worse than one who through sheer obstinacy does not embrace the true Vedic religion?

* There has been some misprint in the *Bha'sha* translation of this verse, since the word *not* is not there.—*Tr.*

77. Cut off the uppermost part of the infidels. "I will verily aid you with a thousand angels, rank on rank." "I will cast a dread into the hearts of the infidels." Strike off their heads then, and strike off from them every finger-tip (VIII. 7, 9, 12.)

C.—How destitute of compassion are God and his prophet who order that the heads of the infidels should be cut off. Is such a God, as commands the faithful to put the infidels to sword, and sever their limbs (from their bodies) and aids them in this work, any better than *Ravan,* the cruel king of Ceylon ? This command is the invention of the author of the Qoran and is not from God, but if it be from Him, our earnest prayer is that such a God may remain at a respectable distance from us.

78. God is with the faithful. O ye faithful ! Obey God and His apostle, O true believers, deceive not God and His apostle, neither violate your faith against your own knowledge. God laid a plot against them, and God is the best layer of plots. (VIII. 19, 23, 26 and 29).

C.—Does God favour the Mohammadans? If so, He is unjust because He is the Lord of all (and not of the Mohammadans only) Is your God deaf that He cannot hear you unless He is spoken to (aloud) ? Is it not wrong to couple the name of the prophet with His name ? Where is God's treasure that He should be so afraid of its being stolen ? Is it right to steal (the wealth of) others barring that of God and His prophet ? Only the ignorant and the wicked can teach such things. Why is not that God, who deceives others and associates with the deceitful, hypocritical, cunning and wicked ? These things lead one to infer that the Qoran is not the Word of God. Its author must have been a hppocritical and deceitful person, otherwise such objectionable things would not have been found in it.

79. Therefore fight against them until there be no opposition in favor of idolatry and the religion be wholly God's. And know that whenever ye gain any spoils, a fifth part thereof belongeth unto God, and to the apostle. (VII. 40, 42.)

C.—Who but the Mohammadan God would be so unjust in fighting and helping others to do the same and so active in causing breaches of peace ? Now look at this religion, which sanctions wholesale robbery for the benefit of the prophet ! Are these people any

better than thugs? God participates in the crime of robbery when He takes His share of the loot. He brings disgrace on Himself by favouring such dacoits. We are at a loss to understand whence came such a book, such a God and such a prophet in order to disturb the happy relations between different nations of the world and thereby inflict great suffering on them. Had not such faiths flourished in the world, all would have lived in peace with each other.

80. And if thou didst behold when the angels cause the unbelievers to die! They strike their faces and their backs, and say unto them, "Taste ye the pain of burning"? Wherefore we destroyed them in their sins, and we drowned the people of Pharaoh. Therefore prepare against them what force ye are able. (VIII. 52, 56, 62.)

C.—Now-a-days Russia has trampled Turkey and England has taken possession of Egypt, and yet God and His angels have done nothing to help them! Have they gone to sleep? In the past God used to kill and drown the enemies of His votaries, but He does not help them now. This shows that He did nothing of the sort even in ancient times. How evil is the command which says that the faithful should do, as much as lies in their power, to inflict pain and suffering upon the Non-Mohammadans. Leave alone God, even a learned, righteous and tender-hearted man would not give such an order, and yet they (the Mohammadans) have the impudence to say that their God its Merciful and Just. It is on this account that the Mohammadan God is destitute of justice and mercy and the like good attributes.

81. O prophet! God is thy support and of such of the true believers who followeth thee. O prophet, lead the faithful to war; if twenty of you persevere with constancy, they shall overcome two hundred. Eat therefore of what ye have acquired, that which is lawful and good; and fear God: for God is Gracious and Merciful. (VIII. 65, 66, 70).

C.—Now what kind of justice, wisdom or righteousness is it that one should support one's followers even though they perpetrate injustice? He, who causes breach of peace and himself fights as well helps others to do so, loots other people and yet calls the loot lawful, can never be Merciful and Compassionate. Leave alone God, such a thing

can never be true even of a good man. Such things make it impossible for us to believe that the Qoran is the Word of God.

82. They shall continue therein for ever : for God is a great reward. O true believers, take not your fathers or your brethren for friends, if they love infidelity above faith. Afterwards God sent down his security upon his apostle and upon the faithful, and sent down troops of angels, which ye saw not ; and he punished them who disbelieved ; and this was the reward of the unbelievers. Nevertheless God will hereafter be turned unto whom He pleaseth. Fight against them who believe not in God. (VIII. 12, 20, 24, 25, 27.)

C.—Now how can God be All-pervading if He lives near those who are in paradise ? But if He is not All-pervading, He can neither be the Creator nor the Judge of the world. It is wrong to advise men to forsake their parents. Of course, one should not obey them if they advise one to do wrong, but all the same one should always serve them. If God was kind to the Mohammadans and sent down troops of angels to help them in the past, why does He not do so no ? If He punished the unbelievers and "turned unto whom He pleased," why does He not do the same at the present time ? Could not God advance His faith without commanding His votaries to fight ? We say good-bye to such a God ! He is more of a showman than a God.

83. We await for you the infliction of a chastisement by God, from Himself, or at our hands.—(VIII. 53).

C.—Do the Mohammadans constitute God's *police* that He seizes Non-Moslims either with His own hands or has them seized by the hands of the Mohammadans ? Are millions of other people displeasing unto God, and are Mohammadans, though they might be sinners, pleasing unto Him ? If such is the case, the Mohammadan God resembles a veritable tyrant. It is strange that even sensible Mohammadans should believe in a religion which has no foundation to rest upon, and is opposed to reason.

84. To the faithful, both men and women, God promiseth gardens, neath which the rivers flow, in which they shall abide, and goodly mansions in the gardens of Eden. But best of all will be God's good pleasure in them. This will be the great bliss. Those who scoff at them, will be scoffed at by God. (VIII. 75, 80.)

C.—Here Mohammad holds out a bait to men and women, in the name of God, to compass his own selfish ends. Had not Mohammad held out such a bait, nobody would have suffered himself to be entrapped by him. So do believers in other creeds also talk. Men scoff at one another, but it does not behove God to scoff at any one. This Qoran is a mass of veritable funny tales.

85. But the apostle and those who share his faith, contend for the faith with purse and person ; and these ! all good things await them. And God hath set a seal upon their hearts ; They have no knowledge. (VIII. 89, 94).

C.—Mark this selfishness ! Only those alone are good who believed in Muhammad, and those who did not believe in him are condemnable. Does not this argue bigotry and ignorance out and out ? When God Himself hath set a seal on their hearts, they are not to blame for sinning. On the contrary, all the blame rests with God, for He *sealed* all their noble impulses by setting a seal upon their hearts. This is verily the height of injustice !

86. Take alms of their substance, that thou mayest clean and purify them thereby, and pray for them : for thy prayers shall assure their minds. Verily, of the faithful hath God bought their persons and their substance on condition of Paradise for them, in return on the path of God shall they fight, and slay and be slain. (X. 106, 113.)

C.—This is really fine ! Mohammad here figures out as the very prototype of a Popish priest who *cleanses* or grants absolution only to those who grease his palm. This Moslim God is a wonderful trader, Who thinks He drives a roaring trade by taking the lives of the poo and helpless through the Muhammadans ! By condemning the orphans to destruction and awarding paradise to the oppressors, the Muhammadan God becomes chargeable with cruelty and injustice and this is a blot on His Godhead. He has rightly come to be looked down upon with contempt by the wise and the noble-minded.

87. Believers ! Wage war against such of the infidels as are your neighbours, and let them find you rigorous. Do they not see that they are afflicted with suffering every year once or twice ? Yet they turn not, neither are they warned. (IX. 124, 127.)

C.—Mark this teaching, which, in defiance of all noble instinct, advocates the destruction of one's very friends! God here teaches the Muhammadans to fight with their neighbours and slaves, to wage war against them and to slaughter them whenever they get a chance to. The Muhammadans have materially helped in spreading such ideas, taking their inspiration from this very book—the Qoran. They should, in the present enlightened age, realize the evil nature of such a teaching and give it up. They would be gainers by doing so.

88.—Verily, your Lord is God Who hath made the Heavens and the Earth in six days—then mounted His throne to rule all things. (XV. 3.)

C.—Space is not the result of combination or a compound substratum. It is uncreated, eternal. The assertion, that it was *created*, furnishes a positive proof of the fact that the author of the Qoran was ignorant of Physics. Had God to spend full six days on the creation of the world? When it is written in the Qoran "Be," and "it was," it follows that this assertion about the creation of the world in six days is baseless. Were the Muslim God All-pervading, why would He establish Himself in the heavens or the sky? And if God has to think of His administration, He is nothing but a prototype of a human being. Were He Omniscient, why would He cogitate seated passively? This shows that the Qoran is the production of minds steeped in savagery and destitute of all knowledge of God.

89. And guidance and a mercy to the faithful.—(X. 55.)

C.—Is God the monopoly of the Muslims only, and have others no claim on Him? And is He partial, that He reserves His mercy only for the Muslims, and denies it to others. If by Muslims He meant "the faithful," they do not stand in need of guidance. If God does not furnish guidance to people other than the Muhammadans, His knowledge is of no use.

90. That he might make proof which of you will excel in work—And if thou say "After death ye shall surely be raised again," the infidels will certainly exclaim, "This is nothing but pure sorcery."

(XI. and 9 10.)

C.—When God has to examine works, He is not Omniscient. And if He does raise people after death, are we to think that those who are raised are condemned for an indefinite period to wait for a settlement of

their fate ? Again, is it not opposed to His own Divine law to raise the dead ? Is it possible that God should compromise His Godhead by infringing His own law ?

91. And it was said, "O Earth ! 'Swallow up thy water' and "Cease, O Heaven." And the water abated. O my people ! this is the she-camel of God and a sign unto you ; let her go at large, and feed on God's Earth—(XI. 43, 66.)

C.—What childish talk is this ? Can the earth or the heavens ever hear ? And if God possesses a she-camel, He must also possess a he-camel. Further He must own elephants, horses, donkeys, etc. ! And does it reflect any credit on God to get His she-camel to feed in the fields of others ? Does God ever ride the she-camel ? If such is the Muslim God, His house must be distinguished for all the pomp and splendour to be found in the house of a mundane potentate.

92. Therein shall they abide while the heavens and the earth shall last. And as for the blessed ones—their place the Garden ! Therein shall they abide while the heavens and the earth endure. (XI. 109, 110.)

C.—If, after the Day of Judgment, all people must repair either to heaven or hell, why should the earth or the sky then continue to exist ? And if heaven and hell or to endure as long as the earth and the sky endure, then it follows that the assertion "that they shall abide in heaven or hell for ever" is baseless. It is the ignorant that talk in this vein, and not the wise, or God.

93. When Joseph said to his father "O my father ! verily I beheld eleven stars and the sun and the moon." (XII. 4.)

C.—This verse contains a dialogue between a father and his son, which shows that the Qoran is not from God but is the production of some man who has embodied in it the biographies of human beings.

94. It is God who hath reared the heavens without pillars thou canst behold ; then mounted His thorne and imposed laws on the sun and the moon. And He it is who hath outstretched the earth. He sendeth down the rain from heaven ; then flow the torrents in their due measure. (XIII. 15).

God is open-handed with supplies to whom He will, or is sparing. (III. 2, 3, 15 and 22.

C.—The Muslim God is entirely innocent of all knowledge of Physical Science. Were He conversant with Physical Science, He would not have talked of rearing heavens on pillars. If God dwells in a particular locality or in the heavens, He cannot be Almighty or All-Encompassing. Had the Muslim God known aught of the Science of the clouds, He would have coupled the words, "He made the water go up to the sky," with the words, "He sendeth down the rain from heaven." This shows that the author of the Qoran was ignorant of the science of clouds. If God confers happiness on some or condemns others to misery without paying any regard to their merits or demerits, He is partial, unjust and utterly ignorant.

95. God truly will mislead whom He will ; and He will guide to Himself him who turneth to Him. (XIII 23.)

C.—When God beguiles people, what is there to distinguish Him from Satan ? If Satan is condemned for beguiling people, why should not God be regarded as a greater Satan for doing the same thing, and why should He not be condemned to a residence in hell for the sin of beguiling others ?

96. Thus then, as a code in the Arabic tongue, have we sent down the Qoran ; and truly, if after the knowledge that hath reached thee thou follow their desires, thou shalt have no guardian nor protector against God (XIII. 38.)

C.—How did God send down the Qoran ? Does God live high up in the skies ? If this be true, He cannot be God, being confined to a particular locality, for God is All-pervading. To carry or [de]liver messages is the function of a courier, and since God is confi[n]ed to a particul[ar] locality, He must needs have one. And to k[ee]p an account (in dealings with others) becomes a man but no God Who is Omniscient. It follows from such statements of the Qoran that it is the work of a human being, possessed of limited intelligence.

97. And He ordained that the sun and the moon shall always wander. Verily, man is an oppressor, and a heretic. (XIV. 27.)

C.—Do the sun and the moon only keep always wandering ? Does not the earth wander too ? If the earth did not revolve, each day and

night would extend over many years. If man is disposed by natur to be cruel, and a heretic, it becomes useless to send him a warning through the Qoran. For, those, who are *inherently* disposed to do evil, will never be disposed to do good. As a matter of fact, there are both good and wicked men in this world. Hence it is evident from all this that no book which contains such preposterous teachings can be from God.

98. "And when I shall have fashioned him and breathed of my spirit into him; then fall ye down and worship him." "O my Lord; because, thou hast beguiled me, I will surely make all fair seeming to them on the earth ; I will surely beguile them all." (XV. 29, 39.)

C.—If God breathed His spirit into Adam, then Adam also became God. If Adam was not God, then why did God let him share the homage due to Him only? When God is the beguiler of Satan, why should not He, being his preceptor, be regarded as a greater Devil than Satan, for, while the Muslims look upon Satan as the beguiler it is really God who beguiles Satan. Again when Satan said in the presence of God, "I shall beguile them all," why did not God inflict upon him punishment and throw him into a dungeon, yea, why did not He kill him?

99. And to every people have we sent an apostle. Our word to a thing when we will it is but to say "Be" and it is.

(XVI. 38, 42.)

C.—If God sent apostles to every people, then why should those who follow these apostles be set down as infidels? Is no prophet to be honoured other than your own? This is sheer bigotry. If God sent apostles to every country, why did not He send one to *Aryavarta* (India)? Hence this assertion of the Qoran does not deserve to be given credence to. When God makes up His mind and says, "Earth be," how can the inanimate earth hear His command? And how can the *mere* command of God create the universe? And when the Muhammadans do not believe in the existence of anything other than God before creation, what was it that heard God's order, and what did the same become? Those who are destitute of all knowledge of science talk in this fashion, and it is only the ignorant that believe in such things.

100. **And they ascribe daughters unto God! Glory be to Him! By God we have sent apostles to nations before this. (XVI. 59, 65.)**

C.—What will God do with daughters, because daughters are needed only for men? And why are not sons appointed unto God? Why are daughters only appointed unto him? Swearing is resorted to by liars, hence God should not swear. For, we frequently see in the world that it is as a rule liars that swear. Why should they, who only speak the truth, swear?

101. These are they whose hearts and ears and eyes God hath sealed up; these are the careless ones. And every soul shall be repaid according to its deeds, and they shall not be wronged. (XVI. 110, 112.)

C.—When God Himself hath sealed up their hearts, etc., the unfortunate ones are condemned to destruction without any fault on their part. They are denied the privilege of being free-agents. How unjust it is! And yet we are told by the Qoran that every one shall be repaid according to his deeds, and shall have neither more nor less than what he is entitled to.

When the sinners were not free-agents in committing sin, but did it yielding to a stern necessity, having been compelled to do so by God, why are they to blame? They should not suffer for their deeds, on the contrary it is God who ought to suffer punishment. And if every one is repaid according to the full measure of his deeds, wherein does God's forgiveness consist? And if God does forgive sins, He destroys justice. God never acts in this reckless fashion; only an erring mortal can act like this.

102. And we have appointed hell the portion of infidels.

And every man's fate have we fastened about his neck. And on the day of resurrection will we bring forth to him a book which shall be proffered to him wide open. And since Noah, how many nations have we exterminated. (XVII. 8, 14, 18.)

C.—If those who do not believe in the Qoran, the Prophet and the God of whom the Qoran speaks, and have no faith in the seven heavens or in the Muslim prayer, etc., are infidels, and if it is they who are destined for hell, we can then say without the least hesitation that all this is nothing but sheer partiality. Is it possible that those who believe in the Qoran are all good, while all others are wicked? It is

childish to assert that every one has his fate fastened about his neck. As a matter of fact we don't see it fastened round the neck of a single person. If by this is meant that men shall have the just reward of their deeds, it sounds preposterous to assert that their hearts, eyes, etc., have been sealed up. We are told that God will bring forth His book on the day of judgment; if so, where is that book now? Does God make daily enteries in His book after the fashion of the shop-keepers? There is another thing which should be considered in this connection. If there is no previous birth, where did the deeds of men come from and how could the book of deeds be made out? If it has been prepared in the absence of deeds, God has wronged the parties concerned. Why did He bestow happiness upon some and subject others to misery in the absence of good or bad works? If it be said that He did it, because it pleased Him to do so, in that case too He wronged them. To add to or take away from the felicity or suffering of any person without any regard to his merits or demerits is termed injustice. And will it be God who will read the book at the time specified or will He have a reader by? If God dooms to destruction souls that have been waiting for an indefinite period without any fault on their part, He is a tyrant. But he who is a tyrant, cannot be God.

103. We gave to Themood the she-camel before their very eyes.

And entice such of them as thou canst by thy voice.

One day we will summon all men with their leaders: They whose book shall be given into their right hand (XVII. 61, 66, 73.)

C.—Verily, one of the most convincing proofs which God can advance in favour of His God-head is the possession of the she-camel! If God ordered Satan to beguile human beings, then He Himself is a greater Satan. But to call one, who leads people to commit sin, God is a most foolish thing. If God will call the Prophet and all his followers on the day of judgment in order to decide the fate of the dead, all of them will have to remain in custody till that period. But custody without any trial is extremely irksome and it is, therefore, the duty of every good judge to decide cases

promptly. It is like the justice administered by *Popan Bai*. What will you think of a judge who would say that he would not administer justice till all the criminals and the law-abiding citizens of fifty years back had been gathered together in one place. What short of justice will this be? He will keep one man in custody for fifty years, while He will decide the case of another at once. Surely this cannot be called justice. If you want to see what justice is, read the *Vedas* and *Manusmriti*, which declare that there is not a moment's delay in the administration of justice and that all souls are judged according to their deeds. Again, to hold that God summons the prophets as witnesses is to question His Omniscience. Can such a book ever be the Word of God and can its author ever be an Almighty God?

104. For them! The gardens of Eden, under whose shades shall rivers flow: decked shall they be therein with bracelets of gold, and green robes of silk and rich brocade shall they wear, reclining them therein on thrones. Blissful the reward! and a pleasant couch! (XVIII. 30.)

C.—Indeed! What a fine place is the paradise described in the Qoran! It has gardens, ornaments, clothes, cushions, pillows for affording pleasure to those who live therein. A wise man will, on reflection, find that the Mohammadan paradise excels in nothing except injustice which lies in the fact that the soul will have infinite enjoyment or infinite suffering for actions which are finite. Besides, infinite happiness will appear to them infinite misery, even as if a person goes on eating sweet things for a long time, they begin to taste like poison to him. Therefore, the belief that the soul is reborn after having enjoyed the bliss of salvation till the Grand Dissolution (of the universe) alone constitutes the true doctrine.

105. And these cities did we destroy when they became impious; and of their *coming* destruction we gave them warning (XVIII. 58).

C.—Can all the inhabitants of a place be ever sinful? The fact that God formed His resolution (of destroying those cities) afterwards proves that He is not All-knowing, for, He did so after He had seen injustice being perpetrated. He had no knowledge of it before. (His destroying so many cities) also proves that He is destitute of all Mercy.

106. As to the youth his parents were believers, and we feared lest he should trouble them by error and infidelity. Until when he reached the setting of the sun, he found it to set in a miry fount; and hardly he found a people. They said, "O *Dhoulkarnaing* !" Verily, Gog, and Magog waste their land, shall we then pay thee tribute, so thou build a rampart between us and them. (XVIII. 79, 84, 93.)

C.—How unwise of God! He feared lest the parents of the boy might be led to rebel against His authority. This cannot be compatible with the nature of God. Again mark the ignorance of the author of the Qoran! He thinks that the sun sinks into a lake at night, and comes out of it again at day-break. As a matter of fact, the sun is very much larger than the earth. How can he then set in a river or a lake or an ocean? This proves that the author of the Qoran was ignorant of Physical Geography and Astronomy. Had he known these Sciences, why would he have written such things as are opposed to the dictum of knowledge? The believers in this book are also illiterate; otherwise they would not have believed in a book which it so full of error. Now mark God's injustice? Though He is Himself the Creator of this earth and is its King and Judge, yet He allows Gog and Magog wage constant war with each other. This is also incompatible with the nature of God. Such a book can only be "believed" in by savages and not by enlightened men.

108. And remember in the book of the Qoran the story of Mary: when she retired from her family to a place towards the east, and took veil to conceal herself from them: and we sent our spirit Gabriel unto her, and he appeared unto her in the space of a perfect man. She said, fly for refuge unto the Merciful God, that He may defend me from thee, if thou fearest Him, then do not approach me. He answered, Verily I am the messenger of thy Lord, and am sent to give thee a holy son. She said, how shall I have a son, seeing a man hath not touched me and I am no harlot. Gabriel replied, so shall it be: thy Lord saith, this is easy with me; and we will perform it, that we may ordain him for a sign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore she conceived him and she retired aside with him in her womb to a distant place. (XIX. 12, 13, 14, 15, 16, and 18.)

C.—It is a thing for the wise to consider that if all the angels are the spirit of God, they could not exist as separate entities from Him. Moreover, Mary while she was a Virgin, gave birth to a son, although she did not like to co-habit with any man, yet contrary to her wishes she was conceived by the angel at the Lord's command. Now how wrong it was of God to have done so! There are many other objectionable things recorded in the Qoran which we do not think advisable to mention here.

108. Dost thou not see that we send devils against the infidels to incite them to sin. (XIX. 78).

C.—As God Himself sends devils to incite the infidels, the devils are innocent, neither the devils nor the people tempted by them could, therefore, be liable to punishment. Since all sins are committed at the bidding of the Lord, He alone should suffer the consequences thereof. If He is really the dispenser of justice, He Himself should suffer in hell the consequences of His evil deeds. But if He sets justice at naught, He becomes a sinner, since it is a sin to perpetrate injustice.

109. I will be gracious unto him, who shall repent and believe and shall do that which is right and who shall be rightly directed. (XX. 76).

C.—It is written in the Qoran that one's sins are forgiven by mere repentance. This encourages sin, since there is nothing to deter men from its commission. This book and its author, therefore, place a premium upon sin.

Hence it is clear that this book cannot be the Word of God, nor can the Being described therein be Divine.

110. And we placed stable mountains on the earth, lest it should move with them. (XXI. 31).

C.—If the author of the Qoran had been acquainted with the phenomenon of the revolution of the earth, he would never have taught that the earth was immovable, because mountains were fixed in it. It could be argued that if there were no mountains, it would be shaken. Why does it quake when there is a seismic disturbance?

111. And remember her who preserved her virginity, and into whom we breathed our spirit. (XXI. 88).

C.—It is impossible that such obscene statements should have been recorded in Divine revelation or even in a book written by a decent man. When even human beings do not relish such writings, how can God do so? It is such statements which bring the Qoran into disrepute. If its teachings had been good, it would have commanded admiration like the *Veda*.

112. "Seest thou not that all creatures both in the heavens and on the earth adore God? The sun, and the moon, and the stars, the mountains and the trees, and the beasts, and many men? They shall be adorned therein with bracelets of gold, and pearls, and their vestures therein shall be silk. And cleanse my House for those who compass it and who stand up." Afterwards let them put an end to the neglect of other persons; and let them pay their vows, and compass the ancient House. And may commemorate the name of God. (XXII. 18, 23, 28, 30, 32.)

C.—When it is clear that inanimate objects cannot even know God, how can they then worship Him? This book cannot be of Divine origin. It seems to have been written by some ignorant man. How funny! How beautiful is the paradise where the inmates get gold ornaments studded with pearls and silken garments. This sort of paradise can in no way be better than the palaces of Kings; and if heaven is the house of God, He must be living in that very house, how can it then be said that the Qoran does not teach idol worship? (The Mohammadan) God is like gods and goddesses such as *Bhairva* (Indian Bacchus) and *Durga* which are worshipped in the temples (of the followers of the *Puranas*), because He accepts presents, commands people to circumambulate His house and to offer animal sacrifice; He is the originator of idol-worship in its most objectionable form, because the Mosque is a huger idol than the images of the gods. The Mohammadan God His followers are, therefore, worse idol-worshippers than the *Pauranics* and the *Jainees*.

113. Then shall ye be waked up on the day of Resurrection, (XXIII. 16.)

C.—Will the dead dwell in the tombs or in some other place till doom's Day? If they will dwell in the tombs, even the virtuous souls will suffer pain on account of their bodily tenements being foul-smelling and decomposed. This mode of meting out justice is as bad as doing injustice. Moreover, the Mohammadan God and His followers are guilty of the sin of spreading disease.

114. One day their own tongues shall bear witness against them and their hands, and their feet, concerning that which they have done. God is the Light of the Heaven and the Earth : the similitude of his light is as a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass ; the glass appears as it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the east nor of the west, it wanteth little but that the oil thereof would give light, although no fire touched it. This is light added unto light. God will direct unto His light whom he pleaseth. (XXIV. 24 and 35.)

C.—The hands and feet being inanimate cannot give evidence. The second statement being opposed to Laws of Nature is false. Is God fire or electricity ? The illustration given in the Qoran cannot apply to God. Such illustrations can only apply to embodied objects.

115. And God hath created every animal of water. Some go on upon the belly. And whoso shall obey God and His Apostle...Say : Obey God and obey the Apostle. And obey the Apostle that haply ye may find mercy. (XXIV. 45, 51, 53 and 55).

C.—What kind of philosophy is this that the creatures in the composition of whose body all elements have entered are said to have been generated from water alone. This is a foolish statement. If it is necessary that the commands of the prophet should be obeyed along with those of God, He may be said to have a partner. If it is so, why is it written in the Qoran that God is without a second, and why do you preach this ?

116. On that day the heaven shall be cloven asunder by the clouds and the angels shall be sent down, descending visibly therein. Wherefore do not thou obey the unbelievers ; but oppose them here with a strong opposition. Unto them will God change their former

evils into good; and whoever repenteth, and doth that which is right; verily he turneth unto God with an acceptable conversion. (XXV. 25, 50, 68, 69).

C.—It can never be true that the sky has been split up by the clouds. It could be split up only if it had material existence. The teaching of the Qoran disturbs the peace of the world and fosters discord. It is for this reason that righteous and learned men do not believe in it. It is unjust that sins and virtues should be balanced against one another. Sin and virtue cannot be compared to oil seeds and lentils. If repentance absolves one from sin and brings him nearer to God, no body would be afraid of committing sins. All this is opposed to science.

117. And we spake by revelation unto Moses, saying, "March forth with my servants by night; for ye will be pursued." And Pharaoh sent an officer through the cities to assemble forces. Who has created me and directeth me; and who giveth me to eat and to drink. And who, I hope, will forgive my sins on the day of Judgment. (XXV. 50, 51, 76, 77 and 80).

C.—When God first sent down His book to Moses what need was there for sending down books to David, Christ and Mohammad? God's knowledge must be Unchangeable and Infalliable but sending down later books would show that the knowledge contained in the first book was fallible and imperfect. If these first three works contained true knowèldge, the Qoran must be false. It is impossible for all the four books to teach true knowledge because their teachings contradict each other. If God has created souls, they must needs cease to exist some day or the other. If it is God Who gives sustenance to man and other creatures, why do people suffer from disease and why does not each man get an equal amount of food? Why do some people, such as kings, get sumptuous food and others like the paupers get poor food. If it is God Who feeds people and makes them observe the laws of health, there should be no disease. But we see that even the Mohammadans do suffer from disease. If it is God Who cures people of disease, the Mohammadans should always recover, but as they do not, it is clear that the Mohammadan God is not a skilful doctor, for if He were so, the Mohammadans would always come round. Again,

if it is God Who kills people and brings them to life, then He alone should take the consequences. On the contrary if it be believed that punishment or reward is awarded according to deeds done (by the soul) in many births, He cannot be held blameworthy. If God forgives sins and dispenses justice on the last day, He will be a sinner and a promoter of sin. If he does not forgive sins, it cannot but be said that this teaching of the Qoran is false.

118. Thou art only a man like unto us: produce now some sign, if thou speakest the truth. Said, the she-camel shall be a sign unto you: She shall have her portion ot water. (XXVI. 154, 155).

C.—Who would believe that the camel came out of stone. Those who pinned faith to it were savages. The sign of the camel was something which looks boorish, not Divine. If this book had been revealed, it would not contain such senseless things.

119. O Moses! verily I am God, Mighty, the Wise: cast down thy rod. And when he saw it, that it moved, as though it had been a serpent, he retreated and fled. And God said O Moses, fear, not, for my messengers are not disturbed with fear in my sight.

Rise not up against me: and surrender yourself unto me.

(XXVII. 9, 10, 27 and 32.)

C.—Now mark! God calls Himself Mighty, even a good man would not indulge in self-commendation, why should God do so? He became the Lord of the savages by tempting them with a sort of jugglery. Such things cannot be written in the Word of God. If He is the Lord of the seventh heaven, He cannot be God, being localised. If it is a bad thing to rebel, why did God and Mohammad write a book to extol themselves, even though the prophet at the instigation of God killed many which was worse than rebellion. The Qoran is full of repetitions and self-contradictory statements.

120. And thou shalt see the mountains, and shalt think them firmly fixed; they shall pass away, even as the clouds pass away. This will be the work of God, Who rightly disposes all things: and He is well acquainted with that which ye do. (XXVII. 90.)

C.—Perhaps in the country where the author of the Qoran lived, the mountains moved on like clouds, for nowhere else it is so. The

vigilance of God can be judged by the fact that He could not catch the rebel Satan and punish him. Who can be more careless than one who could not apprehend one rebel and punish him.

121. And Moses struck him with his fist and slew him :- And he said, O Lord, verily I have injured my own soul, wherefore forgive me. So God forgave him; for He is ready to forgive, and Merciful. The Lord createth what He pleaseth ; and chooseth freely. (XXVIII. 14, 15, 66.)

C.—Now mark again ! Are not God and Moses, the prophet of the Mohammadans and the Christians, both unjust, because the latter killed people and God forgave him his sins. Does God create by the caprice of His Will. Was it due to mere caprice that one was born a king and another a pauper ; one a scholar, and another a fool. It it is so, the Qoran does not inculcate truth, and the Mohammadan God being unjust is no God at all.

122. We have commanded man to show kindness towards his parents : but if they endeavour to prevail with these to associate with me that concerning which thou hast no knowledge, obey them not. We hereafter sent Noah unto his people, and he tarried among them one thousand years, save fifty years ;...(XXIX. 7, 13).

C.—Of course, it is a good thing to serve one's parents and it is also right not to obey them when they ask one to believe that God shares His homage with some other being. But they should not be believed if they command one to tell lies, hence this injunction is only a half truth. If He sends only Noah and other prophets to the world who sends here other creatures ? If it be said that He sends all, then why not believe that all are prophets. If formerly people lived for 1,000 years, why do they not attain that age now ? This statement is also wrong.

123. God produceth creatures, and will hereafter restore them to life : then shall ye return unto Hm. And on the day whereon the hour shall come, the wicked shall be struck dumb for despair. And they who shall have believed, and wrought righteousness, shall take their pleasure in a delightful meadow : Yet if we should send a

blasting wind, and they should see their corn yellow and burnt up. Thus hath God sealed up the hearts of those who believe not. (XXX. 10, 11, 14, 50, 58).

C.—If God ordains Creation twice and not thrice, He must be sitting idle before the first Creation and after the second, and will lose all vitality after creating the world twice. If the sinners are struck dumb with despair on the day of judgment, so much so good, but we hope that this verse does not mean that all except the Mohammadans will be branded as sinners and struck dumb with despair, for at many places in the Qoran by the word sinner is meant a non-Mohammadan. If the Mohammadan paradise consists or residence in a garden and adornment of the body, it is just like this world In that case it is necessary that gardeners and goldsmiths should be there or God should do their work. Again, if some denizen of paradise gets a smaller number of ornaments, he might commit theft and be hurled down into hell. If it be so, the doctrine of eternal heaven would be falsified. If God superintends agricultural operations, He must needs have gained some experience in the agricultural art! Even if it be believed that God being Omniscient knew all this, He cannot escape from the charge of having bullied and blustered. If God sealed the hearts of men and caused them to commit sin, He must be held answerable for the offence and not men; even as the Commanders are held responsible for defeat or victory, so God must be regarded answerable for sins.

124. These are the signs of the wise book. He hath created the heavens without visible pillars to sustain them, and hath thrown on the earth mountains firmly rooted, lest it should move with you. Dost thou not see that the God causeth the night to succeed the day, and causeth the day to succeed the night? Dost thou not see that the ships run in the sea, through the favour of God, that He may show you of his signs? (XXXI. 1, 9, 28, 30.)

C.—How funny! That a book like this should be regarded full of wisdom even though it teaches things opposed to science, such as the creation of the heavens without visible pillars to sustain them and the fixing of the mountains in the earth with a view to keep them immoveable. Even persons who are a little bit educated cannot write such nonsense or believe in such balderdash. Again, how wise is the

statement that the day is entangled with the night and night with the day! Every body knows that day and night co-exist. The Qoran cannot be a book of true knowledge, for this statement is absolutely foolish. It is not opposed to true knowledge to say that the ships run into the sea through the favour of God wher in reality they are propelled by machinery and by sailors? Would not the sign of God (a ship) sink if it was made of iron or stone? Verily this book cannot have been written either by God or by a learned man.

125. He governeth all things from heaven even to the earth, hereafter they shall return unto Him, on the day whose length shall be a thousand years, of those which ye compute. This is He who knoweth the future and the present; the Mighty, the Merciful. And then formed him into proper shape, and breathed of His Spirit into him; Say: The angel of death, who is set over you, shall cause you to die...If we had pleased, we had certainly given unto every soul its direction: but the word which hath proceeded from me must necessarily be fulfilled, when I said, verily I will fill hell with both genii and men. (XXXII. 4, 5, 8, 10, 12.)

C.—Now it is quite clear that the God of the Mohammadans is limited by space like man, for if He were Omnipresent, it could not be said of Him that He is stationed at a particular place for the purpose of carrying on administrative work and that He descends and ascends. He cannot but be regarded as limited by space, if He sends down angels and Himself remains hung up in the sky, while His emissaries are sent about on errands. How could God know it, if His angels were bribed into perverting the facts of a case or sparing the life of a doomed person He could find out only if He were Omniscient and Omnipresent, but that He is not. If He had been so, where was the need of sending angels and testing people in any way? Again, He cannot be said to be Omnipotent, because it takes a thousand years to arrange for the return of His emissaries. If there is an angel of death, what is there that will bring about his death? If it be said that that angel is eternal, then it will have to be believed that God is not Incomparable at least so far as eternity is concerned. One angel cannot ask many people to repair to hell simultaneously, and if God looks at the fun after filling hell with innocent people who have been

doomed to torture, He is unrighteous, unjust and merciless. A book teaching such things cannot be the work of God or of a learned man, while a being devoid of justice and mercy cannot be Divine.

126. Say, light shall not profit you, if ye fly from death or from slaughter ; O wives of the prophet, whosoever of you shall commit a manifest wickedness, the punishment thereof shall be doubled unto her twofold, and this is easy with God. (XXXIII. 16, 30.)

C.—Mohammad wrote or dictated this verse to keep people from running away from the field of battle so that victory might be assured to his arm, his soldiers might not dread death, his wealth might increase and his religion might spread. If the wife of the prophet is not to appear in public shamelessly (without a veil), why should the prophet do so. Is it just that the wife should suffer for this offence and the prophet escape scot free.

127. And abide still in your houses ;...and obey God and his apostle :

But when Zeid had determined the matter concerning her, we joined her in marriage unto thee ; lest a crime should be charged on the true believers in marrying the wives of their adopted sons, when they have determined the matter concerning them: and the command of God is to be performed. No crime is to be charged on the prophet as to what God hath allowed him. Mohammad is not the father of any man among you;...and any other believing woman if she hath given herself unto the prophet ; Thou mayest postpone the turn of such of thy wives as thou shalt please in being called to thy bed, and thou mayest take unto thee her whom thou shalt please and her whom thou shalt desire: and it shall be no crime in thee. O true believers ! Enter not the houses of the Prophet. (XXXIII. 32, 37, 38, 40, 49, 51, 53).

C.—It is extremely unjust that the women should be immured within the four walls of the house like prisoners and men permitted to roam about freely. Do not women feel a desire to breath fresh air, to walk about in open space, and to view the phenomena of nature. This invidious distinction accounts for the fact that Mohammadan youths are peculiarly vagrant and licentious. Do God and His prophet issue one and the same command or do they promulgate

different and contradictory injunctions? If the former is the case, it is useless to say that the command of both should be obeyed, but if the latter is the case, then one injunction should be true, and the other false. Thus one of these beings would be like God and the other like the Devil and the latter will share homage with the former. What to say about the God of the Qoran and the prophet who wrote a book permitting the attainment of selfish ends at the sacrifice of the good of others! It is also clear that Mohammad was lascivious, for if he had not been so, he would not have taken his daughter-in-law as wife. Again, God also proved Himself to be biased by ruling an unjust act to be just. Even a savage considers his daughter-in-law sacred. How unjust it is that the prophet did not feel the least compunction in obeying a wild and sinful impulse. If the prophet was father to no body, who was then the father of Zaid (the slave.) One might ask that if the prophet could not keep himself from a connection even with his own daughter-in-law, how could he restrain his passions where other women were concerned? Even sophistical reasoning cannot mitigate the enormity of an offence like this. Would it have been right if some other married woman had of her own free will desired to lead the prophet to the hymenial altar? How cruel that the prophet was at liberty to divorce a wife whenever he chose to do so, while his wife was deprived of the right of obtaining a divorce even if he was guilty of misconduct! If it was necessary that no body should enter the house of the prophet with adulterous intent, it was likewise necessary that the latter should also not do an act like this. How could it be right for the prophet to act as if he had a licence in this matter and still to exact admiration? He would indeed be a perfect idiot who would believe the Qoran to be revealed, Mohammad to be a prophet and the Mohammadan God to be an Omnipotent Lord It is passing strange that the Arabs believed in such idiotic and unrighteous statements.

128. Neither is it fit for you to give any uneasiness to the Apostle of God nor to marry his wives, after him, for ever: for this would be a grave offence in the sight of God. As to those who offend God and his Apostle, God shall curse them in this world. And they who shall injure the true believers of either sex, without their deserving it,

shall surely bear the fruit of calumny and a manifest injustice. And being accursed, wherever they are found they shall be taken, and killed with a general slaughter, O Lord give them the double of our punishment, and curse them with a heavy curse. (XXXIII. 53, 57, 58, 62, 68).

C.—Now mark! Is the Mohammadan God asserting His Omnipotence in an equitable manner? If it was right to command people not to inflict pain on the prophet, it was also proper to adjure the prophet not to cause suffering to others. Why did he not do so? Is God subject to pain? If He is, then He cannot be God. Does not the injunction to abstain from causing suffering to God and His prophet imply that they both are free to inflict pain upon whomsoever they please? Should all others suffer pain? If it is not a good thing to injure Mohammadans and their wives, it is equally bad to torment others. If this view of the question be not accepted, then God and His prophet should be believed to be biased and anxious to sow discord. There are very few people in the world who are so merciless as these two. Would not the Mohammadans feel aggrieved if some body ordained that they should be pinioned and killed, as, the Qoran has done in the case of Non-muslims. The prophet was very hard-hearted, for he prayed to God that Non-muslims should receive double the punishment awarded to Mohammadans This statement also is selfish and unrighteous. Perhaps those are scape-graces among the Mohammadans who do things like that. Truly has it been said that an untutored man is like unto a beast.

129. It is God who sendeth the winds, and raiseth a cloud; and we drive the same unto a country, dead (from drought) and thereby quicken the earth after it hath been dead; so shall the resurrection be. Who hath caused us to take up our rest in a dwelling of eternal stability, through His Bounty, wherein, no labour shall touch us, nor shall any weariness affect us. (XXXV. 9, 35).

C.—What strange philosophy does God preach? He sends the winds and raiseth a cloud, and by means of these brings the dead into life. This cannot be predicated of the true God, for He always acts in a consistent manner. A house cannot stand unless it has been made, and whatever has been made cannot last for ever. Whoever

has got a body would feel miserable if he had nothing to do and is subject to disease. If this is true in the case of a person holding sexual intercourse with one man, how much more so is it in the case of him who cohabits with many wives. His lot would indeed be pitiable. Hence Mohammadans cannot enjoy genuine happiness even in paradise.

130. I swear by the instructive Qoran, that thou art one of the messengers of God, sent to show the right way. This is a revelation of the most Mighty, the Merciful God. (XXXIV. 1 2, 3, 4.)

C.—If the Qoran were the work of God, how could He swear by it? If the prophet had been a messenger of God, he would not have fallen in love with his daughter-in-law. It is foolish to assert that the believers in the Qoran are on the straight path, for he alone is said to tread that path who believes in truth, utters truth, acts in conformity with truth and shapes his conduct in accordance with the dictates of *Dharma* which consists of justice and freedom from prejudice and forsakes all that is opposed to them. Neither the Qoran nor the Mohammadans nor their God satisfies these conditions. If Mohammad had been the greatest prophet, he would have been the most learned and the most virtuous among men. The praise of Mohammadanism by Mohammad is like the praise by a coster-monger of his own plums.

131. And the trumpet shall be sounded again, and behold they shall come forth from their graves, and hasten unto their Lord.

And their hands shall speak unto us, and their feet shall bear witness of that which they have committed. His command, when He willeth a thing, is only that he saith unto it "Be!" and it is.

(XXXVI. 50, 63, 80.)

C.—How absurd! Can the feet ever give evidence? When there was none else except God, to whom did he issue the command and who heard it and what came into existence? If there was nothing else at that time, this statement is false and if there was something else, then the statement that there was nothing else except God must be thought to be false.

132. A cup shall be carried round unto them, filled from a unruffled fountain, for the delight of those who drink: And near them shall lie the virgins of paradise, refraining their looks from beholding

any besides their sponses, having large black eyes, and resembling the egg of an ostrich covered with feathers from the dust. And Lot was also one of those who were sent by us. We delivered him and his whole family, except an old woman, his wife, who perished among those that remained behind; afterwards we destroyed the others (XLIII. 44, 45, 48, 57, 131, 132. 133, 134.)

C.—Well! The Mohammadans cry that it is a sin to drink wine on this earth but in their paradise streams of wine flow. It is good that Mohammadans have rendered some service to the cause of temperance here, but they have been more than compensated for this abstinence in paradise. So many women have been allotted to each man there, he would find it difficult to fix his affections on one. The place must be afflicted with maladies. If the dwellers have got bodies, they must die and if they have got no bodies, they cannot gratify their lust. What then is the use of a paradise? If you believe that Lot was a prophet, do you also believe what is recorded in the Bible that he begot children of his own daughters. If you do, it is foolish to regard such a person a prophet. If your God grants salvation to such persons and their associates He must also be like them. A being who recites old wives' tales and kills other people through prejudice cannot be God, for such a God can only live in a Mohammadan house and nowhere else.

133. Gardens of perpetual abode, the gates whereof shall stand open unto them. As they lie down therein, they shall there ask for many sorts of fruits, and for drink: and near them shall sit the virgins of paradise, refraining their look from beholding any besides their sponses, and of equal age with them.

And all the angels worshipped him, except Eblis, who was puffed up with pride and became an unbeliever. God said unto him, "O Eblis, what hindereth thee from worshipping that which I have created with my hands? Art thou elated with vain pride? Or art thou really one of the exalted ones?" He answered, "I am more excellent then he; thou hast created me of fire and hast created him of clay." God said unto him, "Get thee hence therefore, for thou shalt be driven away from mercy: and my curse shall be upon thee, until the day of judgment." He replied, "O Lord, Respite me therefore, until the day

of resurrection. God said, "Verily thou shalt be one of those who are respited until the day of the determined time" Eblis said, "By thy might do I swear I will surely seduce them all."—

(XXXVIII. 49, 50, 51, 70, 71, 72, 73, 74, 75, 76, 77 and 78.)

C.—If there are gardens and orchards in paradise as stated in the Qoran, they neither have existed from eternity nor can they remain there for ever, for the things which results from the combination of elements, did not exist before that combination and will surely cease to exist after Dissolution. When these things will disappear from paradise, how can the dwellers live there for ever? The very fact that the Arabs have been promised cushions, cushioned seats, pillows, fruits and drinks, proves that Arabia was not in affluent circumstances at the time the Muhammadan religion was founded. It was for this reason that Mohammad entrapped the poor people into his net by holding out to them such temptations.

Perpetual happiness cannot reign where women are to be found. Where did these women come from? Are they dwellers of paradise or have they been imported? If they have been imported, they will surely go back and if they permanently dwell there, what were they doing before the day of resurrection? Were they idling away their lives? Now look at the resplendence of God Whom all the angels except Satan obeyed by paying homage to Adam; Satan alone held aloof. God said to Satan, "I have made him with both my hands, do thou, therefore, not be proud." This shows that the God of the Qoran was a two-handed person. He cannot, therefore, be Omnipresent and Omnipotent. Satan was right in saying that he was better than Adam. Why was the resentment of God excited at this? Is the house of God in the sky and not on earth? Why was Kaba at first called the *house of God?* How can God separate Himself from His Creation? All this creation belongs to the true God. This shows that the God of the Qoran was a landlord in paradise. God cursed and rebuked Satan and sent him to jail. Satan said, "O Lord! Release me till the day of judgment." God being not insensible to flattery complied with his request. When Satan was free, he said "Now I will tempt people and raise the standard of rebellion." God retorted "Whoever is tempted by you will be hurled into hell by me along

with thee." Gentle reader! Just consider whether God tempted him or he was tempted of his own accord. If God did it, He was a greater Devil of the two, and if Satan was tempted on his own accord, other people can also be tempted likewise. Where then is the need of Satan? In so far as God let the rebel Satan loose He also was responsible for the mischief wrought by the fiend. Who can be more unjust than the being who instigates theft and then sits in judgment over the thief?

134. God forgiveth all sins: for He is Gracious and Merciful. Since the whole earth shall be but His handful on the day of Resurrection; land the heavens shall be rolled together in His right hand. And the earth shall shine by the light of its Lord: and the books shall be laid open, and the prophets and the martyrs shall be brought as witnesses; and judgment shall be given. (XXXIX. 53, 67, 69.)

C.—If God forgives all sins, He leads the entire world to unrighteousness. He is also merciless, for if a wicked man is shown mercy and forgiven, he will commit more mischief and cause suffering to many a good man. Even if the slightest offence is left unpunished, the world will become full of sin. Is God resplendent like fire? Where is the page of destiny and who writes it? If God dispenses justice with the and of prophets and witnesses, He must be of limited knowledge aid power. If He is not unjust and dispenses uniform justice, He must be dealing with all people according to their deserts. Deeds must have been done either in the past birth or in the present one. It is, then, clearly unjust to forgive sins, to seal the hearts, to keep people in ignorance, to let the Devil tempt them, and to subject them to torture.

135. The Revelation (sending down of the Book) is from God, the Almighty, All-Knowing, Forgiven of sin and receiver of penitence (XL. 1, 2.)

C.—This has no other object than that the credulous and unwary should accept this book as one from God—a book which along with the few truths it contains, is choked with untruths, which only tend to markedly detract from the value of the former. Hence the Qoran and the God of the Qoran, as well as those who are believers in this book, only lend their support to wickedness and iniquity, and not only commit sin themselves but lead others to do it. For, it is most sinful

to overlook or connive at iniquity. It is such Qoranic teaching that emboldens the Mohammadans to commit sin and to delight in war and bloodshed.

136. And He made the seven heavens in two days, and in each heaven made known its office.

Until when they reach it, their ears, their eyes and their skins shall bear witness against them of their deeds. And they shall say to their skins, "Why witness ye against us ?" They shall say, "God Who giveth a voice to everything, hath given us a voice."

(XL. 11, 19, 20, 38.)

C.—Well done! Ye Mohammadans. Is this your Almighty God ? It took Him two *whole* days to fashion the seven heavens. The really Almighty God can fashion the whole universe in the twinkling of an eye. When God has made the ears, the eyes and the skin lifeless and destitute of consciousness, how can they bear witness against any one? If you were to assert that He could endow these with consciousness (on the day of judgment), would not you be virtually asserting that He would infringe His own law? What is utterly, incredibly baseless (in the foregoing quotation) is the assertion that when the organs and limbs bore witness against the souls, the latter began to ask their respective organs and limbs why they had brone witness against them. This is an astounding assertion like that of a man who would affirm that he saw the face of the son of a woman affected bo sterility. If the woman in question had a son, she would not be *sterile*. And if she is really barren, it is simply impossible for her to have an offspring.

If God brings the dead to life, why does He smite them first? Can He die Himself? If the answer be in the affirmative, why does He consider dying a bad thing? And in which Muslin's house shall the souls stay till the arrival of the day of judgment, and why has God postponed indefinitely the decision of their cases without any fault on their part? Why did not He pronounce His judgment in respect of each without delay? Things like these are a blot on Godhead.

137. His, the keys of the Heavens and of the Earth ! He giveth with open hand or sparingly, to whom He will.

He createth what He will, and He giveth daughters to whom He will, and sons to whom He will.

Or He giveth them children of both sexes, and He maketh whom He will childless.

It is not for man that God should speak with Him, but by vision, or from behind a veil.*

Or, He sendeth a messenger to reveal what He will. (XLII. 10, 48, 49, 50, 51).

C.—God must be possessed of an inexhaustible stock of keys considering that he must unlock each and all places. Again it argues childishness on His part to bless with plenty and super-abundance whomsoever He pleases regardless of his merits, or to take away the same from any without weighing his demerits. If God is such a creature of mere whim, He is unjust. Mark the extraordinary cleverness of the author of the Qoran! It is expressly designed to captivate and entrap the females also. If the Mohammadan God can create whatever He pleases, can He then create another God? If He cannot, are we to understand that His Omnipotence here has come to a dead halt? And if it is God that grants offspring unto men, who is it that grants the same unto fowls, fishes, pigs, etc., that have a more numerous progeny? And why cannot He grant offspring (to mortals) unless men and women cohabit? Why does He condemn some women to a life of sterility and thereby afflict them? He must indeed be a glorious God, considering that no one can talk in His presence! But has not He already declared in a certain place that He can be talked to from behind a curtain, and that the angels

* Husain comments thus on this verse in his Tafsir Hussaini "Mohammad was between two curtains, one made of gold and the other of white pearls and the distance between them was such as could be covered by a traveller in seventy years." Let the enlightened reader decide whether it was God or a purda lady who speaks from behind a curtain. These people (Mohammadans) have indeed degraded the very idea of Godhead. Oh! What a difference between the All-holy Supreme Spirit spoken off by the Upanishads and other true books, and the God of the Qoran who speaks from behind a purda. The fact is that the Arabians were quite illiterate, they could not have talked sense.

as well as the prophet can speak to Him? If this assertion about the angels and the prophet be true, they must be taking good care to make God thoroughly play into their hands. Shou'd you argue that God is All-knowing and All-pervading (as He really is), this assertion about His talking from behind a curtain and obtaining news as if it were by post would be utterly meaningless. If He stands in need of such agencies, He could not be God. He must be rather some shrewd piece of humanity. Hence the Qoran can never be of Divine origin.

138. And when Jesus came with manifest proofs. (XLII. 59.)

C.—If Jesus too was sent by God, why did He then send down the Qoran whose teaching is opposed to that of Christ? Again, since the Biblical teaching is opposed to that of the Qoran, neither of these is a Divine revelation.

139. Seize ye him and drag him into the midfire (where they shall stay)....and we will wed them to the virgins with large black eyes—

(XLIV. 43 and 50.)

C.—This is indeed passing strange that a Just God should have men caught and dragged! When such is the Muslim God, can there be any wonder if His Mohammadan worshippers pounce upon the weak and the helpless and upon orphans, and drag them? Again, does He help in the celebration of marriages? If so, He is a match-maker to the Muslims, something resembling their own *Qazis*.

140. When ye encounter the infidels, strike off their heads, till ye have made a great slaughter among them, and of the rest make fast the fetters. (XLVII. 4.)

And how many cities were mightier in strength than thy city, which hath thrust thee forth! We destroyed them, and there was none to help them. (XLVII. 14.)

A picture of the paradise which is promised to the God-fearing! Therein are rivers of water, which corrupt not, rivers of milk whose taste changeth not: and rivers of wine, delicious to those who quaff it.

(XLVII. 16.)

And rivers of honey clarified: and therein are all kinds of fruit for them from their Lord. (XLVII. 17.)

C.—This shows that the Qoran, its God, and the Mohammadans are guilty of having disturbed the peace of the world, inflicted great suffering on the human race and of being selfish and altogether destitute of fellow-feeling. Would not the Mohammadans also suffer, if the non-Mohammadans were to pay them in their own coin? It was indeed very unjust of God to have destroyed cities that turned out Mohammad. Can (the Mohammadan) paradise, in which rivers of pure water, milk and clarified honey flow, be any better than this mortal world. Rivers of milk, whose taste changeth not, cannot exist, because it turns sour in a short time. The enlightened people do not believe in the Mohammadan faith since it inculcates such incredible and inhuman teachings.

141. When the earth shall be shaken with a shock, and the mountains shall crumble with a crumbling and shall become scattered dust. (LVI. 4, 6.)

Then the people of the right hand, what shall be the people of the right hand ! And the people of the left hand, what shall be the people of the left hand (LVI. 8, 9).

On coaches inwrought with gold and studded with stars reclining on them face to face : Aye—blooming youths go round about to them, with goblets and ewers and a cup of flowing wine, their brows ache not from it nor fails the sense : and will such fruits as shall please them best, and with flesh of such birds, as they shall long for and theirs shall be the Houris, with large dark eyes, like pearls hidden in their shell (LVI. 15—22).

And on lofty beds. Of a *rare* creation have we created the Houris and we have ever made them virgins, dear to their spouses, of equal age with them. (LVI. 31, 33).

And fill your bellies with it.

I swear by the falling of the stars (LVI. 54, 74).

C.—Now mark the strange assertions of the author of the Qoran ! As it is, the earth is always in motion and will therefore be moving also at the time referred to by Him. It proves, however, one thing, namley, that the author of the Qoran believed the earth to be stationary. Will He make the mountains fly as if they were so many birds ?

Even if they are transformed into insects and moths, they shall retain minutest bodies. Why then deny that they may be born again?

Indeed ! Were not the Muslim God corporael, how could anyone stand on His right or left (as asserted in the Qoran) ?

If there are, in paradise, couches inwrought with gold and studded with stars, carpenters and goldsmiths are also bound to be there. Very likely bugs too would not be wanting there to bite the sleepers, and thereby disturb their repose during the night !

Do the inmates of paradise always keep sitting idle, reclining on their pillows, or do they ever do anything ? If they keep sitting idle, they could not properly digest their food, which must produce disease and thus carry them early to their graves. But if they do any work, they must be earning their livelihood in paradise after the fashion of mortals here. What is there then to distinguish paradise from this world ? Of course nothing.

As a rule it is only the liars that resort to swearing and not those who always speak the truth. If God Himself swears, He cannot be above lying.

If those boys always live in paradise, their parents as well as their fathers-and-mothers-in-law must also do the same. This means that it must be a big colony there wherein divers kinds of disease are bound to prevail on account of the accumulation of the night soil and other kinds of filth.

If (as asserted) they eat fruits, drink water out of tumblers and quaff wine out of wine-cups, why would not they be subject to head-aches, and indulge in unbecoming expressions ? If it be a fact that they surfeit themselves there with fruits and with the flesh of birds and beasts, they are sure to be afflicted with various kinds of disease and suffering. There must also be slaughter-houses as well as butchers' shops in paradise and bones must be scattered here and there. Verily, it is hard to sufficiently praise the Muslim paradise ! It seems as if it is even superior to Arabia ! Of course when they become inebriate by free indulgence in meat and wine in paradise, they must stand in need of beautiful girls and handsome youths, otherwise the potations might affect their brains, and thereby trans-

form them into raving maniacs ! It is right that there should be a sufficient number of beds to accommodate so many people in paradise.

Of course it stands to reason that there should be youths in paradise when God has created virgins there. But we are told that the virgins in paradise are destined to be united to those male mortals who repair to paradise from this world. What about those male youths then who perpetually dwell is paradise ? God has kept reticent as regards *their* marriage, will they also along with the virgins be surrendered to ther *candidate-mortals* from this world ? God has thrown no light on this point, and it must be regarded as a great omission on His part. If women in paradise are united to men of the same age, it is not right, since the male should always be twice as old as the female or even older. So much regarding the Mohammadan paradise. As regards the Mohammadan hell, its inmates will have to feed on (*thohar*) Euphorbia nereifolia [This means that there are thorny trees in hell bearing thorns,] and drink hot water. Such then are the sufferings they will be afflicted with in hell.

142. Verily God loveth those who, as though they were a solid wall, do battle for his cause in serried lines. (LIX. 4.)

C.—Good ! It was by preaching such doctrines that He incited the poor Arabians to fight with, and thus make enemies of, the people of other countries and made religion an instrument of stimulating the passion for war and thereby caused immense suffering. Such a being no enlightened person can ever call God. He who creates dissensions among men is really the cause of their misery and sorrow.

143. Why, O prophet dost thou hold that to be forbidden, which God hath made lawful to thee, from a desire to please thy wives, since God is lenient, and merciful. Verily God is His protector. Haply if he put you both away, his Lord in exchange will give him wives better than you, Muslims, believers, devoulty penitent, obedient, observant of fasting, both known of men and virgins. (LXVI. 1, 5.)

C.—If we reflect a little on the above, we shall see that God is but a servant of Mohammad to manage his affairs—internal as well as external ! Two stories are told in connection with the first verse. One is that Mohammad wae excessively fond of honey and water. He had

many wives, and one day he was delayed while taking this drink in the house of one of them. The delay rather irritated his other wives. Mohammad then swore that he would never again drink honey and water. The second story is that one night Mohammad was to go to a particular wife of his. She was not there—in fact she was gone to her father's house ; Mohammad, therefore, *sanctified* a female slave of his ! When the wife referred to came to know of this, she became angry with the prophet and made him swear that he would never do such a thing again, while he asked her to bind herself to observe secrecy. She promised not to disclose the matter to any one. But then he went to another wife of his and narrated the story to her. God then inspired Mohammad with this verse :—

"Why dost thou consider that to be forbidden which God hath made lawful ?" etc. Let the wise declare if ever God acts as an arbitrator in the household affairs of any man. And as regards Mohammad's character, sufficient light is thrown on it by the aforementioned stories, for how can a man, who is the husband of many wives, be either a pious man or a prophet ? Again, is he not partial, and therefore, sinful who, actuated by partiality, disgraces one wife and honours another. And how can he, who, not being content with many wives, co-habits with his slaves, be moral, God-fearing and pious ? Some one has well said :—

"The debauchee is not afraid or ashamed (of his turpitude)" !

Even the God of these people acted as a judge deciding disputes between the prophet and his wives. Let the wise now say whether the Qoran is written by God or is it the work of some ignorant, and selfish fellow. Again, from the second verse it appears that when a wife of Mohammad got angry with him, God threatened her by saying that if she continued recalcitrant and Mohammad divorced her on that account, He would give him better wives, who had not had any sexual connection with any man before. Any person, with a grain of sense in him, can understand whether these are the doings of God or of a being who is bent upon gaining his own selfish ends. These things clearly show that God said nothing of the sort, and that it was Mohammad, and not God who said any thing suited to the occasion to serve his

selfish purpose and attributed all these things to God. Not only we but all thoughtful men will say that (the Mohammadan) God was a mere procurer of wives for Mohammad.

144. O prophet, make war on the infidels and hypocrites and deal rigorously with them. (LXVI. 9.)

C.—Again, mark the wonders wrought by the Mohammadan God! He incites the Prophet and the Mohammadans to fight with persons professing other religions. This is why the Mohammadans are always engaged in war. May God have pity on the Muslims, so that they may give up fighting and live on friendly terms with all.

145. And the heaven shall be rent asunder, for on that day it will be fragile. (LXIX. 16.)

And the angels shall be on its sides, and over them on that day eight shall bear up the throne of thy Lord. (LXIX. 17.)

And he who shall bear his book given to him in his right hand shall say to friends. "Take ye it; read ye my book". (LXIX. 19.)

But he who shall have his book given to him in his left hand will say "O," that the book had never been given!" (LXIX. 25.)

C.—What a deep philosophy, and what a remarkable sense of justice! Can the heaven be ever divided? It is like a piece of cloth that it can be rent? If you call the sky above *heaven*, it is against the dictum of science. There is no doubt now as to the God of the Qoran being corporeal, since none who has not a body can sit on a throne and order it to be borne by eight men on their shoulders. Besides, *front* and *behind* can only be predicated of one that has a physical body. When God is corporeal, He is necessarily limited to a certain place and, therefore, cannot be Omniscient, Omnipresent, Almighty, nor can He be cognizant of the deeds of all souls. To place the books (of their deeds) in the rigth hand of the virtuous and have it read out and then send them to heaven, while to place books (of their deeds) in the left hand of the wicked and send them to hell, and to dispense justice with the help of books are very strange doings for an Omniscient God! Can an All-knowing Being ever act like this? It is mere childish prattle.

146. By which the angels and the spirits ascend to him, in a day whose length is fifty thousand years.

The day on which they shall flock up out of their graves in haste, like men who rally to a standard. (LXX. 4, 42.)

C.—If the day equals fifty thousand years in length, the night is bound to be the same. But if this is not the case, the day can never be fifty thousand years in length. Will God, His angels, and those who hold the books of destiny in their hands keep sitting, standing, or walkng during all these fifty thousand years? If so, then all these will fall ill and die again. Will the dead rise from their graves and run towards the court of God? And how will summons be sent to them in their graves? Again, why are those poor people, some of whom are virtuous while others wicked, kept confined to their graves during all this time? Is the court of God closed in these days and are He and His angels sitting idle? What could they be possibly doing? They might (for aught we know) be sitting in their places, wandering about hither and thither, sleeping, or enjoying theatrical performances and dances, and living a life of ease and luxury. Let alone the Kingdom of God, such a thing would never happen under the rule of an earthly potentate. Who but savages can believe all these things?

147. For He it is who formed you by successive steps.

See ye not how God has created the seven heavens one over the other.

And He has placed therein the moon as a light, and has placed there the sun as as torch. (LXXI. 14—16.

C.—It God created the soul, it can never be eternal or immortal. How can it then live for ever in paradise when what is created must perish? How can God place one heaven over another, since it is formless and all-pervading. If you give the name heaven to some thing other than *Akash* (ether), it would serve no useful purpose. If heavens are placed one over the other, the sun and the moon cannot be placed between them. If they are placed in their middle, then only those that are immediately above and below will be in light; all others, beginning from the second heaven will be in darkness. But such is not the case, hence all this is wrong.

148. It is unto God that the temples are set apart: Call not then therein any other with God. (LXXII. 18.)

C.—If this is true, why do the Mohammadans mention the name of Mohammad in the formula, "There is no God but Allah and Mohammad is His prophet." This is clearly against the teachings of the Qoran, but if it is not so, the verse of the Qoran referred to must be false. If the mosques are the houses of God, then Mohammadans are very idolatrous, since, if the *Pauranics* and the *Jainees* are idolatrous, because they call idols the houses of God, why are not Muslims the same?

149. And the sun and the moon shall be together.—(LXXV. 8.)

C.—Can the sun and the moon ever join together? Mark! What senseless talk is this! What purpose is served by joining the sun and the moon, and why should not all the worlds be joined together? Can these impossible statements have ever proceeded from God? Surely they cannot be the inventions of any but the unenlightened.

150. Aye, blooming youths round among them, when thou lookest at them; thou wouldst deem them scattered pearls.

With silver bracelets shall they be adorned and drink of a pure beverage shall the Lord give them.—(LXXVI. 19, 21.)

C.—Well Sir, why are boys of pearly complexion kept there? Cannot those in paradise be satisfied with being served by grown up men, and their desires being ministered to by women? It would not be at all surprising if the unnatural crime, which some of the most wicked people commit with boys, had had its origin in this verse of the Qoran. And why is in paradise partiality shown to some of the inmates by providing them with servants? This must afford pleasure to the served and be of a source of misery to the servants? And if God fills their cups with wine for them, He is more like one of their servants. What does His greatness and glory then consist in? And do women become pregnant in paradise as the result of sexual intercourse with men and do they give birth to children? If they do not, the sexual connection is useless, and if they do, whence do those souls come? And why are they born in paradise without having worshipped God (on the earth)? If they are born there without believing in the true religion, they enter paradise without having deserved it. What can be more unjust than that some should enjoy happiness by being religious and others without it?

151. They shall have meet recompense.

And the cups are full.

Ruh and the angels shall be ranged in order.

(LXXVIII, 5, 32, 35.)

C.—If the dead are judged according to their deeds, what did *Houris*, angels, and boys of pearly complexion do to deserve perpetual residence in paradise ? When they will drain whole cups-ful of wine, will they not become intoxicated, and fight with each other ? *Ruh* is here the name of an angel who is stronger than the rest. Will God make *Ruh* and other angels stand in a line and form them into a regiment. Will He invest it with power to punish all (erring) souls ? Will He himself at that time be sitting or standing ? If God were to gather all His forces before the judgment day and thereby capture Satan, His rule would become secure. Well ! This is indeed God-head !

152. When the sun shall be folded up.

And when the stars shall fall.

And when the mountains shall be set in motion.

And when the Heaven shall be stripped away. (XVIII 1—3, 11.)

C.—It is extremely foolish to say that the sun, which is a sphere, will be folded up. Now how will the stars fall, and how will the mountains, which are lifeless, be set in motion ? Again, is the sky a beast that it will be stripped away ? Only the most ignorant people such as savages can talk like this.

153. When the Heaven shall *cleave* asunder.

And when the stars shall disperse.

And when the seas shall be commingled.

And when the graves shall be turned upside down and raised.—

(LXXX 1—4.)

C.—Bravo ! Thou philosophic author of the Qoran. How wilt thou be able to *cleave asunder* the Heaven and disperse the stars ? Are rivers logs of wood that they can be sawn into pieces ? Are graves dead bodies that they will be raised ? All these things are no better than childish prattle.

154. By the star be-spangled heaven !

Yet it is a glorious Qoran written on the preserved table.

(LXXXV.—1, 21.)

C.—It is clear that the author of the Qoran had not at all studied Geography and Astronomy, otherwise why would he have compared the sky to a castle having towers ? If he calls *Aries* and the like constellations towers, why does he not give the same name to other stars ? There are not towers but suns. If God was the author of this Qoran, He too must indeed be destitute of knowledge and reason, and sunk in the greatest depths of ignorance.

155. They practice deceit *against thee.*

And I will practice deceit against them—(LXXXVI. 46.)

C.—Deceitfulness is synonymous with cheating. Is God, too, deceitful ? Is theft to be answered by theft and a lie by another lie ? If a thief were to break into an honest man's house, should the latter retort by robbing the former ? Bravo ! Thou author of the Qoran !

156. And thy Lord shall come and the angels rank on rank. And hell on that day shall be brought there—(XXXIX. 23, 24.)

C.—Does the God of these people, like a Police Inspector or a commander, parade His forces ? Is hell like an earthern pitcher that it can be carried anywhere ? If it is so small, how will it be able to contain countless prisoners?

157. And said the apostle of God to them—"Look after the camel of God and let her drink water."

But they treated him as an impostor and hamstrung her. So their Lord destroyed them for their crime, and visited all alike—

(LXLI. 15, 18.)

C.—Does God also go out for a ride on the camel ? If not, why does He keep that animal, and why did He break His own law by afflciting these people with plague before the day of judgment ? If He afflicted them with this disease, He must have done it by way of punishment, then the day of judgment and the judging of people on that day cannot but be false. This verse about the camel leads us to infer that in Arabia there were but few animals other than the camel

for people to ride on. This also proves that the Qoran was written by a native of Arabia.

158. Nay, verily if he desist not, we shall seize him by the forelock, the sinful, lying forelock !

We too will summon the guards of hell. (LXXVI. 15, 16, 18.)

C.—God did not escape performing the duties of a menial servant —that of dragging a person. Can the forelock be ever guilty and lying ? It is only the soul that can be so. Can He be God Who summons the guards of Hell just as the governor (of a jail) sends for his warders ?

159. Verily, we have caused it to descend on the night of power. And who shall teach thee what the night of power is ? Therein descend the angels and the spirit by permission of their Lord for every matter. (LXXVII. 1, 2 and 4.)

C.—If the whole of the Qoran was revealed in one night, how can the assertion that a particular verse was revealed at a particular time be true ? When the night is dark, every body knows it to be so without being told. We have already said that there is no *up* and *down* in space, but it is said that the angels and the Holy Ghost, at the command of God, come here to manage the affairs of this world. This clearly proves that God, like men, is confined to a certain place. So far the Qoran has talked about God, the angels and the prophet, now we have got the mention of a fourth being, named, the Holy Ghost. One does not know what is meant by the Holy Ghost. The fourth is an addition to the three personages believed in by the Christians, namely, God, the Son and the Holy Ghost. If you (Mohammadans) argue that you do not believe these three to be God, let it be so, but if the Holy Ghost is quite different from others, should the other three be called holy spirits ? If they too are Holy spirits, why is only one particular person called Holy Ghost. Again, God swears by night and day, by horses and other animals, and by the Qoran, surely swearing is not resorted to by the good.

We lay this criticism on the teachings of the Qoran before all thinking people. Let them decide for themselves as to what sort of book it is. As for our opinion, we think that this book can neither

be the work of God nor that of an enlightened person, nor does it contain knowledge. We have pointed out some of its many faults so that people may not be taken in and thereby waste their lives. Whatever little truth it contains being in harmony with the teachings of the *Vedas* and other scientific works, is acceptable to us as it is to other wise and enlightened men who are free from bigotry and religious prejudices. The rest is superstition and error. It increases the sufferings of the human race by making man a beast, and disturbs the peace of the world by promoting war and by sowing the seeds of discord. Besides, the Qoran is simply replete with useless repetitions. May God be Merciful unto all men so that they may love one another, live together in peace and promote each other's happiness.

If all enlightened men were, like us, to point out, in an impartial spirit, various defects found in different religions, it is not at all impossible that all quarrels should cease, that people should live together in peace all following one religion, and that truth should thus triumph. The wise and the good, it is hoped, will understand the motives which actuated the writer of these lines and profit by what little has been said here about the Qoran. They are requested to correct any mistakes that might having crept into the book through error of judgment.

Now there is only one thing left (before we are done with this subject). The Mohammadans, not unoften, say, write or publish that the Mohammadan religion is spoken of in the *Atharva Veda*. It will suffice to say that there is not a word about this faith in the *Veda* in question.

M.—Have you read the whole of the *Atharva Veda?* If you have, refer to *Allopanishad*. It is given there in plain words. Why do you then say that nothing is said in the *Atharva Veda* about the Mohammadan religion? Here is a passage from the *Allopanishad*:

Asmallam Ille Mitra Varuna............................*Allorasul*
Mohammad Akbarasya Allo allam................................etc.,

That Mohammad in here spoken of as the prophet in unequivocal terms, is a sufficient proof of the fact that the Muslim faith has its origin in the *Veda*.

A. If you have not read the *Athar Veda*, come to us and look through its pages from beginning to end, or you may go to any person who knows that book and read with him all the verses given in its twenty chapters. You will never find the name of your Prophet in it. And as regards *Allopanishad* it is not given in the *Atharva Veda* or in its ancient commentary, called the *Gopath Brahmana* or in any of its *Shakhas* (branches). We surmise that some one wrote it in the reign of the Emperor Akbar. Its author appears to have been a man who knew a little of Sanskrit and Arabic, because in its text both Sanskrit and Arabic words occur. For example, the Arabic words *Asmallam Ille* and the Sanskrit words *Mitra* and *Varuna* occur in the above passage and the same is seen throughout the whole book. If we look to its meaning, it is altogether forced, unsound and opposed to the teachings of the *Veda* (while the construction of words and sentences is quite ungrammatical.) The followers of other creeds who are blinded by bigotry have also likewise forged *Upanishads* such as *Swarop Upnishad*, *Narsinhatapni*, *Ramtapni*, *Gopaltapni*.

M.—No one ever expounded this theory (as regards the *Allopnishad*) before ; how can we then believe you ?

अथाऽल्लोपानषदं व्याख्यास्यामः

अस्माल्लां इल्ले मित्रावरुणा दिव्यानि धत्ते । इल्लल्ले वरुणो राजा पुनर्ददुः । हया मित्रो इल्लां इल्लल्ले इल्लां वरुणो मित्रस्तेजस्काम् ॥ १॥ होतारमिन्द्रो होतारमिन्द्र महासुरिन्द्राः । अल्लो ज्येष्ठं श्रेष्ठं परमं पूर्णं ब्रह्माणं अल्लाम् ॥ २ ॥ अल्लोरसूल महामदरकबरस्य अल्लो अल्लाम् ॥ ३ ॥ आदल्लाबूकमेककम् । अल्लाबु निखातकम् ॥ ४ ॥ अल्लो यज्ञेन हुतहुत्वा । अल्लासूर्य चन्द्र सर्व नक्षत्राः ॥ ५ ॥ अल्ला ऋषीणां सर्व दिव्यां इन्द्राय पूर्वं माया परममन्तारक्षाः ॥ ६ ॥ अल्लः पृथिव्या अन्तरिक्ष विश्वरूपम् ॥ ७ ॥ इल्लां कवर इल्लां कवर इल्लां इल्लल्ले ति इल्लल्लाः ॥ ८ ॥ ओम् अल्ला इल्लल्ला अनादिस्वरूपाय अथर्वणाश्यामा हुँ ह्रीं जनानपशुनसिद्धान् जलचरान् अदृष्टं कुरुकुरु फट ॥ ९ ॥ असुरसंहारिणी हुं ह्रीं अल्लोरसूल महमदरकबरस्य अल्लो अल्लाम इल्लल्लेति इल्लल्लाः ॥ १० ॥

इत्यल्लोपनिषत् समाप्ता ॥

A.—Our statement cannot be wrong whether you believe it or no.

A.—Your contention can be accepted as true only when you, in a manner similar to that in which we have shown it to be wrong, point it (*Allopanishad*) out in the *Veda*, the *Gopath*, or in any of its ancient *shakhas* and show satisfactorily that the interpretation you put upon it is in harmony with the context.

M.—What a good religion is ours. By embracing it one can enjoy all the pleasures of this world as well as attain salvation hereafter.

A.—Other sectaries also say "Our creed is the best, all others are bad. No one can attain salvation without accepting our faith." Whose assertion should we then accept as true, yours or theirs? All that we believe is that truthfulness in speech, love, fellow-feeling and the like virtues, in whatever creed they may be found, are commendable, while wrangling, and harbouring of jealousy and hatred, dissimulation and the like evil practices, advocated by whatsoever creed they may, are condemnable. If you are sincerely desirous of getting hold of truth, embrace the *Vedic* Religion.

THE END OF CHAPTER XIV.

A STATEMENT OF MY BELIEFS.

"I believe in a religion based on universal* and all-embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the *primeval eternal religion*, which means that it is above the hostility of all human creeds whatsoever. Whatever is believed in by those who are steeped in ignorance or have been led astray by sectaries is not worthy of being accepted by the wise. That faith alone is really true and worthy of acceptance which is followed by *Aptas*, *i. e.*, those who are true in word, deed and thought, promote public good and are impartial and learned; but all that is discarded by such men must be considered as unworthy of belief and false.

My conception of God and all other objects in the universe is founded on the teachings of *Veda* and other true *Shastras*, and is in conformity with the beliefs of all the sages, from *Brahma* down to *Jaimini*. I offer a statement of these beliefs for the acceptance of all good men. That alone I hold to be acceptable which is worthy of being believed by all men in all ages. I do not entertain the least idea of founding a new religion or sect. My sole aim is to believe in truth and help others to believe in it, to reject falsehood and help others to do the same. Had I been biased, I would have championed any one of the religions prevailing in India. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man. He alone is entitled to be called a man who possesses a thoughtful nature

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* A translation of this portion of the book was published by Bawa Chhajju Singh some years ago. With his kind permission I have utilized it in my translation.—*Tr.*

and feels for others in the same way as he does for his own self, does not fear the unjust however powerful but fears the truly virtuous, however weak. Moreover, he should always exert himself to his utmost to protect the righteous, and advance their good, and conduct himself worthily towards them even though they be extremely poor and weak and destitute of material resources. On the other hand, he should constantly strive to destroy, humble, and oppose the wicked sovereign rulers of the whole earth and men of great influence and power though they be. It other words, a man should, as far as it lies in his power, constantly endeavour to undermine the power of the unjust and to strengthen that of the just. He may have to bear any amount of terrible suffering, he may have even to quaff the bitter cup of death in the performance of this duty, which devolves on him on account of being a man, but he should not shirk it."

King *Bhartri Hari* and other wise men have composed verses on the subject which I subjoin with the hope that they will prove useful :—

Bhartri Hari.

(1) "The wordly-wise may praise one or censure him; fortune may smile on him or frown on him; death may overtake him immediately or he may live for ages, but a wise man, does not swerve from the path of justice."

Mahabharat.

(2) "Let a man never renounce *Dharma* (righteousness) either through lust or through fear, or through greed or even to save his life, since *Dharma* is imperishable, while pleasure or pain is perishable, the soul is immortal, while the body is mortal.

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(१) निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु,
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम्
अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥ भर्तृहरिः ॥

(२) न जातु कामान्न भयान्न लोभाद्,
धर्मं त्यजेज्जीवितस्यापि हेतोः ।
धर्मो नित्यः सुखदुःखे त्वनित्ये,
जीवो नित्यो हेतुरस्य त्वनित्यः ॥ महाभारते ॥

(3) "There is only one true friend that accompanies one even after death. All others desert one as soon as death has overtaken him."
Manu.

(4) "It is truth that conquers, not error. It is the path of rectitude alone that men of learning and piety have trodden, and it is by following this path that the great sages of righteous desires have reached the highest citadel of truth—God."
Upanishad.

(5) "Verily there is no virtue higher than *truth*; no sin blacker than falsehood. Verily there is no Knowledge higher than *truth*; *let* a man, therefore, always follow *truth*."
Upanishad.

Let all men have the same kind of firm faith (in the power of *truth* and *justice*) as has been expressed by great souls (in the above verses).

Now I give below a brief summary of my beliefs. Their detailed exposition has been given in this book in its proper place.

1. He, Who is called *Brahma* or the most High; who is *Paramatma*, or the Supreme Spirit Who permeates the whole universe; Who is a true personification of Existence, Consciousness and Bliss; Whose nature, attributes and characteristics are Holy; Who is Omniscient, Formless, All-pervading, Unborn, Infinite, Almighty, Just and Merciful; Who is the author of the universe and sustains and dissolves it; Who awards all souls the fruits of their deeds in strict accordance with the requirements of absolute justice and is possessed of the like attributes,—even *Him* I believe to be the Great God.

2. I hold that the four *Vedas*—the repository of Knowledge and Religious Truths—are the Word of God. They comprise what is known as the *Sanhita-Mantra* portion only. They are absolutely free from error, and are an authority unto themselves. In other words,

(३) एक एव सुहृद्धर्मो निधनेप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ॥ मनु० ॥

(४) सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥

(५) नहि सत्यात्परो धर्मो नानृतात्पातकं परम् ॥
नहि सत्यात्परं ज्ञानं तस्मात्सत्यं समाचरेत् ॥ उ० नि० ॥

they do not stand in need of any other book to uphold their authority. Just as the sun (or a lamp) by his light, reveals his own nature as well as that of other objects of the universe, such as the earth—even so are the *Vedas*.

The commentaries on the four *Vedas*, *viz.*, the *Brahmanas*, the six *Angas*, the six *Upangas*, the four *Up-Vedas*, and the eleven hundred and twenty-seven *Shakhas*, which are expositions of the *Vedic* texts by *Brahma* and other great *Rishis*—I look upon as works of a *dependent* character. In other words, they are held to be authoritative in so far as they conform to the *teachings of the Vedas*. Whatever passages in these works are opposed to the *Vedic* injunctions I reject them entirely.

3. The practice of equitable justice together with that of truthfulness in word, deed and thought and the like (virtues)—in a word, that which is in conformity with the Will of God, as embodied in the *Vedas*—even *that* I call *Dharma* (right). But the practice of that which is not free from partiality and injustice as well as that of untruthfulness in word, deed and thought,—in a word, that which is opposed to the Will of God, as embodied in the *Vedas*—even *that* I term *Adharma* (wrong).

4. The immortal, eternal *Principle* which is endowed with attraction and repulsion, feelings of pleasure and pain, and consciousness, and whose capacity for knowledge is *limited*—even that I believe to be the *soul*.

"5. *God* and the *soul* are two distinct entities by virtue of being different in nature and of being possessed of dissimilar attributes and characteristics. They are, however, inseparable one from the other, being related to each other as the *pervader* and the *pervaded* and have certain attributes in common. Just as a material object has always been and shall always be, distinct from the space in which it exists and as the two have never been, nor shall ever be *one and the same*, even so are *God* and the *soul* to each other. Their mutual relation is that of the *pervader* and the *pervaded*, of *father* and *son*. This *worships* and that is *worshipped*.

6. I hold three things to be beginningless, namely, *God*, the *soul*, and *prakriti*—the material cause of the universe. These are also

known as the *eternal substrata.* Being eternal, their essential nature, their attributes and their characteristics, are also eternal.

7. Substances, properties, and characteristics, which result from combination, cease to exist on the dissolution of that compound. But the power or force, by virtue of which one substance unites with anotner, or separates from it, is eternally inherent in that substance, and this power will compel it to seek similar unions and disunions in the future. *Unions* and *disunions*, *Creation* and *Dissolution* (of the world) [and *birth* and *death* of the soul] have *eternally* followed each other in succession.

8. That which results from the combination of different elementary substances in an intelligent manner and in the right proportion and order,—even *that*, in all its infinite variety, is called *Creation.*

9. The *purpose* of *Creation* is the essential and natural exercise of the creative energy of the Deity. A person once asked another "What is the use of the *eyes?*" "Why *to see with*, to be sure," was the reply. The same is the case here. God's creative energy can be exercised and the souls can reap the fruits of their deeds only when the world is *created.*

10. The world is *created.* Its Creator is the aforesaid God. The existence of design in the universe as well as the fact that the dead inert matter is incapable of moulding itself into different ordered forms, such as seeds, proves that it *must have* a Creator.

"11. The earthly bondage (of the soul) has a cause. This cause is *ignorance* which is the source of sin, as among other things it leads man to worship objects other than God, obscures his intellectual faculties, whereof pain and suffering is the result. *Bondage* is termed so, because no one desires it but has to undergo it.

12. The emancipation of the soul from pain and suffering of every description and a subsequent career of freedom in the All-pervading God and His immense Creation for a fixed period of time and its resumption of earthly life after the expiration of that period constitute *Salvation.*

13. The *means* of salvation are the worship of God, in other words, the practice of *yoga*, the performance of righteous deeds, the acquisition of true knowledge by the practice of *Brahmacharya*, the society of the wise and the learned, love of true knowledge, purity of thought, a life of activity and so on.

14. The righteously acquired wealth alone constitutes *Artha*, while that which is acquired by foul means is called *Anarth.*

15. The enjoyment of legitimate desires with the help of honestly-acquired wealth constitutes *Kama.*

16. The *Class* and *Order* of an individual should be determined by his merits.

17. He alone deserves the title of a *king* who is endowed with excellent qualities and a noble disposition, and bears an exalted character, who follows the dictates of equitable justice, who loves and treats his subjects as a father does his own offspring and is ever engaged in promoting their happiness and furthering their advancement.

18. He alone deserves to be called a *subject* who is possessed of excellent qualities, a noble disposition and a good character, is free from partiality, follows the behests of justice, righteousness, and is ever engaged in furthering the happiness of his fellow-subjects as well as that of his sovereign, whom he regards in the light of a parent, and is ever loyal.

19. He who always thinks well (before he acts), is ever ready to embrace truth and reject falsehood, who puts down the unjust and helps the just, feels for others in the same way as he does for his own self—even *him* I call *just.*

20. *Devas* are those who are wise and learned; *asuras*, are those who are foolish and ignorant; *rakshas* are those who are wicked and love sin; and *pishachas*, are those who are filthy in their habits.

21. *Devapuja* consists in showing honor to the wise and the learned, to one's father, mother and preceptor, to the itinerant preachers of truth, to a just ruler, to those who lead righteous lives, to women who are chaste and faithful to their husbands, to men who are devoted and loyal to their wives. The opposite of this is called *Adeva-puja.* The worship of the above named persons I hold to be right, while the worship of the dead, inert objects I hold to be wrong.

22. *Education* (*Shiksha*) is that which helps one to acquire knowledge, culture, righteousness, self-control and the like virtues; and eradicates ignorance and evil habits.

23. The *Puranas* are the *Brahmana* books, such as *Aitreya Brahmana* written by the great *Rishis* like *Brahma*. They are also called *Itihas*, *Kalpa*, *Gatha*, and *Narashansi*. The *Bhagvat* and other books of that sort are *not* the (real) *Puranas*.

24. *Tirtha* is that by means of which the 'ocean of misery' is crossed. It consists in the practice of truthfulness in speech, in the acquisition of true knowledge, in cultivating the society of the wise and the good, in the practice of *yamas* and (other stages) of *yoga* in leading a life of activity, in the diffusion of knowledge and in the performance of the like good works. So-called sacred places on land and water are not *tirthas*.

25. *Activity* is superior to *Destiny*, since the former begets the latter, and also because if the activity is well directed, all ends well; but if it is wrongly directed, all goes wrong.

26. I hold that it is commendable for man to feel for others in the same way as he does for his own self, to sympathise with them in their sorrows and losses and to rejoice in their joys and gains; and that it is reprehensible to do otherwise.

27. *Sanskar* is that which contributes to the physical, mental, and spiritual improvement of man. From *Conception* to *Cremation* there are sixteen *sanskars* altogether. I hold that their due and proper observance is obligatory on all. Nothing should be done for the departed after the remains have been cremated.

28. I hold that the performance of *yajna* is most commendable. It consists in showing due respect to the wise and the learned, in the proper application of the principles of chemistry and of physical and mechanical sciences to the affairs of life, in the dissemination of knowledge and culture, in the performance of *Agnihotra* which, by contributing to the purification of air and water, rain and vegetables, directly promotes the well-being of all sentient creatures.

29. Gentlemen are called *Aryas*, while rogues are called *Dasyus*.

30. This country is called *Aryavarta* because it has been the abode of the *Aryas* from the very dawn of Creation. It is bounded on the north by the *Himalayas*, on the south by the *Vindhyachala* mountains, on the east by the *Attak* (*Indus*), and on the west by the *Brahmaputra*. The land included within these limits is *Aryavarta* and those that have been living in it from times immemorial are also called *Aryas*.

31. An *Acharya* is one who teaches the sciences of the *Vedas* as well as their *Angas* and *Upangas*, who helps (his pupils) to live righteous lives and keep aloof from bad habits and vices.

32. He alone is a *Shishya* (pupil) who has the capacity for acquiring knowledge and true culture, whose moral character is unimpeachable, who is eager to learn, and is devoted to his teacher.

33. By the term *Guru* is meant father or mother. It also applies to one through whose instrumentality one's mind is grounded in truth and weaned from falsehood.

34. He is a *Prohita* who wishes well to his *Yajaman*, and always preaches truth to him.

35. An *Upadhyaya* (Professor) is one who can teach certain portions of the *Vedas* or of the *Angas*.

36. *Shishtachar* consists in leading a virtuous life, in acquiring knowledge during the period of *Brahmcharya*, in sifting truth from error by the help of (the eight kinds of) evidence, such as *direct cognition* and then embracing truth and rejecting error. He who practises *shishtachar* is called a *shishta* (gentleman).

37. I believe in the eight kinds of evidence such as *direct cognition*.

38. I call him alone an *Apt* who always speaks the truth, is just and upright and labours for the good of all.

39. There are *five* tests :—

(1) The nature, attributes and characteristics of God, and the teachings of the *Veda*. (2) Eight kinds of evidence such as *Direct Cognition*. (3) Laws of nature. (4) The practice of *Aptas*. (5) The purity and conviction of one's own soul.

It behoves all men to sift truth from error with the help of these five tests and to embrace truth and reject error.

40. *Propkar* (philanthropy) is that which helps to wean all men from their vices and alleviate their sufferings, promote the practice of virtue among them and increase their happiness.

41. The *Soul* is a free agent to do deeds, but is subservient to God for reaping the fruits thereof. Likewise, God is free to do His good works.

42. *Swarya* (Heaven) is the enjoyment of extreme happiness and the attainment of the means thereof.

43. *Narka* (Hell) is another name for undergoing extreme suffering and possession of the means thereof.

44. *Janma* (birth), which consists in the *soul's* assumption of the gross, visible body, viewed in relation to time is three-fold, *viz.*, *past*, *present* and *future*.

45. *Birth* is another name for the *union* of the *soul* with the body, and *death* is the dissolution of this link.

46. The acceptance of the hand, through mutual consent, of a person of the opposite sex in a public manner and in accordance with the laws (laid down by the *Vedas* and *Shastras*) is called *Marriage*.

47. *Niyoga* is the temporary union of a person with another of the opposite sex, both parties may belong to the same *Class* or the male may belong to a *Class* higher, for the raising of issue, when marriage has failed to fulfil its legitimate purpose. It is resorted to in *extreme cases*, either on the death of one's consort, or when protracted disease has destroyed reproductive power in the husband or in the wife.

48. *Stuti* (Glorification) consists in praising Divine attributes and powers or in hearing them being praised, with the view to fix them in our mind and realize their meaning. Among other things it inspires us with love towards God.

49. *Prarthana* (Prayer) is praying to God, after one has done his utmost, for the gift of highest knowledge and similar (other blessings) which result from union with Him. It creates humility, etc., (in the mind of the devotee).

20. *Upasna* (Communion) consists in conforming ourselves, as far as possible, in purity and holiness to the Divine Spirit, and in feeling the presence of the Deity in our heart by the realization of His All-pervading nature through the practice of *Yoga* which enables one to have *direct cognition* of God. *Upasana* serves to extend the bounds of our knowledge.

51. *Sagun Stuti* consists in praising God as possessed of specific attributes which are inherent in Him ; while *Nirgun Stuti* consists in praising God as devoid of attributes which are foreign to His nature.

Sagun Prarathana consists in praying to God for the attainment of virtuous qualities ; while *Nirgun Prarathana* consists in imploring the Deity to rid us of all our faults.

Sagun upasna consists in resigning oneself to God and His Will realizing Him as possessed of attributes that are in harmony with His nature; while *Nirguna Upasana* consists in resiguing oneself to God and His Will realizing Him as devoid of attributes that are foreing to his nature.

I have briefly explained my beliefs here, their detailed exposition is to be found in this very book in its proper place as well as in my other works such as "An Introduction to the Exopsition of the *Vedas*."

In other words I believe what is worthy of belief in the eyes of all, such as veracity in speech; while I do not believe what is considered wrong by all, such as untruthfulness. I do not approve of the mutual wrangling of the sectaries, since they have by propagating their creeds, led the people astray and turned them each other's enemy. The sole aim of my life, which I have also endeavoured to achieve, is to help to put an end to this mutual wrangling, preach universal truths, bring all men into the fold of one religion whereby they may cease to hate each other and, instead, may firmly love one another, live in peace and work for their common weal. May this doctrine, through the grace and help of God, and with the support of all truthful, honest and learned men who are devoted to the cause of himanity (*Aptas*) reach every nook and corner of this earth so that all may acquire righteousness, wealth, gratify legitimate desires and attain salvation and thereby elevate themselves and live in happiness. This alone is the chief object (of my life).

A WORD TO THE WISE.

["Mayest Thou (AOM) O God, Who art (*Mitra*), Friend of all, (*Varuna*) Holiest of all, and (*Aryama*) Controller of the Universe, be merciful unto us. Mayest Thou (*Indra*) O God Almighty, (*Vrihaspati*) Lord of the Universe, Support of all, endow us with knowledge and power. Mayest Thou (*Vishnu*) O Omnipresent and (*Urkrama*) Omnipotent Being, shower Thy blessings all around us."]

Rig Veda.

FINIS.

ओ३म् शन्नो मित्रः शं वरुणः । शन्नो भवत्वर्य्यमा ॥ शन्न इन्द्रो बृहस्पतिः । शन्नो विष्णुरुरुक्रमः ॥ नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिषम् ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ओ३म् शान्तिः शान्तिः शान्तिः ॥

APPENDIX.

The following are the books condemned by the author in his scheme of studies :—

i. Grammar :—

1. Katantra, 2. Saraswata, 3. Chandrika. 4. Mugdhabodha, 5. Kaumudi, 6. Shekhar, 7. Monorma, etc.

ii. Dictionary. Amarkosha, etc.

iii. Prosody. Urittaratnakar, etc.

iv. Shiksha is the Science which teaches the proper pronunciation of words and laws of enopony.

Atka Shiksham Pravakshyami Panamyan matam yatha.

v. Jotisha (astronomy).

Shighrabodha, Mahurta, Chintamani, etc., books on astrology.

vi. Poetry : *1. Naya ka bheda, 2. Kuvabja nand, 3. Raghuvansh a, 4. Magha, 5. Kiratarjuniya etc.*

vi. Mimansa :—

1. Dharmasindhu, 2. Vratarka, etc.

viii. Vaisheshika :—

Tarkasangraha, etc.

ix. Nyaya :—

Jogdisha, etc.

x. Yoga :—

Hathapradipka.

xi. Sankhya :—

Sankhyatalwa kaumadi, etc.

xii. Vedant :—

1. Yogavasishtha, 2. Panchadashi.

xiii. Medical Service :—

Sharangdhar.

xiv. Smriti :—

All *Smritis* except the *Manu Smriti* barring the interpolated verses.

All *Tantras, Puranas, Upapuranas, Ramayana* by Tulsi Das, *Rukmani Mangala*, etc., and all books (of this kind) written in *Bhasha.*